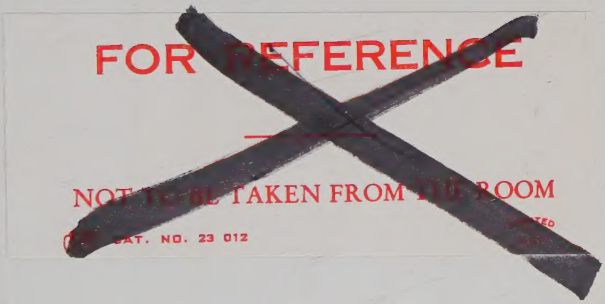
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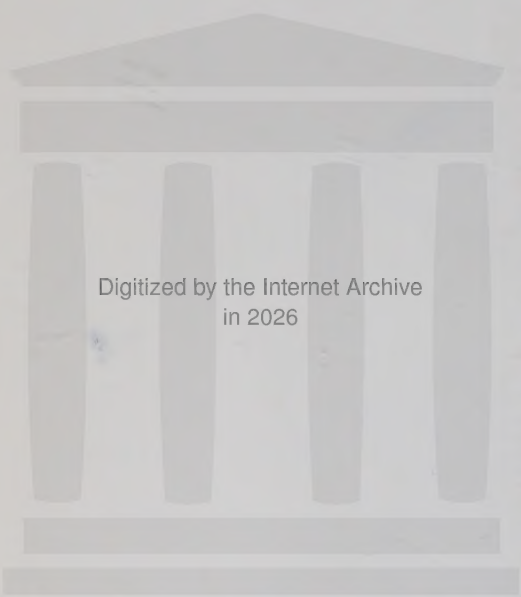
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COMMENTARY

ON

The New Testament, v.2

THE GOSPELS:

Intended for Popular Use.

By D. D. WHEDON, D.D.

LUKE—JOHN.

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PREFACE.

THE great favour with which the first volume of this Commentary was received by the public is a decisive encouragement to the author to give assurance of his full purpose, if life and health be spared, to complete an entire exposition of the New Testament in the same style and proportional extent. The present expectation is to embrace it in four volumes; but that must in some degree be left to what shall appear to be the possibilities of compression. Even if the present writer should fail of his purpose, some competent hand will be selected to complete the work. And, we may add, there is a fair prospect that a Commentary on the Old Testament will be furnished, before a very long period shall close, in uniform size and style with these two volumes; so that the present work may be considered as the commencement of a complete commentary on the whole Bible, to be issued from the Book Rooms of the Methodist Episcopal Church. Such a work, embracing the result of modern scholarship, yet popular in its style and compressed in form, will, it is believed, be accepted by the Church and public as fulfilling in its measure the blessed mission of diffusing God's word and "spreading scriptural holiness."

ORIGIN AND MUTUAL RELATIONS OF THE FOUR GOSPELS.

"THE WORD, the artificer of all things, who sits upon the [four] Cherubim, holding together all things, being manifested to men, gave to us the FOUR-*formed* Gospel, actuated by one spirit." So said Irenæus in the middle of century second, reckoning from the Lord's ascension. Earlier than he, Tatian had formed a Harmony, titled the DIATESSARON, or *Through-the-FOUR*. And still earlier than he, Justin Martyr, Tatian's own teacher, tells us what "the apostles in the *memoirs* by them which are called GOSPELS," said. And those Gospels, he tells us, were in his day publicly read as of sole and unique authority in the churches, as the Old Testament was in the synagogues. So that it is beyond rational question, from these and other proofs, that between the death of St. John and the time that Justin wrote, the FOUR GOSPELS had by silent and spontaneous consent of the holy martyr Church arisen to a universal, unquestioned, unrivalled authority. It was not by decrees of councils or any arbitrary authority, but by unanimous catholic concurrence that the evangelic Canon was adopted.

But there was a Gospel, that is, a Gospel-matter, a Gospel-history, before there were the four written Gospel-books.* Our Saviour's deeds, words, death, and resurrection, being the very essence and substance of the gospels, existed in the minds and memory, in the heart and soul of the living Church with great fulness and completeness before the four evangelists wrote. The twelve apostles had been by Jesus chosen as his *eye* and ear *witnesses;* and after his death they were the official rehearsers of the narratives. "Beginning at Jerusalem," where the works and words of Jesus were well known, endued with power from on high, they repeated the story of Jesus and him crucified. This oral gospel the Church accepted from these first eyewitnesses; and it formed the complete body of the Christian faith. Hearers and spectators would sometimes commit to parchment memoranda of particular sayings, discourses, or doings of Jesus. And these would be of various authenticity, arrangement, and extent. In time more extended and completer, yet imperfect narratives would be composed and come into the possession of many private Christians and most of the Churches. Thus there existed an oral and documentary gospel-matter before the four gospel-books.

This living oral gospel had a peculiar power to it during the time

* Consult our Notes on Luke i, 1–4.

when its utterances came from the original inspired apostolic lips, and, though in a less degree, from the reports of those who had heard the apostles. Even after the written gospels had come into existence, and until late toward the close of the second century, a feeling of interest in behalf of the oral tradition over the recorded letter pervaded many hearts. "I do not think," says Papias, soon after the close of the first century, "that I derived so much benefit from books as from the living voice of those who are still surviving." His preference was this: "If I met with any one who has been a follower of the elders," (the apostles and their contemporaries,) "I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what Aristion (= Luke?) and the presbyter John, disciples of our Lord, relate." In an age where reading and writing little prevail, such oral traditions are conveyed, by memory, with great accuracy of form. The Jewish succession of Rabbies claimed to transmit by tradition an entire unwritten law without addition or subtraction. Repetition of the same narratives by the same apostolic narrators, often in each others' hearing, would result in great sameness of expression; and the narrative would finally assume something of a stereotype form. The wonderful deeds and holy words of Jesus, had no writing existed, might have been mentally preserved with great accuracy for more than one generation.

But as the authoritative written letter alone could preserve above suspicion a gospel intended for ages, so the great Head of the Church took providential care that the record should come from responsible hands. Two books from original apostles, and two from apostolic con temporaries under apostolic sanction, and with general sanction of the apostolic Church, have come down to these and future ages. Of these the three first (which, from their strong likeness, are commonly called The Synoptic Gospels) contain the authentic transcript of the oral gospel, as it existed in varied stereotype forms in the apostles' preaching; while the fourth contains the independent *personal* narration of the apostle who was nearest and deepest in the heart of Jesus. As these gospels took their place in the archives of the Churches of the widespread Christendom already existing in different quarters of the globe, Asia, Africa, and Europe, and were read to the congregation (as the *oral* had been delivered) from Sabbath to Sabbath, the oral gospel was gradually superseded until scarce a trace of it remains to our day.* Of the nature of the verbal identities and variations between the three Synoptic Gospels, the following comparative passages, as specimens, will convey some idea:

* See note on Luke vi, 4.

THE BAPTISM OF JESUS.

MATTHEW iii, 13–17.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MARK i, 9–11.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

LUKE iii, 21–23.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

THE HEALING OF PETER'S WIFE'S MOTHER.

MATTHEW viii, 14–17.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

MARK i, 29–31.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

LUKE iv, 38–41.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stooped over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

THE DEMONIAC SWINE.

MATTHEW viii, 30–32.

30 And there was a good way off from them a herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

MARK v, 11–13.

11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

LUKE viii, 32, 33.

32 And there was an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

The verbal relations between the three gospels are thus well described by Alford: "First, perhaps, we shall have three, five, or more words identical, then as many wholly distinct; then two clauses or more, expressed in the same words, but differing in order; then a clause contained in one or two, and not in the third; then several words identical; then a clause not wholly distinct, but apparently inconsistent; and so forth, with recurrence of the same arbitrary and anomalous alterations, coincidences, and transpositions."

These agreements and variations cannot be explained on the theory held by some writers that one evangelist copied from another. Neither can they be explained on the assumption that the Gospels are translations from a common original document. Nor would they appear in the style of several perfectly separate and independent narrators of the same transactions. The only solution, as the best biblical scholars now agree, is to be found in the statement given above. Our Gospels are the record of the oral narratives and written memoranda of the apostolic eye-witnesses and ear-witnesses, naturally falling into these mingled uniformities and varieties.

Of the general comparison of the Gospels, the following are a very few of the interesting results:

I. Two, Matthew and Luke, have a proper beginning, middle, and end, namely: 1. The early Life of Jesus to his ministry; 2. His Ministry; and, 3. His Suffering, Resurrection, and Ascension. The other two, Mark and John, with the beginning nearly omitted, have only the middle and the end. All are full toward the end, as if the Redeemer's sufferings were by all held as the supreme point of interest.

II. There are but about twenty-five verses in Mark which have no parallel in either Matthew or Luke; yet Mark is often more full and fresh in his narrative than either of his parallels. And it is curious to note that Matthew and Luke never both present a passage but Mark presents it also. Matthew and Luke never alone coincide without Mark intermediately coinciding with both.

III. Matthew and Mark furnish, as their peculiar contributions, (not found in either Luke or John,) a most important mass of the Lord's Galilean history, Matthew xiv, 22–xvi, 12; Mark vi, 45–viii, 26. On the other hand, Luke's peculiar contributions are particulars of John's and Jesus's birth, chap. i, and a full but apparently unchronological account of the Lord's ministry in Perea and eastern Judea, ix, 51–xviii, 14. This last Lukean contribution contains some of the most brilliant gems of the Lord's teachings.

IV. Let the entire contents of the Gospels be estimated as 100, and the following table will give an idea of their various peculiarities and agreements:

	Peculiarities.	Agreements.
Mark	7	93
Matthew	42	58
Luke	59	41
John	92	8

V. There is a great difference between these parts which *recite discourses or utterances* of the Lord, or other person, and those which narrate facts. In the former there is a prevailing unity, in the latter diversity. Thus:

	a Narrative.	*b* Recital.	Coincidences in *a*.	Coincidences in *b*
Matthew	25	75	2·08	14·56
Mark	50	50	3·33	13·33
Luke	34	66	·50	9·50*

VI. Each Gospel, notwithstanding, presents the most explicit marks of a single authorship running through its single whole. How much soever of document, quotation, or compilation there is, the author's individual peculiarities of mind and style are unquestionably traceable throughout. Favourite words, texture of style, peculiar general plan and purpose, are obvious to a very slight observation. Hence of each gospel-book there is a single responsible author. The phrase, "*The Gospel according to Matthew*," means, *The common gospel-matter as embodied in a book by the inspired official eye-witnessing Apostle Matthew.*

The question what language was spoken in Palestine in the time of our Saviour, has been, and still is, a matter of interesting discussion among scholars. The Jews of Palestine were, no doubt, *bilingual;* that is, they spoke two languages, the Aramaic and the Greek. During the Babylonish captivity the Jews lost the use of their primitive Hebrew, and learned to speak the vernacular of Babylon, which was the Chaldee or Aramaic, a sister dialect to the Hebrew. Yet, so unintelligible had their ancestral tongue become, that when, upon their return, their old Hebrew law was read in their hearing, it revealed, alas! no meaning to their ears. In consequence of this their doctors prepared for them certain Aramaic or Chaldee paraphrases, or versions, which they called Targums, that is, Interpretations. It was through these that the returned Jews popularly learned in their own tongue the Mosaic law.

Yet, meantime, the conquests of Alexander, and the brilliancy of Grecian genius, had spread the Greek language over the civilized world. In Alexandria, the splendid metropolis of Egypt, the Jews had risen to eminence in Greek composition. Under the patronage of the royal Ptolemies the Old Testament was translated into Greek. This Greek translation, from its being supposed to have been made by seventy

* Consult Wescott's Introduction to the Gospels, chap. iii.

translators, is called Septuaginta, the SEPTUAGINT; that is, the Seventy. A large number of the quotations from the Old Testament in the New are unquestionably made from the Septuagint translation. Both the Greek of the Septuagint and the Greek of the New Testament could, doubtless, be read by the people, especially of the cities of Palestine, better than the Aramaic; otherwise, the New Testament would have been written in Aramaic. But the Greek of the New Testament, as scholars agree, is strongly tinged with a Hebrew influence. It is, therefore, not what is called pure classic Greek. And this was providentially right. Under the guidance of God, the Greeks had been prepared to furnish the most wonderfully flexible and beautiful of all human languages, and to spread it over the earth; and he had also trained the Hebrew race to furnish the religious truth and spirit. These blended together furnished a Hebraised Greek, a style most perfect for expressing a divine revelation, and for conveying to the world a universal religion.

It is very important, in appreciating the truth of the Gospels, to remember that a large share of the epistles of Paul were written earlier than the last three Gospels. The Epistle to the Romans was written before the Gospel of Luke. And two points are here important. *First*, the entire epistles of Paul presuppose the same story of Jesus's birth, miracles, ministry, death, and ascension as the Gospels. Every ordinary Christian reader very well knows that St. Paul and St. Luke held forth, not a different, but the same Christ. *Second*, scepticism itself is obliged for very shame to admit the authenticity of several of Paul's epistles. The Epistle to the Romans contains the undoubted Christ of Luke, and the Epistle to the Romans is by all pronounced authentic. So that in Paul we have a fifth gospel of the strongest kind corroborating the other four.

The following list will present the dates of the New Testament books, mostly according to the reckoning of Ebrard:

33. Ascension of Jesus.

45. Publication of Matthew's Gospel in the Aramaic dialect. Dispersion of the Apostles from Jerusalem.

51–54. Publication of Paul's Epistle to the Thessalonians.

55–57. Paul's Epistles to Galatians, to Timothy, Titus, Corinthians.

58. To Romans.

58–60. Paul imprisoned at Cæsarea.

Gospel of Luke published.

61–64. Paul's imprisonment in Rome. Epistles to Philemon, Colossians, Ephesians, Philippians.

64. Death of Paul. Death of Peter.

John goes to Ephesus.

Gospel of Mark published. Matthew (Greek) before 70.

95, 96. Banishment of John to Patmos.

Gospel of John, his Epistles and Apocalypse.

100. Death of John.

LUKE THE EVANGELIST.

THE Greek name of the author of the third Gospel, Λουκᾶς, Loukas, is a familiar contraction of a fuller form, either Lucilius or Lucanus. So Demas was a contraction of Demetrius, Theudas of Theodorus, Apollos of Apollodorus, Cleopas of Cleopatros, Antipas of Antipater. Luke is recorded by the best ecclesiastical historians to have been a Syrian, born at Antioch, a city at the time of his birth the third among the most renowned of the civilized world, and afterwards remarkable as the second centre of Christian organization after Jerusalem, and the first locality to give name to the new religion. In our notes upon the passage (Luke xxiv, 18) we have given our reasons for our full confidence that the unnamed disciple from Emmaus, to whom the risen Jesus appeared, was the modest Luke himself.

By profession Luke was a physician. And as it was customary in his times, both for slaves of talent to be educated to the medical art, and for that class to be called by abbreviated names, the concurrence of both facts in the case of Luke has produced with some the inference that he was an emancipate or freedman. This is, however, a precarious conclusion; for Antipas was the name of a prince, and the medical profession was often filled by men of honourable social rank. His style of writing, as Grotius remarks, exhibits both a Syrian and Roman tinge; and hence that eminent scholar believed that, like many Syrian slaves, he was emancipated at Rome, and that then he returned to the East. The celebrated dramatic poet, Terence, was originally an African slave, by the name of Afer; but being emancipated on account of his great genius, he took according to custom the name of his noble patron, Terentius. In the same way Grotius holds that Luke took in briefer form the name of his patron, Lucilius. The Lucilian family was one of the noblest in Rome.

The literary character of Luke is evinced not only by his profession, but by his style of composition, which, when entirely his own, presents the purest Greek in the whole New Testament. He was a Gentile by race, and, unless we except the book of Job, *he is the only Gentile who has been permitted to contribute a book to the Bible.* He was also the faithful companion in travel and trial of the great Apostle of the Gentiles. "Luke, the beloved physician," is the affectionate epithet which that apostle applies to our Evangelist. We trace their

course together from Alexandria Troas, through Samothrace to Philippi; then back again to Troas, down the coast of Asia Minor to Tyre, Cesarea, and Jerusalem. When Paul, appealing to Cesar, departed to Rome, through voyage, shipwreck, and journey, Luke was his companion. And when the Apostle, just before his martyrdom, writes from his Roman prison to Timothy, "*only Luke is with me*," is his touching testimony to our faithful evangelist. After the death of Paul we lose all sight of Luke. The most authentic tradition, which is, however, of no decisive value, declares that he preached the gospel mostly in Gaul, and attained the crown of martyrdom.

THE GOSPEL OF LUKE.

ITS DATE, PLACE, AND SOURCES.

Luke's two books, his Gospel and the Acts, are properly two successive parts of one Christian history; and as the latter terminates at the point where Paul has lived two years at Rome in the year 64, so the Gospel must have been written before that period, namely, during the twenty-seven years after Christ's death. For as Luke terminates his Acts abruptly with the close of Paul's two years' imprisonment, without adding a syllable of that Apostle's later history, it is very certain that the Acts was published at that time. And as the Gospel preceded the Acts, the opinion is held by some that this period of two years was the *time* and Rome the *place* of the publication of Luke's Gospel. But Luke's reference to his Gospel (Acts i, 1) as "the former treatise," seems to imply some longer interval of time between the two. His material must have been collected, and so the publication probably made in Palestine. Supposing the Perean part of the Gospel was collected while about Jerusalem, we agree with those who suppose the Galilean part was gathered during his two years' sojourn with Paul in Cesarea, (Acts xxiv, 27;) and the publication to have been there made about the year 58–60.

While Matthew and Mark narrate with the authority of original witnesses their own collection of traditional evangelic facts, and John furnishes his own individual reminiscences, Luke, as his preface shows, is the critical historian, who, having examined original witnesses and documents, discriminates, selects, and arranges them in historic form.

While at Jerusalem he had ample opportunity of acquaintance with

James, the Lord's half brother, son of Joseph and Mary, resident bishop of Jerusalem, and with other "pillars" and apostles of the Church, from whom much of the material of his gospel could have been derived. In the work, however, of obtaining his matter, great must have been the aid derived from St. Paul himself. That apostle was, doubtless, a student of the law in Jerusalem when Jesus there lived and preached, and was the man who would after his conversion learn the truest and fullest account of the Lord's deeds and words. St. Irenæus, one of the earliest Christian fathers, expressly says, "Luke, a companion of Paul, deposited the gospel by him preached in a book." From this, although we must not infer that Luke was not an independent historian but a mere amanuensis of Paul, we may conclude that Paul furnished to Luke the main amount of the Lord's history by him possessed. And though when Paul uses the words "my gospel," we are not to infer, as some do, that he designates by that name *Luke's gospel;* yet we may conclude that Paul would have endorsed, and probably did endorse, every word of Luke's gospel as true, and as in a proper sense *his own.* As Paul was the apostle, so in a faint degree Gentile Luke was the evangelist of the Gentiles. He traces the genealogy up, not merely to Abraham, but to Adam, the son of God. He makes Christ's first teachings, at Nazareth, commemorate the extension of God's mercy beyond the limits of Israel, iv, 16–30. He shows how the sinner is forgiven upon condition of faith, vii, 36–50. The publican is, in Paul's favourite term, *justified.* Evidently their narrative of the Lord's supper is the same tradition, Luke xxiv, 34; 1 Cor. xv, 5.

Although the entire body of the Gospels has been divided in our Historical Synopsis in Volume First of this Commentary into Six Periods, yet each Gospel in contributing its part to this natural historic series has a method in some degree its own. Luke has a complete beginning, middle, and end; a prelude, a ministry, and a consummation. The beginning, i–iv, 13. The middle, iv, 13–xxii, 1. The end, xxii, 1–xxiv, 53.

I. The Beginning embraces the prelude to the ministry. 1. The birth of the forerunner, and of the Messiah. The Messiah's childhood and growth. 2. The forerunner's announcement and ministry until his imprisonment. 3. The Messiah's baptism, genealogy, and temptation.

II. The Middle embraces the Messiah's ministry. 1. His Galilean ministry (mainly) iv, 14–ix, 51. 2. His Perean ministry, ix, 51–xviii, 30. 3. His last journey to Jerusalem and closing ministry there, xviii, 31–xxi, 38.

III. The End embraces the crucifixion, resurrection, and ascension, xxii, 1–xxiv, 53.

THE

GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 [a]Even as they delivered them unto us, which [b]from the

a Heb. 2, 3; 1 Pet. 5, 1; 2 Pet. 1, 16; 1 John 1, 1.

b Mark 1, 1; John 15, 27.

The Gospel.—See note commencing Matt. i, 1. *The Gospel* here signifies the unwritten oral Christ-history possessed by the Church which constitutes the subject-matter of the four written gospels. *According to*—As shaped and recorded by. The ancient titles do not say The Gospel *by* Matthew or Luke; for that would obscure the fact that the body of gospel facts was accumulated before the gospel books were written.

PERIOD FIRST.

Infancy and Childhood of Jesus.

From chap. i, 1, to chap. ii, 52.

The two former Gospels, says Van Oosterzee, show us who Jesus was; this informs us how he became what he was; pointing us successively to the unborn, (ii, 22,) the infant, (ii, 16,) the child, (ii, 27,) the boy, (ii, 40,) and the man, (iii, 22.)

§ 1.—Luke's Preface, 1–4.

1. *Forasmuch*—Luke here informs us that the many attempts made to reduce the oral and documentary gospel matter to form had induced him to furnish a complete, orderly, and reliable Gospel. *Many*—The history of the doings and sayings of Jesus would necessarily constitute a main amount of the preaching of the apostles. Of this history so preached every Church, at any rate, if not many private Christians, would desire to possess some sketch or summary. These would be raw material for history, but not of sufficient authority to become a standard gospel for the Christian Church at large. Among these defective particulars of the *many*, the gospels of Matthew and Mark, even if written previous to the publication of Luke's, are not to be included. Matthew's gospel as yet was in the Hebrew language, and Mark's was published in distant Italy, so that neither probably was yet in circulation in the locality where Luke was conversant. *Have taken in hand*—Have undertaken. The phrase in itself expresses neither success nor failure; and so implies neither praise nor censure. The only terms, indeed, in which Luke implies censure are those in which he expresses the excellences he expected his own gospel to exhibit. These excellences will be found to consist in the earliness of the point at which his history begins, the care with which he had investigated everything to the bottom, and the certainty of his confirmation. *To set forth in order*—To arrange. It does not, therefore, seem that Luke reprehends any very great want of orderly arrangement in the documents of these *many*. *A declaration*—A narrative or relation. Something less than a history, yet constituting a summary of the matter, however long or short. *Things... most surely believed among us*—*Things* held as absolute facts, on the surest evidence, by the full faith of the Church.

2. *Delivered them unto us*—This de-

beginning were eyewitnesses, and ministers of the word;

3 [c] It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Theophilus,

[c] Acts 15, 19, 25, 28; 1 Cor. 7, 40.

[d] Acts 11, 4.—[e] Acts 1, 1.

livery being previous to writing must have been oral. The *us* to whom they were delivered must be the Church and people contemporaneous with the apostles, and to whom they preached. The phrase "handed down," therefore, is not a proper translation of the Greek term; for that would imply that the receiver belonged to a later generation. Luke, though after the apostles in rank, was probably their coeval in time. *From the beginning*—The beginning of the public ministry of Jesus. *Eyewitnesses*—To be "witnesses chosen before of God" of the doings and sayings of Jesus was the very essence and object of the apostolic office. Acts x, 41, and i, 8, 22; xxvi, 16. In accordance with this is the bold declaration of Peter at a later day: "We have not followed cunningly devised fables... but were *eyewitnesses*." On equally strong grounds does John, near the close of the first century, later, in fact, than the publication of this gospel, place his own testimony: "That which was from the beginning, which we have HEARD, which we have SEEN with our EYES, which we have *looked upon*, and our *hands* have *handled* . . . declare we unto you." 1 John i, 1. Such declarations afford no room, no interval of time, no chance for the intervention of fabricators for forming traditions, legends, or myths. Our gospels are the plain records of the statements of actual spectators. *Ministers of the word*—The terms *eyewitnesses* and *ministers* are epithets for the same persons. The apostles were to be eyewitnesses of the facts, in order to be official rehearsers of the history.

3. *It seemed good to me also*—This seeming good to himself does not exclude a concurrence with the influence of inspiration, nor a use of the aid of Paul. So in the letters of the counsel at Jerusalem, it is said, "it seemed good to the Holy Ghost and to us." Acts xv, 28. *Having had perfect understanding*—Having completely traced out by investigation to the utmost. Luke here writes in the true conscientious historical spirit. Though he had not studied in the schools of modern criticism, he had all the means of immediate investigation, of which the rules of modern criticism seek to supply the want. Conscientiousness and common sense, with facts and witnesses so near at hand, were incomparably superior to any critical apparatus of the modern professor. Besides, he had more than any secular historian can claim. He had a providential commission, a divine inspiring guidance, and the endowment of the discerning of spirits. He so wrote by order of the great Head of the Church, and his record was accepted by the Church in its gifted and blessed first age. *From the very first*—This refers to the early point to which Luke's investigations carried the beginning of his history back, namely, to the angel's announcement to Zacharias in verse 5. *In order*—Not a mere unarranged miscellany, or series of sayings or doings, but a narrative with a *beginning*, *middle*, and *end*. This does not pledge Luke to an absolutely accurate observance in details of chronological order; for of that his documents may not have always furnished him the means. Yet no evangelist is so careful to connect his events chronologically with contemporaneous secular history as Luke; no error, we firmly believe, has ever been truly detected in his professed chronological statements; and if the investigations of Wieseler be reliable, Luke has well sustained any professions of a chronological order which he can be supposed to have here made. *Most excellent Theophilus*—As the name Theophilus signifies *a lover of God*, some have supposed that it stands as a symbol to represent any Christian reader. But the literal

4 [f]That thou mightest know the certainty of those things, wherein thou hast been instructed.

[f] John 20. 31.— [g] Matt. 2. 1.

5 THERE was [g]in the days of Herod, the king of Judea, a certain priest named Zacharias, [h]of the course of

[h] 1 Chr. 24. 10, 19; Neh. 12. 4, 17.

writings of the New Testament know no such use of symbolic names. The epithet *most excellent* indicates not affection simply for a friend, but respect for elevated character or rank. Theophilus, therefore, must be considered as a Christian of influential character; a convert, perhaps, of Luke. Of his residence we have but one indication. The Acts of the Apostles is also addressed by Luke to Theophilus, (Acts i, 1;) and it has been noted that Luke, when his narrative brings him into Italy and near Rome, mentions such minute places as Appii Forum and the Three Taverns (xxviii, 15) precisely as if they were known to Theophilus. The inference is that he was a resident of Rome. Although, however, the name of Theophilus is not symbolic, yet Theophilus himself stands as a representative man for every Christian reader. Neither the Gospel nor the Acts is to be viewed as a mere private letter to him. In a similar way, Cicero addressed his treatises on Old Age and on Friendship to Atticus; Horace addressed his Art of Poetry to the Pisos; and Plutarch addressed his Treatise on Divine Delay to Cynius. This address, although it was usually attended with some personal references, yet, like a modern dedication of a book, was simply a token of respect for an honoured friend; and the composition itself was none the less a work for the public and posterity.

4. *Mightest know the certainty*—This was the great ultimate object; that the Christian laity, of whom Theophilus was a representative, might be fully assured of the perfect confirmation of the Christian history. This confirmation would arise from the profoundly reliable character of Luke, and from his *perfect understanding* of all things, even *from the very first*. *Hast been instructed*—The Greek word here used, κατηχήθης, is that from which the words *catechise* and *catechumen* are derived. This probably refers not to the catechesis of Theophilus's childhood; for Theophilus was probably an adult when the apostolic ministry commenced. It more probably refers to the private oral instruction preparatory to baptism which the *minister of the word* bestowed on the young convert, over and above the preaching of *the word*. This catechetical instruction would embrace such documentary or traditional history of Jesus as his particular Church possessed. Luke now proposes to give this catechetical matter a more authentic substance and form.

It is agreed among scholars that this brief preface of Luke is written in the purest Greek style of any passage in the New Testament.

§ 3.—Annunciation to Elisabeth, i, 5–25.

Luke now opens his gospel history with the striking scene which announced the approaching birth of John, the harbinger of Jesus.

During the 400 years preceding the account now to be narrated, neither vision nor miracle had been vouchsafed by God to his people. As the old canon closed with the prediction by Malachi that the coming of Elijah should precede the advent of the Messiah, so the first action of the new is to announce the true Elijah's birth. God did but honour the ordinances of his own appointment when he made his temple the place, his priesthood the instrument, and his service the time of the initial movement.

5. *Days of Herod*—Herod, surnamed the Great. See note on Matt. ii, 1. *Course of Abia*—Abijah. See 1 Chron. xxiv, 3, 10, 19; also, Neh. xii, 1, 4, 17. When the sons of Aaron became too numerous, David divided them into twenty-four *courses*, or classes. Each class had supervision of the daily

Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God [k] in the order of his course,

[i] Gen. 7. 1, & 17. 1; 1 Kings 9. 4; 2 Kings 20. 3; Job 1. 1; Acts 23. 1 & 24. 16; Phil. 3. 6.

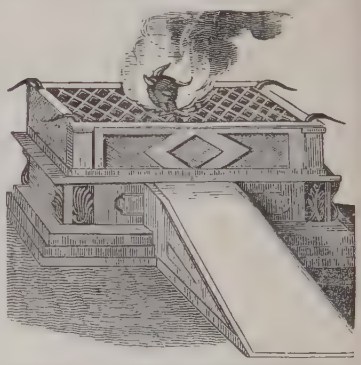
[k] 1 Chr. 24. 19; 2 Chr. 8. 14, & 31. 2.

service of the temple for a week. The priests for each day of the week were selected from the class by lot. On the return from the captivity but four courses were left, which were again divided into twenty-four. The *course of Abia*, being the eighth, it has been calculated officiated April 17–23, and in October 3–9.

His wife was of the daughters of Aaron—Both John's parents were of priestly rank, the most honourable nobility among the Jews. It is a saying of R. Jochanan, "He that would be rich, let him join himself to the seed of Aaron; for so it is, that the law and the priesthood make rich. R. Idi bar Abin married a priestess, and from him proceeded those that were made doctors, namely, R. Shecheth, and R. Joshua." And so Josephus says, "As among different nations there are different sorts of nobility, so with us the sharing of the priesthood is token of illustrious rank." And so the learned Greek Jew of Alexandria, the celebrated Philo, a contemporary of Jesus, loftily said, "As far as God surpasses man in greatness, so far the high-priesthood surpasses the royalty; for the former is the service of God, the latter the care of men." The two illustrious births now about to be announced were to be from the daughters of the sacred line of Aaron and the royal line of David.

6. *Commandments and ordinances*—*Commandments* refer to the moral law, *ordinances* to the ritual. *Blameless*—*Blameless* even *before God*. Not *blameless*, indeed, as tried by the Christless law, which makes no allowance for infirmities; but *blameless* as living, through grace, under the atonement, in the undiminished approbation of God. So perfect was their faith, and so pure their life, that God imputed no *blame* unto them. This was their *ordinary* spiritual state; yet it excluded not the *possibility* of sin. For at a moment of trial Zacharias was betrayed into fault, and suffered a divine penalty.

8. *While he executed the priest's office*—In order to understand the scene, which now so solemnly opens our Christian



THE GREAT ALTAR OF BURNT OFFERINGS.
See note on John i, 29.

history, let the reader compare our Temple Plan in vol. i, p. 247. At the hour (probably of the Sabbath, when all the congregation of Israel attended) the people are in the Court of Israel, and the Court of the Women, in front of the Great Altar, on which the bleeding lamb is about being placed. In the so-called HOLY PLACE is the *Altar*

9 According to the custom of the priest's office, his lot was [l] to burn incense when he went into the temple of the Lord.

10 [m] And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

l Exod. 30. 7 8; 1 Sam. 2. 28; 1 Chron. 23. 13; 2 Chron. 29. 11.

m Lev. 16. 17; Rev. 8. 3, 4.—*n* Exod. 30. 1.

of Incense, (7,) with the *Golden Table* for the show-bread (6) and the Golden Candlestick (8) on either side. Two officiating priests are present; the one to supervise the sacrifice on the Great Altar, and to the other (being to-day Zacharias himself) belongs the more honourable office of burning the incense on the Golden Altar in the Holy Place.

9. *To burn the incense*—The composition of the sacred incense for the altar (which the Jews were forbidden to make for private use) is given in Exodus xxx, 34–38. It was in the performance of the service placed in a *vase* or *cup*, called the *censer*, upon the Golden Altar in the Holy Place, with burning

ALTAR OF INCENSE.

coals beneath, producing by its smoke a powerful perfume, filling the Temple with its fragrance. As it was within the MOST HOLY, on the Sacred Ark, between the Cherubim, that God the King of Israel dwelt, whose house the Temple was, so the *bread*, the *candlestick*, and the *incense* were all, symbolically, furnishings for him.

Some have incorrectly supposed that Zacharias was High Priest. But that pontiff's duty was to enter the MOST HOLY *once a year* to make expiation for the people; namely, on the great day of atonement.

10. *People were praying*—When the priest within the Holy Place, sprinkles the incense in the censer upon the burning altar, as the column of incense rises, the prayers of the people also ascend, of which the incense was the sacred type; and while the incense is ascending the bleeding victim is on the altar. Just so, when *our* prayers ascend, the great atoning *victim* avails in our behalf. So does the scene which introduces the new dispensation typify the results for which the new dispensation took existence.

11. *Angel of the Lord*—See note on Matt. i, 20. The appearance of this angel is the opening of the miraculous dispensation of grace. *On the right side of the altar*—Zacharias at the proper signal ascending the steps behind the Great Altar, passes through the Porch, and walking the gilded floor, (for ceiling, walls, and probably floor, were sheeted with a complete overlay of gold,) approaches the altar upon which the censer has been placed. In this sanctuary no glare of day ever penetrates; but from the golden chandelier, with its seven branches crowned with lamps, pours a blaze of golden light over the golden altar and table,

12 And when Zacharias saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and [p] thou shalt call his name John.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

o Judg. 6. 22. & 13. 22; Dan. 10. 8: ver. 29; chap. 2. 9; Acts 10. 4; Rev. 1. 17.

p Ver. 60, 63.—q Ver. 58.

filling the golden room with richest splendour. The column of incense rises to soften the light and fill the air with fragrance. In this scene of dim magnificence a more than mortal form presents itself to the eye of Zacharias. Between the candlestick (8) and the Golden Altar (7) stands the angel Gabriel on the right side of the altar, (not on Zacharias's right hand,) and, therefore, on the south side of the altar and on the right side of God, whose Shekinah, or Presence, once dwelt between the cherubim in the Most Holy, or Holy of Holies. This is the post of divine honour suitable to the being who announces that the age of Christ has approached, and that his harbinger is now to be born.

Though the *system* of miraculous revelation ceased with the closing canon, yet, if we may believe the Jewish historians, there were exceptional manifestations made in the Holy of Holies, or in the Holy Place, at this same Altar of Incense, to former priests. Ezra, the inspired Scribe, upon the return from the Captivity, established the Great Synagogue, consisting of one hundred and twenty grave and holy men, among whose presidents are enumerated Haggai, Zechariah, and Zerubbabel, which lasted one hundred and twenty years, terminating with the close of the presidency of the renowned Simon the Just, who died about 320 years before Christ. This was specially the age of the Soferim or Scribes. Simon the Just, it is related, filled the High Priesthood forty-nine years; and in the last year he said, "I shall die this year; for every year that I have entered the Holy of Holies there has been an Ancient One, יקן אחר, clothed in white, and veiled in white, that entered and came out with me; this year he entered but came not out." Josephus narrates of the High Priest Hyrcanus, that upon the day that his sons fought at Cyzicenus, he was offering incense in the temple alone, and he heard a voice declaring that they had just conquered Antiochus; and this, going forward from the temple, he announced to the people in front. The annunciation was verified by the result.

12. *Fear fell*—Wonderful is the *fear* which curdles the blood of even the bravest of mortals at the thought of meeting a messenger from God, or an apparition from the world of spirits. It seems to indicate that such beings do exist, and that such is their relation to us that their approach, by way of manifestation, must shock the very foundations of our being. So when the angel of the Lord appeared to Gideon and to Manoah, both gave themselves up for dead. Judges vi, 12, 22, and xiii, 3, 22.

13. *Thy prayer is heard*—The angel attests his reality as a true supernatural being by showing that he knew what Zacharias's prayer had long been, as well as by the splendour of his person. His prayer had, doubtless, once been for a posterity that his name might not die in Israel. But that hope declining as his age advanced, his later desire had been for the "consolation of Israel." And at the present moment the prayers of Israel are ascending "for the people of God," as Grotius says; "and, if Josephus and Philo are to be believed, for the salvation of the world." Both currents of Zacharias's prayer are heard. The posterity and the consolation are at hand. *John*—The *God-given*. A suitable name for one divinely given in answer to prayer. It is a suitable name,

15 For he shall be great in the sight of the Lord, and [r] shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, [s] even from his mother's womb.

16 [t] And many of the children of Israel shall he turn to the Lord their God.

17 [u] And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [1] to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, [v] Whereby shall I know this? for I am an old

r Num. 6. 3; Judg. 13. 4; chap. 7. 33.—*s* Jer. 1. 5; Gal. 1. 15.—*t* Mal. 4. 5, 6.

u Mal. 4, 5; Matt. 11. 14; Mark 9. 12.—1 Or, *by*.—*v* Gen. 17. 17.

also, for him who, promised by ancient prophecy, was at last bestowed.

15. *Neither wine nor strong drink*—This is in accordance with the vow of the Nazarite, Num. vi, 3, 4. Similar announcements were made concerning Samson, Judg. xiii, 4, 5, and Samuel, 1 Sam. i, 11. The Nazarite thus consecrates himself to an over self-severity, in order to raise the people to the idea of self-control and temperance. They were eminent in abstinence, in order by example to raise the popular standard of mastery over bodily appetites. They abstained from what was innocent, either in quality or measure, in order to influence the world to abstain from what was guilty either in kind or in excessive degree. John was to be Nazarite; Jesus was to be the model, not of over self-severity, but of practical and duly measured innocence and right. Paul gives a rule for Christian Nazaritism in 1 Cor. viii, 13. Our modern temperance societies are properly a Christian Nazaritism. They are a moral *enterprise*, aiming to raise the public practice to a standard of temperance by exhibiting an abstinence from even an otherwise innocent measure of indulgence. *Strong drink* included all exhilarating liquors besides wine. The chemical art of distilling the modern inflaming liquors was unknown to the ancients; but they were able to make intoxicating drinks from the palm-tree, from apples, and from grains. Drunkenness was by no means thereby wholly unknown. See Isa. v, 22; Prov. xxiii, 29, 30. *Holy Ghost... from his mother's womb*—Even before birth the plenary influence of the Holy Spirit shall be upon and in his spirit. As soon as the soul shall quicken the unborn, there shall rest a holy power upon it. There is no Scripture ground for supposing with some that the child, even before birth, is no possible subject of sanctifying power.

17. *He*—John. *Go before him*—That is, before the *Lord their God*. This seems to be a clear ascription of the divine title to the Messiah, before whom John was to *go*. *In the spirit and power of Elias*—And hence he was predicted by Malachi under the name of Elijah. Mal. iv, 5. *Turn the heart of the fathers to the children*—Not the heart of the children to the fathers, mark; but the heart of the fathers to the children. The fathers here are the holy ancestry of degenerate Israel, and they have, as it were, been offended with the apostacy of their descendants. But John shall so infuse a better spirit into this generation that a reconciliation shall take place between the holy *olden time* and the fallen *present*. *A people*—A clear allusion to the admission of the Gentiles into the Church of God.

18. *Whereby shall I know?*—This bold putting the angel to the proof was a want of proper faith. The fact that the angelic visitant knew his prayer, the splendour of his person, and the tremor of Zacharias, were vouchers sufficient. Strauss notes that Zacharias's Greek words here are precisely the same with the Greek words of Abraham, according to the Septuagint in Gen. xv, 8, and

man, and my wife well stricken in years.

19 And the angel answering said unto him, I am [x] Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, [y] thou shalt be dumb, and not able to speak, until the day that these things shall be performed, [z] because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as [a] the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

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x Dan. 8. 16. & 9. 21-23; Matt. 18. 10; Heb. 1. 14.—y Ezek. 3. 26, & 24. 27.—z Gen. 18. 10, 15; Num. 20. 12; 2 Kin. 7. 2, 19; Isa. 7. 9; Mark 9. 19.—a See 2 Kin. 11. 5; 1 Chron. 9. 25.

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asks why Abraham was gratified and Zacharias punished. Grotius had answered Strauss's question centuries before it was asked. Abraham had been instructed by no previous example; Zacharias was instructed by the example of Abraham, which as a priest he was bound to understand. But Zacharias's penalty, like his fault, was slight. It was discipline rather than punishment. And Grotius, literal as is his spirit, finds in the dumbness and beckoning of Zacharias a type of the then existing silence of prophecy, leaving the nation to the premonitions of the rites and ceremonies alone until the Messiah be born.

19. *Gabriel*—See note on Matt. i, 20. *In the presence of God*—See note on Matt. xviii, 10. *Shalt be dumb*—Literally, shalt be *silent.* The word rendered *speechless* in verse 22, signifies both *deaf and dumb.* As his ear had refused the angel's message, he shall be rendered deaf; and as he had uttered a bold and faithless speech, so a divine silence shall reprove him. Well for us often might it be, if some such gentle admonitory judgment should check our loquacity and teach us a wise silence. Zacharias's punishment shall have a side of blessing to it. It shall be a *sign* to him that God will be better than his faith; a sign to others that the hope of Israel is drawing nigh. Similarly, by supernatural interviews, Jacob was made lame, and Saul of Tarsus was struck blind. These were the severe side of a gracious visitation. They remind us that we are sinners, even when we receive the tokens of God's favour. And they tell us what we deserve in spite of the blessings that we get.

22. *When he came out*—From the Holy Place. Zacharias now comes forth, near the Great Altar, and presents himself to the people, viewing him from below in the courts of Israel, and of the women. *They perceived that he had seen a vision*—It was customary for a priest to return forthwith from the holy place, so that the people might be sure that no judgment had befallen him for malperformance of office, or for any defect of the service. Zacharias, being speechless, indicated by signs that a divine manifestation had been made to him.

23. *The days of his ministration*—The *week* of the priestly course of Abia. During their *week* the priests did not visit their own homes, but remained in the temple enclosures.

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to [b] take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin [c] espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, [d] Hail, *thou that art* [2] highly favoured, [e] the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, [f] she was troubled at his saying, and cast in her mind what manner of salutation this should be.

b Gen. 30. 23; Isa. 4. 1, & 54. 1. 4.——*c* Matt. 1. 18; chap. 2. 4, 5.——*d* Dan. 9. 23, & 10. 19.

2 Or, *graciously accepted*, or, *much graced*, See ver. 30.——*e* Judg. 6. 12.——*f* Verse 12.

25. *The Lord dealt with me*—Her retirement accords with the special dealing of God with her. She is to become the mother of one set apart from the world, and so she sets herself apart while so becoming. *My reproach*—The promise of a Messiah rendered marriage and maternity honourable among the Jews. Hence from the earliest times, as in the cases of Rachel and of Hannah, barrenness was a misfortune and a *reproach*.

§ 4.—Salutation of Mary, 26–38.

As the approaching birth of the harbinger before Messiah's face has been announced, so now follows the full annunciation of the coming Messiah himself. As birth is one of the wonders of nature, so these two births are more wonderful than nature. The first of the two is by an exaltation of nature above nature; the last is a direct overpassing of nature's laws.

26. *In the sixth month*—After the annunciation to Zacharias. *Galilee*—See note on Matthew iv, 12. *Named Nazareth*—See note on Matthew ii, 23.

27. *To a virgin*—See note on Matt. i, 23. *House of David*—Lineage or family of David. It is disputed among critics whether this is spoken of Joseph or of Mary.

28. *Angel came... said, Hail*—In a green, open space at the northwestern extremity of Nazareth there is a small fountain, whence issues a slender stream from which the maidens of Nazareth, holding beneath their pitchers, obtain water for their homes. It is called the Fountain of the Virgin; for there the tradition is that this annunciation by Gabriel took place. In commemoration of this event, there stands the Church of the Annunciation. Whether the tradition be true or false, there can be no reasonable doubt that Mary in her day, among the maidens of that village, held the pitcher and drew water from this spring. *Highly favoured*—This, in the Roman or Vulgate translation of the New Testament, is rendered *plena gratiâ*, full of grace. See note on Matt. i, 18. The Romanists in vain endeavour to prove the sinlessness of Mary from this phrase. It means, as is said in verse 30, that she had *found favour* or *grace with God*. *Blessed art thou among women*—See note on Matthew i, 18.

29. *Saw him*—The phrase, *when she saw him*, being absent from many manuscripts, is of doubtful authenticity, but the angel's visibility seems to be implied. *Troubled at his saying*—There is a meek composure in the words of Mary, quite in contrast with the hasty language of Zacharias. She utters no bold word demanding test or proof; and she closes with complete submission to her trial and to her destiny of honour. *Cast in her mind*—*Conjectured*, debated in her mind. *What manner*—What the nature.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 [g] And, behold, thou shalt conceive in thy womb, and bring forth a son, and [h] shalt call his name JESUS.

32 He shall be great, [i] and shall be called the Son of the Highest; and [k] the Lord God shall give unto him the throne of his father David:

33 [l] And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, [m] The Holy

g Isa. 7. 14; Matt. 1. 21.—*h* Chap. 2. 21. *i* Mark 5. 7.—*k* 2 Sam. 7. 11, 12; Psa. 132. 11; Isa. 9. 6, 7, & 16. 5; Jer. 23. 5; Rev. 3. 7. *l* Dan. 2. 44, & 7. 14, 27; Obad. 21; Micah 4. 7; John 12. 34; Heb. 1. 8.—*m* Matt. 1. 20.

30. *Fear not*—He prefaces his announcement to Mary, as to Zacharias, with an encouraging *fear not.* The Gospel dispensation opens with a dismissal of *fear* and a promise of salvation.

31. *Jesus*—See note on Matt. i, 21.

32. *Throne of his father David*—See note on Matt. i, 20. The throne of the *theocracy*, or ancient kingdom of God. The Jewish nation, as a chosen people of God, constituted this *theocracy* during the Mosaic dispensation. On the throne of this *theocracy* David was a representative king. When the Jewish race ceased to be the theocracy by the taking of the kingdom of God from them, that kingdom was established on a new basis, by which every man, Jew or Gentile, was admitted to form part of that kingdom by faith. On the *throne* of that theocracy sits Jesus, the eternal successor of David.

33. *The house of Jacob*—Both of Jacob's natural and spiritual descendants. "For," says Grotius, "just as David the king of Israel did by conquest amalgamate the Edomites and other nations with his kingdom, so also this Messiah-king, by gospel conquest, shall incorporate the Gentiles into his kingdom and naturalize them as true Israel. Isa. xiv, 1. *The stranger shall be joined with them, and they shall cleave to the house of Jacob.*" And, xlv, 5, of the same *stranger* it is said he "*shall call himself by the name of Jacob.*" *For ever*—This term being applied here to no earthly or mere human subject, must be taken in the strict sense of eternity. *Shall be no end*—For though its probationary mediatorial form shall cease, yet its substance shall be eternal. Christ shall be eternal king, and so his reign and throne shall be *endless.*

34. *How shall this be?*—Zacharias requires proof of the angel's statement before he will believe the thing will be done Mary accepts that the thing will be done, and modestly asks *how?* One is a case of presumptuous unbelief; the other is a case of faith asking to be further instructed. "I accept in full faith the fact; but by what process (since the natural process is impossible) shall it be accomplished?" The angel now declares the process. Instead of an impure and sexual agency, a holy, unsexual, omnipotent power shall as purely produce the new being as the first germ of plant and tree was originally formed and developed "before it grew." Gen. ii, 5.

35. *The Holy Ghost*—The definite article is not in the Greek. The phrase *holy spirit* here designates not the third person in the trinity; for, then, he would be the Father of our Lord Jesus Christ; but the same holy spirit of Deity which brooded upon chaos and produced the creation. *Come upon thee*—See Acts i, 8. *The Holy Ghost shall come upon thee*—The pure Spirit of God should sanctify her nature and render her the holy mother of the Son of God. *Overshadow thee*—By an act of power as pure as the *shadow* of a cloud shed

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Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born *of thee* shall be called [n] the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For [o] with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy

[n] Matt. 14. 33, & 26. 63, 64; Mark 1. 1; John 1. 34, & 20. 31; Acts 8. 37; Rom. 1. 4.

[o] Gen. 18. 14; Jer. 32. 17; Zech. 8. 6; Matt. 19, 26; Mark 10. 27; chap. 18. 27; Rom. 4. 21.

down upon thee, shall God be the creative father of thy holy son. *The holy thing*—That *totality* which is born of thee, including both human and divine, is *holy*, a *holy thing*. Its human flesh and blood, though drawn from a fallen source, shall, as they form into his being, be pure as the first Adam, by association with the divine. Him hath God *sanctified* and sent through the ordinary pathway of birth *into the world*. John x, 36. So that Christ taking our nature took not its sin. *Shall be called the Son of God*—Because the second person in the Trinity is by this divine operation, and this human conception and birth, incarnated in his person. Undoubtedly the production of the human birth by Deity entitles even the human person of our Saviour to the appellation Son of God. Yet primarily this title, taking its starting point from the divinity, descends to include the humanity. On the other hand, the title *Son of man*, beginning with his humble humanity, takes in its glorified state, and even its union with the divine.

The idea of a god become incarnate, and thus a god-man, it is often said abounds in heathen mythology, and so in Christianity is a plagiary. But though heathenism has her gods incarnate, she never rose to the thought of the infinite and eternal God assuming humanity upon his divinity. That Hercules should be begotten of Jove, or Achilles be born of the goddess Thetis, are small fables, bearing no analogy to the true Incarnation. And even the incarnations of Vishnu in Hindoo mythology are merely the goings forth of the god himself under the mere *shape* of animal or man. They are not a real divinity in a real humanity, a unity of the two complete personal natures, perfect God and perfect man, constituting one God-man.

36. *Thy cousin Elisabeth*—Mary was of the tribe of Judah, and Elisabeth of the tribe of Levi. That is, their fathers probably were; for it was the father's descent which assigned any family to its tribeship. The two women, therefore, may have been cousins by the mother's side, by their mothers having been sisters. But the word rendered *cousin* may signify kindred of any degree.

37. *Nothing shall be impossible*—Ages ago (Gen. xviii, 14) "The LORD" had said in a similar announcement to Abraham, "Is any thing too hard for the Lord?" The angel refers to the analogous case of Elisabeth as proof to Mary that miraculous birth is an event that may now occur. The birth of an immortal being into existence is the greatest of natural events. The birth of an immortal being, without a human father, by a divine interposition, is one of the greatest of miracles. The birth of a human being from a true divine paternity, placing a God-man upon earth, is pre-eminently THE miracle of which all other miracles are but the subordinates and attendants. But *all things are possible with God*. To perform a *contradiction* is, indeed, not a possibility even with omnipotence. But then a contradiction is really *nothing* at all, and so does not come into the number of *all things*. God is fully able to suspend by miracle the laws of nature, and even reverse them all. For the laws of nature are nothing more than

word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, [p] into a city of Judah;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [q] Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

[p] Josh. 21. 9, 10, 11.

[q] Verse 28; Judg. 5. 24.

the ordinary action of the divine will, which God can *vary* just as easily as he can hold them uniform. The incarnation is just as easy a work with God as a maintenance of the ordinary laws of birth.

§ 5.—Visit of Mary to Elisabeth, 39–56.

Elisabeth concealed herself for five months, (verse 24;) and the annunciation was made to Mary in the sixth month, (26;) and Mary visits Elizabeth for three months, making about nine months. The conception of the Messiah, doubtless, took place before Mary's departure. The revelation of the fact to Joseph took place after her return.

There are many passages in the word of God which modern delicacy desires to avoid, and at which modern scepticism utters its scoffs. But in all such passages, be it noted, the holy word seeks to pander to no impure or sensual passion. On the contrary, the expressions that occur indicate that the sacred writer was *unconscious of impurity*, and is, as it were, unknowing of the applications and perversions which a depraved heart makes of his words. Its words, therefore, are utterances of highest purity. With the guilty is the guilt. The Holy Spirit need not hesitate to name what the Omnipotent Spirit does not hesitate to create; and that naming and that creating are equally pure.

39. *Into the hill country*—See note on Matt. ii, 1. See also the map. *With haste*—The action of eager interest. If we may suppose Hebron to be Elisabeth's residence, Mary's journey would be about one hundred miles. That John and Jesus should have been unacquainted with each other, (as appears to have been the case from John i, 31, where see our note,) can, perhaps, be best explained from John's ordained *concealment*. Note v, 80. *City of Judah*—The city is by many supposed to be Hebron. In Joshua xxi, 11, is mentioned "Arba, ... which is Hebron, in *the hill country* of Judah." It was a residence of priests, and so very probably of the priest Zacharias. Modern tradition, traceable back no further, however, than the sixteenth century, finds his residence in Ain Karim. This is a prosperous village within the hill country, where now stands the convent of *St. John in the Desert*. According to tradition, Mary, in her visit to Elisabeth, found her at Zacharias's rural abode, one mile from the village, where the interview took place. The place was marked by a chapel built by the Empress Helena, of which the ruins still remain. The spot is called *The Visitation*. But some of the best scholars suppose that Judah is but a softened name for Juttah, a city mentioned in Joshua xv, 55; xxi, 16, and which exists at the present day.

41. *Elisabeth was filled with the Holy Ghost*—It would seem that the pure and blessed Spirit rested divinely upon the person of the future mother of the Messiah; and her voice became, as it were, the conductor by the blessed sympathy of that spirit to the body, soul, and spirit of the future mother of the Baptist. Hence the words that Elisabeth now uttered were impregnated with inspiration, and she was enabled to address Mary with prophetic words.

43 And [r] whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she [3] that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, [s] My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For [t] he hath regarded the low estate of his handmaiden:

[r] Ruth 2. 10; 1 Sam. 25. 41; Phil. 2. 3.—3 Or, *which believed that there.*

[s] 1 Sam. 2. 1; Psa. 34. 2, 3, & 35, 9; Hab. 3. 18.
[t] 1 Sam. 1. 11; Psa. 138. 6.

43. *Mother of my Lord*—Mother of the human nature of the Incarnate. But there is something that grates painfully upon our heart as we survey the phrase of the Romish Church, "Mary the mother of God."

44. *Leaped in my womb for joy*—As if even before birth joyfully predicting by the Holy Spirit the Messiah at the approach of the Messiah's future mother; as if indicating that hereafter his own joy would be fulfilled in the Messiah's fulness. It seems most plainly accordant with the mind of the inspired writer, that, upon this occasion, the unborn harbinger salutes with *joy* the unborn Messiah at his first approach. From before his birth he was to be filled with the Holy Ghost. That Spirit now filled the mother because of the spirit of the child.

45. *She that believed*—The believing Mary, whose faith stood in contrast with Zacharias's unbelief, and should be rewarded with the *performance.*

46–55. *The Magnificat, or triumphal hymn of the Blessed Virgin.*

This hymn has been called the *Magnificat*, from the first word of the Latin version; the Hymn of Zacharias (68–79) is called the *Benedictus;* and that of Simeon the *Nunc Dimittis.* Like one of the prophets of old, Mary, in the moment of inspired exaltation, pours forth her joy in rhythmical utterances. As in such cases of excitement memory is doubly powerful, it was easy to record with verbal accuracy the entire hymn.

It is divisible into three parts.

I. 46–49. Rapturous *recognition of God's* strange *grace* upon her own utterly humble person and character.

II. 50–53. A *recognition* that it is *ever* thus that *God exalts the humble* and brings low the proud.

III. 54, 55. The blessed result is, that *humble Israel* is now to be *exalted* according to *God's* ancient promise to Abraham.

I. *Recognition of God's grace to her humility.*

Compare the song of Hannah upon a similar occasion, the birth of a future prophet and judge of Israel. This is formed upon the same model of that, as proof that the new dispensation is the outgrowth of the old, and that the same spirit, in different ages and persons, breathes the same holy strains. But the song of the latter is gentler, grander, opening into a far sublimer prospective.

48. *Low estate of his handmaiden*—Mary's ground of praise and thanksgiving is the wonderful grace of God that had condescended to even her. True, she is daughter of the noblest line of Israel or the world, but for ages that royal line has been in a *low estate.* It seemed wonderful that the daughter of neither Augustus nor Herod should be selected as the mother of the Incarnate, but the humble virgin of Nazareth. Some ten years before Mary uttered this hymn, Virgil, the Roman poet, had in one of his finest strains predicted the birth of a noble babe, under whose sway a new order of things should commence, and the renovation of the world be accomplished. It was suggested, doubtless, by the prevalent pre-

for, behold, from henceforth [u] all generations shall call me blessed.

49 For he that is mighty [v] hath done to me great things; and [x] holy *is* his name.

50 And [y] his mercy *is* on them that fear him from generation to generation.

51 [z] He hath showed strength with his arm; [a] he hath scattered the proud in the imagination of their hearts.

52 [b] He hath put down the mighty from *their* seats, and exalted them of low degree.

53 [c] He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, [d] in remembrance of *his* mercy;

55 [e] As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and [f] they rejoiced with her.

59 And it came to pass, that

u Mal. 3, 12; chap. 11. 27.—*v* Psa. 71. 19, & 126. 2, 3.—*x* Psa. 111. 9.—*y* Gen. 17. 7; Exod. 20. 6; Psa. 103. 17.—*z* Psa. 98. 1, & 118. 15; Isa. 40. 10, & 51. 9, & 52. 10.—*a* Psa. 33. 10; 1 Pet. 5. 5.—*b* 1 Sam. 2. 6 &c.; Job 5. 11; Psa. 113. 6.—*c* 1 Sam. 2. 5; Psalm 34. 10.—*d* Psa. 98. 3; Jer. 31. 3, 20.—*e* Gen. 17. 19; Psa. 132. 11; Rom. 11. 28; Gal. 3. 16.—*f* Verse 14; Rom. 12. 15.

sentiment that a great deliverer was soon to be born, arising from the prophecies of the Messiah. But the worldly poet preferred to find his mother for the Messiah in the wife of a Roman consul. So differs the wisdom of God from the folly of man. *All generations shall call me blessed*—Here is *prophecy;* and how wonderfully has it been fulfilled! Sad it is, indeed, to think that even the Christian Church has made her the object of idolatry. But let that not prevent our uttering the epithet *blessed* upon her whom God deigned to honour above all her sex.

II. *Recognition that God ever exalts the lowly.*

50–53. From her own case, Mary now generalizes that thus does God ever deal; debasing the proud, exalting the humble. The past tense of the verbs here is intended to express past, present, and future. Paganism, now reigning supreme in the Roman empire, is destined to give way before the religion of the despised cross. In two or three passing centuries the power of the son of this Nazarene maiden will subdue the Roman empire, and the throne of Augustus shall be inherited by his worshippers. So does God put down the mighty from their seats, and exalt them of low degree.

III. *So God shall exalt his humble Israel.*

54, 55. And this law of wondrous vicissitudes and reverses is now accruing to the behalf of Israel. Sad has been his humiliation; from a high to a low estate has he been brought; but the time of his re-exaltation has now arrived, and the old Abrahamic covenant is now come to its fulfilment. *Holpen*—Old English for helped.

55. *To Abraham*—The promise was that in his seed all the families of the earth should be blessed. Genesis xii, 3; xxii, 18.

§ 5.—Birth of John the Baptist, 57–80.

57. *Brought forth a son*—See note on Matt. iii, 1.

on the eighth day they came
o circumcise the child; and
ney called him Zacharias,
fter the name of his father.
60 And his mother answered
nd said, [h] Not *so;* but he
hall be called John.
61 And they said unto her,
here is none of thy kindred
that is called by this
name.
62 And they made signs to
his father, how he would have
him called.
63 And he asked for a writing
table, and wrote, saying, [i] His
name is John. And they mar-
velled all.

g Gen. 17. 12; Lev. 12. 3.—*h* Ver. 13.

i Ver. 13.

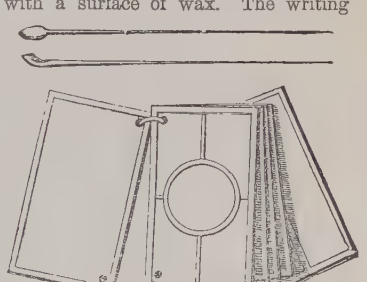
59. *They came*—To the house prob-
bly of Zacharias. For no particular
ace was prescribed, and no particular
rson as performer of the rite. *To cir-
mcise the child*—Circumcision was
ven by God to Abraham as the sign
the covenant between God and the
rcumcised. Perhaps it was, as in the
se of sacrifices, merely the renewal of
ancient rite, for we find that not only
e Jews and other Abrahamic tribes
actised the rite, but the Ethiopians,
byssinians, Egyptians, and others.
nder the Mosaic law, infant circum-
sion was the rite of induction into
e kingdom of God. It was the con-
tion to be performed before the adult
rson could partake of the paschal
ast. Exod. xii, 43–48. This was en-
ined with great solemnity. So under
e Christian dispensation *except a
an be* externally *born of water he
nnot see the* external *kingdom of God.*
ohn iii, 3. That is, as circumcision
ce, so baptism now is the admission
e of the Church of God. From this
would follow that no one who is not
alified—if an adult, by justifying
th, if an infant, by the unconditional
wer of the atonement—to enter the
ngdom of God, is qualified for bap-
m. And as circumcision was required
evious to the paschal feast, so bap-
m should be performed previous to
e partaking of the communion. *They
lled him*—The name was generally
ven to the child by the Jews at cir-
mcision. Like baptism, circumcision
is the sacred recognition of the
rsonality of the individual; and the
rsons solemnly present are proper
tnesses to identify him in case of
future dispute. So in our old English,
to baptize is to christen, that is, both
to Christianize and to name him; giving
him his Christian or *christen* name.

60. *His mother answered*—She had
probably learned from Zacharias by
writing what his name was commanded
to be.

61. *None of thy kindred*—The custom
of naming children from some one of
the circle of relations was so common,
not to say so natural, that this new
name seemed unwelcome.

62. *Made signs*—For the father, as
we have already remarked, was deaf as
well as dumb.

63. *Writing table*—It was a small,
flat piece of wood, (for the simple con-
veniences of pen, ink, and paper were
then unknown,) like a slate, overspread
with a surface of wax. The writing



TABLET AND STYLUS.

was done with an iron stylus or bod-
kin, sharp at one end, and broad and
smooth at the other, so that the oppo-
site ends could be used for *writing* and
erasing. His name is John—Not his

64 [k] And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these [4] sayings were noised abroad throughout all [l] the hill country of Judea.

66 And all they that heard *them* [m] laid *them* up in their hearts, saying, What manner of child shall this be! And [n] the hand of the Lord was with him.

67 ¶ And his father Zacharias [o] was filled with the Holy Ghost, and prophesied, saying,

68 [p] Blessed *be* the Lord God of Israel; for [q] he hath visited and redeemed his people,

69 [r] And hath raised up a horn of salvation for us in the house of his servant David;

k Ver. 20.—4 Or, *things*.—*l* Ver. 39. *m* Chap. 2. 19, 51.—*n* Gen. 39. 2; Psa. 80. 17, & 89. 21; Acts 11. 21.—*o* Joel 2. 28.—*p* 1 Kin. 1. 48; Psa. 41. 13, & 72. 18, & 106. 48.—*q* Exod. 3. 16, & 4. 31; Psa. 111. 9; chap. 7. 16—*r* Psa. 132. 17.

name *shall* be *called* John; for Zacharias recognizes that the angel of God had already named him. Zacharias is only a recorder of the divine commandment.

64. *His mouth was opened immediately*—As the want of faith had produced the dumbness, so the act of faith reproduced the speech. Moreover, the sign was needless now that the reality had come.

65. *Fear came on all*—A holy *awe*, inspired by the thought that the angel of God had indeed visited them, and that prophecy and miracle had revived, as in the Old Testament times. *Noised abroad*—The wonder began at Jerusalem, but its consequences and results took place in the Hill Country; and there, too, the wonderful boy remained, to be the object of speculation and rumour.

66. *What manner of child*—Doubtless these facts were still remembered by many when John finally came forth as a prophet, and stirred the nation with his powerful preaching. *The hand of the Lord*—This is Luke's statement, not the people's. For Josephus's account of the baptism and fame of John, see note on Matt. iv, 3.

68–79. *The Benedictus, or hymn of Zacharias.*

67. *Prophesied*—All inspired utterances are called prophesying, but in the present case there was clearly inspired prediction. In the Old Testament spirit the kingdom of Christ in the future is described in general terms, but vaguely understood by the prophet himself. It is prophetic description rather than prophetic history. The traits of the description are to be found in the Christian dispensation as a future whole, not to be fully verified until the world is gathered into the Church, and the Church shall rise to the predicted ideal. The prophetic hymn consists of two parts. Part first (68–75) predicts, under Jewish images, the power and safety of Messiah's kingdom. Part second, (76–79,) in an address to the infant John, predicts his preparatory office as herald of the Messiah's manifestation and his glorious kingdom of human salvation on earth and in heaven.

I. 68–75. *Power and safety of Messiah's kingdom.*

68. *Redeemed his people*—Namely, the theocracy, that is, the kingdom of God, whether the Jewish Church under the old dispensation, or the Christian Church under the new.

69. *Raised up a horn of salvation*—This image of his Church is taken from nature, after the simplicity of primitive times. A horn is the strength, power, and beauty of the animal that wears it; and so it became an image of *power*, both in the ancient classic writers and in the Old Testament. So Psa. cxxxii, 17: "I will make the *horn* of David to bud." From signifying power as a quality, the word is made to signify *a power*, king-

70 [s] As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 [t] To perform the mercy promised to our fathers, and to remember his holy covenant;

73 [u] The oath which he sware to our Father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might [x] serve him without fear,

75 [y] In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for [z] thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people [a 5] by the remission of their sins,

78 Through the [6] tender mercy of our God; whereby the

s Jer. 23. 5, 6, & 30. 10; Dan. 9. 24; Acts 3. 21; m. 1. 2.—t Lev. 26. 42; Psa. 98. 3, & 105. 8, 9, 106. 45; Ezek. 16. 60; ver. 54.—u Gen. 12. 3, 17. 4, & 22. 16, 17; Heb. 6. 13, 17.—x Rom. 6. 18, 22.—y Eph. 4. 24; Tit. 2. 12; 1 Pet. 1. 15. z Isa. 40. 3; Mal. 3. 1; Matt. 11. 10; ver. 17. a Mark 1. 4; chap. 3. 3.—5 Or, *for*.—6 Or *bowels of the mercy*.

rn, or king. Rev. xvii, 12: "The ten rns thou sawest are ten kings." Jer. viii, 25: "The horn of Moab is cut off." n here it is applied to the Messiah bout to be born. *House*—Family neage, as we say, The house of Bourn, or of Brunswick.

70. *By the mouth of his holy prophets*—The Messiah is the theme of prophecy nd the antitype of the types *since the orld began*. Even in the garden of den the first prediction of the Saviour as given. Gen. iii, 15. But Peter, in cts iii, 21, uses similar words: *All his oly prophets since the world began;* by hich he plainly means Moses and the ophets following. The words *world gan* are a very loose translation. The iginal is *ἀπ' αἰῶνος*, which means not *om the creation*, but *from an ancient e*, from *of old*. The same phrase is ed by the Septuagint in Gen. vi, 4, id Psa. xxv, 6.

71. *That we*—The true Church of od, consisting of all faithful believers, hether of the old or new dispensation. charias, as an individual, doubtless derstood the words in a Jewish sense the Jewish theocracy, or State Church one. But the Holy Spirit knew its ture application. *Should be saved om our enemies*—Collectively, the Church shall be preserved in the midst of its wrathful foes, and finally obtain complete victory and triumphant security. Individually, the Christian shall have a divine protection amid both temporal and spiritual dangers, and in the triumphant age of the Church even temporal triumph. The phrase that *we should be saved* depends upon the phrase (verse 70) *as he spake*. What God *spake by* his holy prophets was *that we should be saved*, etc., by the power of the Messiah.

72. *To perform the mercy*—This phrase depends upon *hath raised up a horn*, verse 69. God hath raised up a Messiah in order to bring about these results. *The oath* is in apposition with *covenant*, and is the object of *remember*.

75. *In holiness*—Towards God. *And righteousness*—Towards man.

II. 76–79. *The prediction addressed to his son, the infant Baptist, in regard to his office.*

77. *Salvation ... by remission of sins*—On condition of repentance in faith on an approaching Messiah.

78. *Dayspring from on high*—The beautiful English word dayspring is taken, we suppose, from the conception of the spring or fountain of light, from

[7] dayspring from on high hath visited us,
79 [b]To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

7 Or, *sunrising*, or, *branch*, Num. 24. 17; Isa. 11. 1; Zech. 3. 8, & 6. 12; Mal. 4. 2.

b Isa. 9. 2, & 42. 7, & 49. 9; Matt. 4. 16; Acts 26. 18.

which day is conceived to be poured upon us from the morning sky. The Greek word here used, *ἀνατολὴ*, signifies *rising*, namely, of the sun at dawn; and thence it signifies the east, or region of sunrise. But it is objected that the rising of the sun does not come from *on high*, but is at the horizon. Hence some commentators have, very tastelessly, referred the Greek word to the upspringing of the *plant*, as the image of the Messiah. Professor Owen refers it to the sun, but confines the figure to the word *ἀνατολὴ*, referring the phrase *from on high* literally to the Messiah, as being from above. But the *dayspring* is not limited to the luminary alone. The *ἀνατολὴ* is the *rising* of the morning light, not merely of the sun; and the *ascent* of the daylight, or dawn of a clear morning, from which the commencing day comes down upon us, really mounts the firmament and reaches the zenith long before the sun attains the horizon. The dawn or *dayspring*, therefore, is *from on high*, as belonging to the firmament above us, and not to the plane of the earth beneath us. As so descending *from above*, it is here the beautiful image of light and salvation *from heaven*.

79. *To them that sit in darkness*—The image is here completed. The people are sitting in sullen *darkness*, the darkness even of death, and the dayspring pours down its splendour from the eastern sky upon them. *Guide our feet into the way of peace*—The sitters in darkness have wandered far from the paths of *peace*, and the dayspring from on high reveals to them the true way.

"So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn."

On this song of Zacharias, and on this chapter generally, we may remark:

1. On the very eve of the Messiah's appearing the speakers are still in the dimness of the Jewish dispensation as to the exact character of the Messiah and his reign. Had these prophetic passages been, as sceptics represent, composed after the crucifixion, or even after the destruction of Jerusalem, the writer would have suited the details to the then existing facts.

2. All the elements which are here ascribed to the Messiah's kingdom are really in its very nature and substance, and are to be developed in its history from the beginning and in future ages. Mercy, holiness, truth, light, and peace are its inmost principles, and to those are given, in the present and future, power to triumph in the world.

3. The Messiah now truly lives and reigns in this kingdom. He lives and reigns *personally* and *in the body*. He *lives* and *reigns* as *personally* and *corporeally* as if he reigned visibly, and as if he now sat upon a golden throne in the city of Jerusalem. He sways the sceptre of the world though the world be in rebellion. Without visible manifestation or show of physical or mechanical power, and allowing the principles of probation and free-agency to work out their problem, he is ever ruling and overruling the affairs of men in order to the development and ultimate prevalence of the reign of truth and righteousness in the earth, in order that millions on millions may be redeemed; to the end that he shall finally "see the travail of his soul and be satisfied."

4. Christian scholars have always been aware that, in the narratives of the births both of John and of Jesus, there is an abundance both of events and phrases that are framed after the model of Old Testament examples. Zacharias is visited in the same manner by an angel, and with the same message, as was Abraham. Mary's

80 And [c] the child grew, and waxed strong in spirit, and [d] was in the deserts till the day of his showing unto Israel.

c Chap. 2. 40.—*d* Matt. 3. 1, & 11. 7.

hymn is paralleled by Hannah's upon a similar occasion. John is, like Samson, heralded by an angel before his birth, and is bound to be a Nazarite. The mythical scheme of the skeptical Strauss uses these well known facts to show that the whole story is a fabrication manufactured by the imagination of the early Christians out of these Old Testament histories, blended mythically together. His system represents the main share of gospel history to be thus constructed out of Old Testament materials. Every New Testament fact that has anything like it in the Old Testament is a plagiary and an imitation; and every event fulfilling an Old Testament prophecy is held to be invented to fit the prophecy, or to be made out of the prophecy itself. The real truth is, that the Old Testament does contain the kernel and shadows of the New. The Jewish people were a living type of a better dispensation. The prediction is verified in the fulfillment, the type in the antitype, the sacrifice in the atonement, the shadow in the substance.

80. *Grew*—In body, as *waxed strong* refers to mind. Similar description of the growth of Samson, Judg. xiii, 2; of Jesus, Luke ii, 40. *The deserts*—Not strictly deserts, but the rural region, little inhabited, of his native *hill country*. "They are mistaken," says Grotius, "who think that this only indicates his country home, for his home was a city;" it signifies that resigning home he dwelt in the solitudes. So his severer food comported with his wilderness life to express his Elijah-like mission to preach repentance. This was his preparatory schooling, in which silence, study of God's word, and prayer, with meditation, nourished his spiritual strength. This *concealment* stands in contrast to his *showing*, or manifestation, when the fullness of time arrived.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be [1] taxed.

1 Or, *enrolled.*

CHAPTER II.

§ 8.—Jesus's Birth, 1–7.

1. *In those days*—The evangelist having detailed the fact of the birth of Messiah's forerunner gives now a narrative of the manifestation of Messiah himself. He furnishes a circle of facts obtained by him, perhaps from James, the son of Mary and Joseph, or even from the blessed mother herself, omitted by all the other evangelists. *Cesar Augustus*—Under the power and genius of the celebrated Julius Cesar the Roman republic fell, and the imperial government was established. He was succeeded by his nephew, Augustus Cesar, under whom *the world* of New Testament history was subdued. During his reign the temple of Janus was shut, in token of universal peace, and the Prince of peace made his advent. *The world*—The Roman world. *Should be taxed*—Not *taxed*, but the *census taken*, and the names of all enrolled. No contemporary historian gives any account of this census, but authentic mention is made of a *breviarium*, or *summary of the resources of the empire*, which must have been the result of something of this nature. From other sources than contemporary history also we know that there was a topographical survey made of the geographical extent of the empire.

Palestine was not indeed in form a province of the Roman empire, inasmuch as Herod was its king. But his kingdom was a gift from Augustus, who spared his life and placed him in power, although he had forfeited all by taking side with Anthony in the war for the empire against Augustus. The Jews were required to take an oath of allegiance to Augustus as well as to Herod. Augustus was little likely to hesitate to include Palestine in his con-

2 [a] *And* this taxing was first made when Cyrenius was governor of Syria.

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [b] the city of David, which is called Bethlehem, ([c] because he was of the house and lineage of David,)

5 To be taxed with Mary [d] his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

a Acts 5. 37.—*b* 1 Sam. 16. 1, 4; John 7. 42.

c Matt. 1. 16; chap. 1. 27.—*d* Matt. 1. 18; chap. 1. 27.

sus, though it is very likely that so vast an enrolment as the whole civilized world would require years, would be executed by different provinces quite separately, and completed by each in accordance with its own customs and institutions.

2. *Cyrenius was governor*—This verse affirms that the birth of Christ took place at the time of a census which was completed during the rule of Cyrenius. Now the historical fact is that Cyrenius was governor some ten years after the birth of Christ and the death of Herod. This has been for centuries a celebrated difficulty. Some have endeavoured, without authority, to change the text. Plausible but not quite satisfactory interpretations, consistent with the known facts of history, have been put upon the words, which may be found in Clarke's Commentary. The clear meaning is, that that enrollment, being the first that took place, was completed during the governorship of Cyrenius. The early fathers of the Christian Church did indeed affirm that this census took place under Cyrenius; and Justin Martyr, in the second century, confirms his affirmation thrice made by an appeal to the public registers.

But it was reserved for a German scholar of our own day, A. W. Zumpt, to solve this memorable difficulty and vindicate the accuracy of Luke. By combining a great number of passages from the Roman literature of those times, he proves that not only was Cyrenius governor of Syria ten years after the birth of Christ, but that *he was also so at a previous period which probably included that event;* or at least might have had such later management of the taxing as that it went under his name. Cyrenius, it is proved, was honoured with a triumph for subduing a tribe of Cilicians; by another train of passages it is shown that Cilicia belonged under the governorship of Syria; so that Cyrenius must have *then* been governor of Syria. By another series of deductions it is shown that this triumph must have taken place before A. D. 1 or 2; but as the birth of Christ was really four years earlier than our popular A.D. 1, the birth and the governorship are found able to coincide in time.

3. *Every one into his own city*—The census in Judea was doubtless conducted in Jewish modes. The enrolment must be made at the place of the lineage of the head of the family. Mary goes probably under the protection of her husband in her present condition. The journey from Nazareth to Bethlehem is about sixty miles.

4. *Went up*—Bethlehem was indeed high ground; but anciently any going to a capital or superior place was a going up. *House and lineage*—The house included the entire body of ancestors and descendants. The lineage was a direct line of descent.

6. *They were there*—In Bethlehem, where the royal David was born and had spent his boyhood, these two descendants of his regal lineage have now arrived. But though their family

7 And [e] she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

e Matt. 1. 25.

register attests their birth, they are too poor to obtain not merely a palace but an inn.

7. *Her first born*—See note on Matthew i, 25. Van Oosterzee says, "The question of the brethren of Jesus must be decided *independently* of the phrase first born." Not *independently*, we reply; the argument is far from standing as it would if Jesus were not twice called *first born* long after it was known, if true, that there was no second born. The proof though not conclusive of itself is cogent. *In swaddling clothes*—The verb to *swathe* or *swaddle* signifies to wrap tightly round with bandages or cloth. This custom of tightly binding the new-born infant was formerly practiced with injurious severity until medical men grew wiser.

Manger . . . inn—It seems clear from the text that the *manger* was not *in the inn* or *kahn*. If the stable itself were in the *khan* it would hardly be said that *there was no room for them in the khan*. Hence there is good reason to believe with Dr. Thomson, "That the birth actually took place in an ordinary house of some common peasant, and that the babe was laid in one of the mangers, such as are still found in the dwellings of the farmers of this region."

Manger—"It is common," says Dr. Thomson, "to find two sides of the one room, where the native farmer resides with his cattle, fitted up with these mangers, and the remainder [of the room] elevated about two feet higher for the accommodation of the family. The *mangers* are built of small stones and mortar in the shape of a box, or rather of a kneading trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept there in our rude summer retreats on the mountains."

Dr. Thomson well says that the word *house* used by Matthew (ii, 11) "does not much favour the idea" held by many that the birth took place in a *cave*. Yet as this idea is as old as the middle of the second century, it is entitled to profound respect. Over the *cave* selected by that primitive tradition the empress Helena, mother of Constantine, erected the magnificent Church of the Nativity, which still stands, (or rather its successor built by Justinian,) as an object of profound interest to the Christian traveler in the East. It is the oldest Christian Church in the world. The *cave* which it encloses is 38 feet by 11, and at the eastern end a silver star in a marble slab designates the spot of the birth.

That a native tradition should have selected a *cave* as the "house" of the Saviour's birth is good proof that there is nothing in the supposition *unnatural* or improbable. In the soft limestone rock of Judea, easily cut and usually dry, *caves*, either natural or artificial, abound, and they are used for a great variety of purposes. They are used for dwellings, inns, stables, fortresses, refuges, and sepulchers. Pococke mentions a cave capacious enough to hold thirty thousand men; and Dr. Bonar (quoted in Andrew's Life of Christ) says of the cave of Adullam, "You might spend days in exploring these vast apartments; for the whole mountain seems excavated, or rather honeycombed." Mr. H. B. Tristam (The Land of Israel; or, Travels in Palestine: London. 1865) says of Endor: "It is full of *caves*, and the mud-built hovels are stuck on to the rocks in clusters, and are for the most part a mere continuation and enlargement of the cavern behind, which forms the larger part of this human den." In other parts these cave-houses abound of a more eligible quality, and the traditionary cave of the Nativity bears, therefore, we may admit, strong marks of genuineness.

Inn—Called a khan when belonging

8 And there were in the same country shepherds [f] abiding in

[f] Gen. 31. 39, 40; Exod. 3. 1, 2: 1 Sam. 17. 34, 35; Psa. 78. 70, 71; Ezek. 34. 8.

KHAN.

to a village or city; a caravanserai in the rural region.

The khan is not like an American tavern or hotel, a place where all the wants of a traveler or boarder are richly supplied for pay. It is a building erected at public expense, where merely the bare room for man and beast exists; but the traveler must bring his own equipments, furnishings, food, and fodder. In earlier ages, with a scanty population, the hospitable tent-dweller, like Abraham, hastened to entertain his guest with a gratuitous banquet, partly to maintain that law of hospitality which, in the absence of all inns in the country, was necessary to make traveling practicable, and partly because a guest in the desert was a rarity to be accepted and enjoyed. But as a denser population grew, this became too expensive an enjoyment. A single building was set apart for strangers who had no friends in town; and the old habit of hospitality showed itself merely in erecting the khan by town expense.

The *khan* is usually much on the model of the eastern house, but of much larger extent, as described in our first volume, pp. 121, 326. Four rows of apartments are so constructed as to enclose a large yard, with a well in the centre, where the cattle may be kept. The outer wall is usually of brick upon a stone basement. The apartments are entered by the guest from the yard, and are elevated two or three feet above the level of the yard. Below and behind the row of the travellers' apartments was often the row, or the long room, of stables, into which the floors of the apartments, being a little extended, formed a platform upon which the camels could eat. (See the section, next page.) The animals stood with their heads towards the platform, and to their noses were suspended hair-bags containing the grain which they ate, which they rested upon the platform in order to thrust their noses into the grain. If the birth took place in the khan stable this platform was the *manger* upon which, wrapped in his swaddling clothes, the infant Saviour was laid.

§ 10.—Appearance of Angels to the Shepherds—Shepherds' Visit to Jesus, 8–20.

Same country—The gentile Magi were brought from afar, but these shepherds are brought from nigh. The former as star gazers were led by the star; the latter as shepherds were brought to the chief shepherd. And these were brought from the same fields of Bethlehem where David the typical shepherd fed his flocks, to visit David's royal son.

8. *Abiding in the fields*—Probably both day and night in the open air.

the field, keeping [2] watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; [g] and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, [h] which shall be to all people.

11 [1] For unto you is born this day in the city of David [j] a Saviour, [k] which is Christ the Lord.

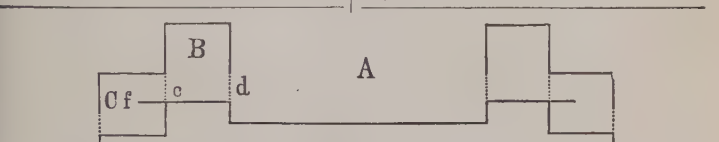
12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 [1] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 [m] Glory to God in the highest, and on earth [n] peace, [o] good will toward men.

15 ¶ And it came to pass, as

2 Or, *the night watches.*—*g* Chap. 1. 12. *h* Gen. 12. 3; Matt. 28. 19; Mark 1. 15; ver. 31, 32; chap. 24. 47; Col. 1. 23.—*i* Isa. 9. 6. *j* Matt. 1. 21.—*k* Matt. 1. 16, & 16. 16; chap. 1. 43; Acts 2. 36, & 10. 36; Phil. 2. 11.—*l* Gen. 28. 12, & 32. 1, 2; Psa. 103. 20, 21, & 148. 2; Dan. 7. 10; Heb. 1. 14; Rev. 5. 11.—*m* Chap. 19. 38, Eph. 1. 6, & 3. 10, 21; Rev. 5. 13.—*n* Isa. 57. 19; chap. 1. 79; Rom. 5. 1; Eph. 2. 17; Col. 1. 20. *o* John 3. 16; E h. 2. 4, 7; 2 Thes. 2. 16; 1 John 4. 9, 10.



A—Interior court for camels and baggage. B—Row of rooms for travellers.
C—Extra sheds for horses, (perhaps only near towns.)
d e—Entrances. f—"Manger."

SECTION OF A CARAVANSERAI.

Keeping watch.—That is taking watch by turns.

9. *The angel*—An angel. No particular angel is specified. *Came upon*—Expressive of more suddenness than *appeared to them* would be.

10. *Fear not*—The same introductory dismissal of fear as Gabriel addressed first to Zacharias and then to Mary. *All people*—All *the* people; for as these shepherds were representatives of the Jews, so Israel is the people to whom is the immediate *joy;* yet it redounds to *all* the world besides.

11. *Unto you*—You, the people of Israel. *City of David*—The true place for the birth of David's royal son. *A Saviour*—Too high a title for a mere man. *Christ*—The Anointed, the Messiah. *The Lord*—Which is the Greek for the incommunicable name Jehovah.

12. The *sign* was not itself a miraculous one, but the prediction of it was so. The thing which they would find would be such a verification of the prediction as to attest itself true, and show them that the real Christ was found. The babe, the swaddle, and the manger were the three tokens.

14. *Glory to God in the highest*—In the highest heavens. Commentators understand this as a reference to the Jewish threefold heavens. This glory ascends to the *highest.* This glory among the highest is placed in contrast to the peace on earth. See note on Matt. xxi, 9. *Good will to men*—Rather good will among men. The first clause represented what takes

the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 [p] But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

[p] Gen. 37. 11; chap. 1. 66; ver. 51.

place between God and men from the mediation of Christ. Glory ascends to heaven, peace descends to earth. Such is the reconciliation between God and men. Good will among men represents men's reconciliation among each other. Is it a fallacy to suppose that here is a parallel clause for each one of the Holy Trinity? There is *God*, to whom accrues glory in the highest; there is *Christ*, who is our *peace;* there is the *Holy Ghost*, through whose communion there is *good will* among men.

It is not clear whether these clauses were sung as a continuous strain, or whether they were heard in single floating fragments, or whether by alternate responses. The last would give them most of the character of the Hebrew choral service. So they would be truly an angel choir in the gallery of the firmament.

17. *Made known abroad*—That is, they related at Bethlehem the appearance of the angels and the prediction by which they had been induced to visit the place where the infant Jesus was. *Abroad*—There is hardly any thing in the Greek equivalent to this word *abroad*. It does not appear that the shepherds narrated the facts out of the circle surrounding the child. Herod and his court at any rate seem not to have so far been informed of it as to be aroused to any alarm at the birth of a king of the Jews. It was not until the arrival of the Magi explicitly inquiring for the new born king that the palace at Jerusalem was disturbed.

18. *All they*—The Bethlemites wondered at those statements of the angelic ministrations related by the shepherds.

19. *Kept all these things*—The whole train of events; miraculous birth of John, the annunciation of the angel to herself, the visits of the shepherds and of the Magi.

20. *Glorifying and praising God*—This conduct on the part of the returning shepherds indicates that the supposition is true that they piously waited for the hope of Israel, the Messiah.

CHRISTMAS, the NATIVITY, the anniversary of our Saviour's birth, has been for ages celebrated by all Christendom upon the 25th of December. The accuracy of this date is a matter of interesting inquiry. 1. Upon grounds of tradition the authority for it is very slight. The Eastern Church, within whose bosom the locality of that sacred birth is centrally included, knew nothing of the date for centuries, and really celebrated the Lord's birth on the 6th of January, the day of the Epiphany. (See note on Luke iii, 22.) The fixing of the day of Christmas was really done at Rome, and was transmitted from thence over the Eastern Church. The authority for the selection of that day was the government record of the *tax*

21 ¶ [q] And when eight days were accomplished for the circumcising of the child, his name was called [r] JESUS, which was so named of the angel before he was conceived in the womb.

22 And when [s] the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [t] Every male that openeth the womb shall be called holy to the Lord;)

q Gen. 17. 12; Lev. 12. 6; chap. 1. 59.—*r* Matt. 1. 21, 25; chap. 1. 31.—*s* Lev. 12. 2, 3, 4, 6.

t Exod. 13. 2, & 22. 29, & 34. 19; Num. 3. 13, & 8. 17., & 18. 15.

ing, or census of Cyrenius, said to be in the imperial archives at Rome. But the authenticity of these records is too untenable to allow any weight to the argument. 2. Probably a main argument with the ancient Church for the nativity in December was based upon the assumption that Zacharias was high priest, and that the annunciation was made to him on the great day of atonement, which was in September. For, reckoning from September, nine months would bring us to the birth of John in June; and Jesus, being six months younger than John, (in all fifteen months,) must have been born in December. But the supposition that Zacharias was high priest is now by all admitted to be baseless. 3. But, after all that has been said, the negative argument drawn from the climate is unanswered. Mr. Andrews does indeed show from Barclay and others that there are often periods about Christmas which are the loveliest in the whole year. But Mr. Barclay's meteorological tables show the average in inches of rain-fall through seven years to be as follows: November, 2 inches; December, 14; January, 13; February, 16; March, 8; April, 1; and May, 1. Average range of the thermometer through five years, November, 67; December, 53·3; January, 49·6; February, 52·1. So that December is within a trifle of being the severest month of the year. 4. But it must be specially noted that the strongest negative argument is not drawn from the flocks in the field. The gravelling question is this: Would the government select midwinter for a registration of all Palestine, including northern Galilee as well as southern Judea, which would compel a general journeying of the inhabitants often from nearly one end to the other? Let any one read Dr. Thomson's account of a winter travel in Palestine, vol. i, pp. 329–332, and he will perhaps shudder to send the virgin from Nazareth to Bethlehem in December. Our own conclusion is, that the fixing the birth of Christ in December is unsustained by tradition and invalidated from Scripture.

§ 11.—Circumcision of Jesus, ii, 21; *Matthew* i, 25.

21. *Eight days*—According to the Jewish laws, Gen. xvii, 12, Lev. xii, 1–6.

§ 12.—Jesus presented in the Temple, 22–38.

The presentation in the temple must have preceded the arrival of the Magi; as after their presence Jesus would have not have been safe from Herod's hands.

Jesus underwent circumcision as he underwent death; not because of his own sin, but because he stood as representative of sinners and as a bearer of the sins of others. *Called Jesus*—See note on Matt. i, 21.

22. *Days of her purification*—These were forty days after the birth of a male child; during which the mother was held ceremonially impure, and remained in her own house. The design of this institution was to teach the Jews that man is impure from conception and birth—conceived in sin and brought forth in iniquity.

22. *Brought him to Jerusalem*—From Bethlehem to the temple at Jerusalem.

23. *Every male that*—In the patriarchal dispensation the male first born

24 And to offer a sacrifice according to [u] that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, [x] waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not [y] see death, before he had seen the Lord's Christ.

27 And he came [z] by the Spirit into the temple: and when the parents brought in

[u] Lev. 12. 2. 6 8.—[x] Isa. 40. 1; Mark 15. 43; ver. 38.—[y] Psa. 89. 48; Heb. 11. 5.—[z] Matt. 4. 1.

was priest of the family, and belonged as such to Jehovah, the Lord. But under the Mosaic dispensation the sons of Aaron were chosen priests. Num. viii, 15–20. But as God redeemed the first born from death in coming out of Egypt, they were to be presented before the Lord, and redeemed at the price of five shekels. Jesus himself was thus redeemed.

24. *A pair of turtle doves*—The proper sacrifice was a lamb, a young pigeon, or a turtle dove. Or if the mother be not able to bring a lamb, then two turtle doves or two young pigeons. The deep poverty of the holy family is not proved by this. They had been weeks from home upon expenses, and this alone may have rendered larger offerings undesirable.

25–35. *The Nunc Dimittis; or Prophecy of Simeon.*

As in the body of the Jewish population we have abundant evidence that the expectation in regard to the Messiah was, that he would be a warlike deliverer of the nation from the Roman yoke, so in the shepherds we have the representatives of the general class of the more spiritual. But in Simeon and Anna we seem to have representatives of the higher order of saints, whose views were fully enlightened by a study of the prophets and the influences of the divine spirit.

25. *Name was Simeon*—Some able thinkers have supposed this to be Rabban Simeon, (father of the learned Gamaliel,) president of the council, a man of eminence and learning, and living at this time. As the Jews, nevertheless, celebrated both the father and son of Simeon, but say very little of him, it has been imagined that his fault may have been his acknowledgment of the infant Jesus as Messiah. To the objection that Luke would not have introduced so distinguished a personage with the words "there was a man," etc., it is plausibly replied that Luke introduces his still more distinguished son Gamaliel with the words "there stood up one in the council, a Pharisee," etc. Acts v, 34. To the objection that Rabban Simeon was not a very aged man, it may be replied that it is not explicitly said that this Simeon was aged. The phrase "*should not see death until*," etc., is essentially used of the apostle in Matt. xvi, 28. The phrase "now lettest thou thy servant depart," etc., might be used by any man of mature age, who feels that he has gained the goal of his earthly life. Anna's extreme age is arithmetically stated; but it is outside the evangelist's narrative only that we hear of "aged Simeon." *Just*—In dealings towards men. *Devout*—Towards God. *The consolations of Israel*—Israel is a child of sorrow; but his consolations were to come in the Messiah.

27. *Came by the Spirit*—The Spirit, which was attested by its own self evidence beyond mistake, led the holy man into the temple at the time that Jesus was being brought. The mature saint and the young Messiah met, and the venerable representative of the old law did profound homage to the infant and divine founder of the new Gospel.

the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, [a] now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes [b] have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 [c] A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [d] fall and rising again of many in Israel; and for [e] a sign which shall be spoken against;

a Gen. 46. 30; Phil. 1. 23.——*b* Isa. 52. 10; chap. 3. 6.——*c* Isa. 9. 2, & 42. 6, & 49. 6, & 60. 1, 2, 3; Matt. 4. 16; Acts 13. 47, & 28. 28.——*d* Isa. 8. 14; Hos. 14. 9; Matt. 21. 44; Rom. 9. 32, 33; 1 Cor. 1. 23, 24; 2 Cor. 2. 16; 1 Pet. 2. 7, 8.——*e* Acts 28. 22.

29–35. The utterances of Elisabeth, Mary, and Simeon are consecutive. Each begins where the other ends. Mary sings her own born Messiah; Zacharias celebrates the triumph of Israel; and Simeon announces the hopes of the Gentiles. But besides this holding forth the Messiah as a saviour for Gentile as well as Jew, what is remarkable is, that he announces in Jesus a *suffering* Messiah as well as a glorious. Nay, he announces that the blessed mother should also be a sorrowing mother. Though she has exulted, loftily and truly, in the thought that her son should sit on the throne of David, she learns now that calumny will make him its sign, and a sword shall pierce her soul. Human life is made of the extremes of joy and sorrow; but to whose lot did such blended joy and sorrow ever fall?

29. *Lettest thou thy servant*—He, as the Lord's servant, is now ready to be discharged from his earthly service. His swan-like song to God has been celebrated for its beauty in all ages of the Church. It was his blessed lot

> On earth thy salvation to see,
> And then to enjoy it above.

30. *Thy salvation*—Embodied in the person of the new born Messiah.

32. *To lighten the Gentiles*—The secular and unspiritual masses of Jews fell into the fanatical and arrogant notion, that Christ was to be merely a circumscribed and exclusively *Jewish* Messiah; the twelve apostles could hardly be made to resign that notion. Even after the resurrection it took the independence of a martyred Stephen and all the powers of an inspired Paul to assert the full rights of the Gentiles in the Church of God. Scholars have said that in the work of opening the gates of Christianity to the Gentiles Stephen was the forerunner of Paul. Might it not be said that *Simeon was the forerunner of Stephen, and the Gentile Luke the historian of both?* Yet the true doctrine on the subject is explicitly and repeatedly declared not only here but in the prophecies of the Old Testament. Compare Isaiah ix, 2; xl, 1; xlix, 6. Those who understood the prophets, and caught their true spirit like Simeon, would not need the power of prophecy to understand these passages.

34. *Unto Mary*—Simeon blesses both, but he addresses Mary. He recognizes that she and not the husband is the parent. *Is set for the fall and rising again*—*Is set* should rather be rendered *is laid* or *lies*. It is a metaphor drawn from a stone over which some are seen stumbling and falling, others seen rising. So this child is the *test* by which men shall stand or fall. The phrase *rising again* is better translated *uprising*. It does not mean that those who rise are those who have fallen. Christ is the test, by faith in whom men shall

35 (Yea, [f] a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of [g] Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers [h] night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that [i] looked for redemption in [2] Jerusalem.

f Psa. 42. 10; John 19. 25.—*g* Gen. 30. 13.

h Acts 29. 7; 1 Tim. 5. 5.—*i* Mark 15. 43; ver. 25; chap. 24. 21.—2 Or, *Israel.*

rise or fall by unbelief. The Jewish nation fell; the apostles, the primitive Church, the believing Gentiles rose. *A sign—A sign* which indicated God's will to men, yet a *mark* at which calumny should aim its shafts.

35. *A sword*—The calumny aimed at the *sign* shall pierce her soul. The *cross* of the son shall be a *sword* to the mother. *Thoughts be revealed*—The sign, and the test, namely, the Messiah, shall bring out the secret characters, the moral feelings and thoughts of men. It would show what by nature they are; what by will and free agency they make themselves. Those truly preferring holiness, God, and heaven would repose faith in him. Those who prefer sin and hell would reject him.

36–38. *Anna the Prophetess.*

36. Anna (whose name is the same with the Old Testament Hannah) was *of the tribe of Asher.* Her native province stretched its whole eastern side along the margin of the Mediterranean, and included those among the most ancient cities of the earth, Tyre and Sidon. Northward it bordered on Syria. Its pure and healthful climate should have been the abode of piety. When in the deepest stage of Israel's apostacy Hezekiah sent his messengers to call them to attend the passover, most of the northern tribes laughed them to scorn; but a few families in Asher, Manasseh, and Zebulon humbled themselves and went to the holy feast, 2 Chron. xxx. One is tempted to believe that we have here one of the descendants of some family of that faithful few, whose piety was all the deeper because maintained amid surrounding apostacy.

37. *A widow of fourscore years*—It is honorable to Israel that the true widow was honored. If Anna were married, as is often the case with girls in the East, at thirteen, was seven years a wife, and eighty-four years a widow, she was now one hundred and four years old. But more probably this eighty-four years was her entire age. Though second marriages were not forbidden, yet among both Jews and Romans, a reverence was paid to the pure widow who retained unbroken and unrepeated her first wedding vows. So long had been Anna's spotless widowhood, and so profound was her piety that whether she really uttered inspired predictions or not, she received the sacred epithet of *prophetess.* She *departed not from the temple;* for probably reverence for her piety secured for her the privilege of residing in some one of the chambers of the women's court.

38. *That instant*—Not at that precise moment, but at that hour. *Gave thanks likewise... and spake of him*—The triad of hymns is divided between Elisabeth, Mary, and Simeon. Neither Zacharias, Joseph, nor Anna are inspired to utter sacred song. But Anna gives thanks and preaches Jesus to the Christians in heart, and in anticipation, who doubtless form her circle in life. *Looked for redemption*—Redemption,

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 [j] And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem [k] every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had [l] fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Jo-

j Ver. 52; chap. 1. 80.—*k* Exod. 23. 15, 17. & 34. 23; Deut. 16. 1, 16.—*l* 2 Chron. 30. 21.

from the wickedness, oppression, and impending ruin of a guilty age and world through the advent of a holy Messiah sent from God. The truly devout dwelt upon and longed for the holy Deliverer who would turn away unrighteousness from Jacob. The mere political patriots looked for a hero-king who would make Jerusalem something higher than Rome. *In Jerusalem*—Even in this fallen city and depraved age a few there were whose piety, like that of Zacharias and Elisabeth, was true, profound, and acceptable to God.

§ 13—JESUS' RETURN TO NAZARETH, 39, 40. Matt. ii, 1–23.

39. *Performed all things...returned...Nazareth*—Between the finishing of the rites and the return to Nazareth most interpreters insert the entire narratives of the Magi, Herod, flight into Egypt, and return.

§ 14. JESUS GOES TO THE PASSOVER AT TWELVE YEARS OF AGE, 40–52.

To the question, What sort of a boy was Jesus? this brief passage forms the whole scripture answer. We learn from it that he had a true human soul as well as body. He was a genuine natural child, infant, and boy. When as an infant the shepherds paid to him their homage, and the Magi presented their gifts, he was, perhaps, unconscious of the nature of the transactions. When, at the age of some two and a half years, his parents brought him from their flight into Egypt to the hills of Nazareth, his body grew: and amid the bold scenes of hill and dale, with the blue Mediterranean in the distance, his mind received its expansion. As the synagogue and the lessons at home unfolded the truths of the Old Testament to his view, telling of the Messiah to come, it is wonderful to think what might have been the first presentiments to his mind that he *was himself that Messiah*. Perhaps this passage tells us of the first distinct consciousness that God was his Father in the highest sense.

41. *To Jerusalem every year*—Thrice a year was the requirement to go to Jerusalem (Ex. xxxiv, 23;) though it is little likely that the same person often fulfilled the three journeys. But these parents every year, once at least, performed the journey to attend the great national feast of the Passover, when the slain lamb foretold the sacrifice of the lamb of God, and the symbols of emancipation from Egypt shadowed forth the far higher redemption. (See notes on Matt. xxvi, 1 and 20-26.)

42. *Twelve years old*—At twelve the Jewish child was called the "*son of the law*," and was held subject to its precepts. At this age, therefore, and probably for the first time, Jesus obeys the law to attend the Passover. The scenes of this great festival, of which he was himself the predicted subject, and in which he was himself at his crucifixion to perform so sorrowful and so finishing a part, must have opened his mind wonderfully, and have brought his soul to a sublime excitement.

43. *Fulfilled the days*—The seven of the Passover week—*Jesus tarried behind in Jerusalem*—In their annual visits to Jerusalem the parents of Jesus must

seph and his mother knew not *of it.*

44 But they, supposing him to have been [m] in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him

m Psa. 42. 4, & 122.

1, 4; Isa. 2. 3.

A CARAVAN.

have formed acquaintances and made friends in different parts of the city. The parents of Jesus may then have started for home at a time unknown to him, supposing that he was with some of their traveling friends or relatives. Meantime with joy is he in *his own Father's house;* and the topics which he is hearing discussed fill his whole mind, and exclude all thoughts of his Galilean home. The obvious inference is, that the human mind of Jesus may be unknowing of a fact beyond the reach of its natural finite faculties.

44. *In the company*—The caravans in which the passover companies went for the purpose of protection against beasts and robbers must have been each large, composed of many parties, clans, and kindreds. Jesus might easily therefore have been not missed until the end of the first day. *Went a day's journey*—"The usual rate of traveling in the East is three miles an hour; and as the number of hours devoted to traveling rarely exceeds six or eight hours, the distance of an ordinary day's journey may be considered as twenty or twenty-five miles. The first day, however, on starting on an expedition forms an exception to this rule: on that day it is not customary to go more than six or eight miles, and the tents are pitched for the first night's encampment almost within sight of the place from which the journey commences. The only reason I heard assigned for starting thus late and stopping so early was, that it furnished an opportunity, if anything should prove to be forgotten, to return to the city and supply the deficiency. 'We halted early,' says Mr. Beldam, 'according to custom, the distance being but thirteen miles from Cairo, in order to muster our forces, and ascertain that all things were provided for a longer flight.'

"The parents of Jesus are said to have traveled a day's journey on their return, without knowing what had become of their son; they were ignorant whether he was in the company or not, and as if indifferent respecting his safety, make no inquiry in regard to him till the close of the day. Certain critics (it is one of Strauss's objections) have represented this as so improbable [as well as careless in his parents] and unnatural as to throw discredit upon the truth of the entire narrative. But if the first day's journey occupied two or three hours only, the difficulty disappears. They had reason to suppose that he was with some of the relatives or friends who were traveling with them; they could act naturally enough under the impression for so short a time, and would have no occasion for anxiety until his continued absence, when they came to halt, aroused

not, they turned back again to Jerusalem, seeking him.
46 And it came to pass, that

n 1 Kings

[n] after three days they found him in the midst of the doctors, both

12. 5, 12.

heir fears." *Hackett's Bib. Ill.*, pp. 5–19.

Tradition of no great value fixes upon El Bireh, about three miles north of Jerusalem, as the spot where the present caravan stopped; inasmuch as this is the ordinary first station for the night with parties traveling north. But says Hackett, in his Eastern Travels, p. 19,) "What route the parents of Jesus actually took on that occasion we cannot decide. The Galilean caravans, in order to avoid Samaria, usually crossed the ford of the Jordan near Bethshean, now Beisan, into Peræa, then passed down on the east side of Jordan, recrossed the river near Jericho, and ascended to Jerusalem through the desert which lies between the two cities. (See note on John ii, 12.) A company returning to Galilee by the same route would be apt to stop, for the first night, near the eastern foot of the Mount of Olives; a ride at foot pace of not more than two hours. They would not be likely to go further the first day, because that would oblige them to encamp in a hostile region."

46. *After three days*—One day spent in going homeward, one in returning, and the third on which he was found. The parents with their son doubtless rejoined their caravan. *In the temple*—Where he was yet to dispute with the national doctors in a different style. The last time he had been in the temple was at his circumcision, when holy Simeon blessed him. Jesus was not in the temple building proper, but in some one of the apartments in the enclosure.

Probably it was in one of the porticoes of the court of the women, where the schools of the Rabbis were held. But Lightfoot thinks it may have been even in the Sanhedrim. *Sitting*—The sceptical claim that pupils always *stood* to receive the lessons of the doctors is not well established. Paul *sat* at the feet of Gamaliel, (Acts xxii, 3.) But in fact Jesus was not a *pupil* but an *auditor*.

Sitting in the midst of the doctors—Cavillers have here raised many minute objections. An effort, say they, is made by Luke to make the boy Jesus a monstrous prodigy. He sits as chief doctor *in the midst* of a circle of listening rabbies, who are amazed at his miraculous teachings. All this is futile. The so-called Apocryphal Gospels are indeed guilty of the puerile folly of making Jesus a monstrosity of boyish doctorship. The Jewish doctors admit that they promoted R. Eleazar Ben Azariah to the presidency of the Sanhedrim at sixteen. And the historian Josephus shows a similar vanity in regard to his own precocious knowledge of law. "In my education, I attained to a great reputation for learning, appearing to excel in memory and understanding. Yet being a boy of about fourteen years, I was eulogized for my love of learning, and the chief priests and the first men of the city always collected to learn from me something more accurate about points of law." The modest statement of Luke is in striking contrast with the exaggerations alike of the Apocryphals, the doctors, and the historian, yet gives us a most interesting and natural view of his pure but eminent development. No position of superiority or even equality to the rabbies, is intimated; and yet surely to no young Samuel or Moses would so deep a reverence be due even from hoary rank and learning as to this young Messiah.

The seats of the doctors were raised fronting the rest of the assembly and in the Sanhedrim at any rate, formed a semicircle, so that the half-surrounded Jesus could easily be *in their midst. Of the doctors*—Διδάσκαλοι, didaskaloi, Greek for *teachers*. The root of this Greek word δαχ, *dach*, is the same as the Latin root doc, and the same as the Saxon *teach*. Hence διδάσκαλος, *doctor*, and

hearing them, and asking them questions.

47 And [o] all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [p] my Father's business?

50 And [q] they understood not

[o] Matt. 7. 28; Mark 1. 22; chap. 4. 22, 32; John 7. 15, 46.

[p] Psa. 40. 8; Mal. 3. 1; John 2. 16.—[q] Chap. 9. 45, & 18. 34.

teacher, are the same word in different forms. Some of the greatest doctors of Jewish history lived about this period. The great Hillel, the restorer of ancient rabbinical lore, "a second Ezra," whose scholars were thousands, died this very year. His successor, Simeon, first received the title of *rabban*, and was followed in line by Rabban Gamaliel, Paul's tutor, and by others who were named among the greatest of Jewish geniuses and holy men.

Hearing them and asking questions—But it is not said *teaching* or *disputing*. He sat not as a *doctor*, but as an inquirer among the doctors. The method of instruction among the Jewish doctors was very conversational and catechetical; teacher and pupil indulging in both interrogation and reply.

47. *Astonished at his understanding and answers*—Ebrard repudiates the idea that it was upon some dry and futile rabbinical subtlety that Jesus was thus wise. "What if, on the contrary, Jesus had just heard some *passages from the prophets* read; had asked for explanation; put some questions; and then, from the fulness of his own innate knowledge had given answers himself which were so striking as to leave every thing the doctors had said far behind, and therefore to excite the greatest *astonishment?*" No subject could be more intensely absorbing to the future Messiah than the matters of type, sacrifice, and prophecy. As in a mirror, he would more and more clearly read his own features and future destiny. In a little more than twelve years he was to return to this temple, claim his rights as Messiah, and in due time make the sacrifice of which all other sacrifices were but the types.

49. *How is it*—The first word of Jesus's utterance on record. It exhibits even in this his childhood the characteristics of his style of discourses even in his later years. Especially do we find those characteristics which belong to the discourses preserved by John, and which are by rationalists pretended to be John's own composition. We find the same parabolic force, which conceals the meaning under the figure; for the moment not understood, yet so remembered as to be understood hereafter. *How is it that ye sought me?*—Why did ye not come directly here? Where else could I be than in this holy, blessed spot? Strange that so beautiful a gush of childlike holy joy, at the delightfulness of his present place, should be interpreted into an expression of disrespect to his parents! *Wist*—Knew.

My Father's business—There seems to be a strong reason for giving this the meaning assigned by many scholars, Know ye not that I must be in my Father's house? Why seek me? There is one sole blessed place suitable for me, and where I might be expected to linger. Yet both the terms *house* and *business* come in fact to the same thing. If he was in his Father's *house* it must be on his Father's *business*. If on his Father's business where but in his Father's house?

50. *Understood not*—Sceptics like Strauss have pronounced it unaccountable that, when Mary had been assured by Gabriel that Jesus was son of the Most High, she and Joseph should not

he saying which he spake unto hem.

51 And he went down with hem, and came to Nazareth, nd was subject unto them: but

r Ver. 19; Dan. 7. 28.—s 1 Sam. 2. 26: ver. 40.

nderstand that Jesus now claimed God as his Father. 1. But they undertood not the great transition that had aken place within him at this age of ecoming a son of the law. Since the me of the angel's declaration the word *ather* at Joseph's home had been oseph's name. This sudden transfer f the title to God was without warning o these parents. Mary had just called oseph his *father*, and she naturally nderstood Jesus's use of the term in he same sense. She cannot therefore t the moment understand how losing imself from his father's company was eing about his Father's business. . The parent's views of the Messiahip included the idea of royalty, ighteous dominion, and perhaps warke heroism and bold exploit. Mary's ong at his conception, as already reiarked, was strongly tinged with the ld Testament images of this nature. e might not, therefore, be very obvious o her at the instant how a quiet interiew with the doctors in the temple as any part of his business as Messiah r as the Son of God. 3. But "his iother kept all these sayings in her eart." When this first doubtful sign f his conscious divine Sonship was onfirmed by other proofs, she soon aw, we may believe, its joyful meaning. he predictions of his infancy *will* be ulfilled; he *is* the great Messiah. his first *saying* was so felt by her eart and preserved by her memory as o be recorded in this Gospel forever.

51. *Was subject unto them*—And thus om the very divinity of his nature he as able to give the most wonderful xample of filial obedience known or onceivable. *Kept all these sayings*—Vho should remember them but that iother? And from whom could Luke, r whoever was the writer of this acount, derive it but from her lips?

his mother r kept all these sayings in her heart.

52 And Jesus s increased in wisdom and 4 stature, and in favour with God and man.

4 Or, *age*.

52. *Jesus increased*—Compare this with verse 40, which closes the account of his last being in the temple as this does the present. Also i, 80, which describes John's growth. Higher attributes are ascribed to Jesus than to John. *Increased in wisdom*—His, then, was a finite, limited mind, capable of growth and development. *Favour with God*—For though his entire being was in the favour of God, yet as that being increased in amount, the amount of *favour* increased proportionately. *And man*—Even the rude Galilean highlanders of Nazareth, it would seem, felt softened towards his gentle, expanding nature. And that even in spite of his want of a true Galilean's fierce and fiery spirit, betokening that he would make no figure in the world. So when he came at a subsequent period, once and again, to present his Gospel to Nazareth, Nazareth adhered to her first impression that the boy of Joseph the carpenter, though a child of singular omens, could never come to any thing great.

Thankful should we be that this beautiful fragment gives us a glimpse of that long period between the Saviour's infancy and the commencement of his ministry. It is embosomed deeply in the natural texture of eastern life; it is perfect in its fitness to the human-divine character of the youthful Jesus; it bears in its clear simplicity the signatures of historic truth.

CHAPTER III.

§ 15. John the Baptist's Ministry, 1–18; Matt. iii, 1–12; Mark i, 1–8.

From his visit to Jerusalem and the temple, the boy Jesus returned to his mountain home of Nazareth, and probably wrought at his father's trade as a carpenter. About five years after the re-

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cesar, *Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

a Gen. 49. 10; Acts 4. 27.

turn, when Jesus was seventeen years of age, the news came doubtless to Nazareth from Rome, the conquering capital of the world, that Augustus Cesar, emperor of Rome, and acknowledged master of the nations, after a reign of forty years, had gone to the grave. In his young days Augustus had been an unscrupulous and bloody man, for the sake of winning the empire. But when it was attained he became a just and a beneficent ruler, and brought the nations of the world to peace. Thus he, like John the Baptist, though in a different manner, prepared the way for the Prince of Peace. Little knew the proud emperor that he was but the preparer for the boy of Nazareth.

1. *Now*—As in his preface, i, 1–3, so here, Luke exhibits the true historical spirit. Christianity is a religion of *facts*. It stands in its place in history. It is neither theory, nor legend, nor myth. Here are its dates, and during the rule of these princes, and in the localities here designated, the commencing events of our religion transpired in open historic day. The challenge is thus boldly given to learned criticism to invalidate the record. Learned criticism has tried its best, and it has totally and signally failed. Luke's chronology is triumphant over every assault, and is in every point TRUE.

Reign of Tiberius Cesar—He was the cruel and sensual successor of Augustus in the empire of Rome. Reckoning the fifteen years from the death of Augustus, when Jesus was seventeen years of age, Jesus would be thirty-two years of age. But as in fact he was but about thirty, it is beyond doubt that Luke reckons in this fifteen years the two years in which Tiberius reigned in connection with Augustus. *Pontius Pilate*—See note on Matt. xxvii, 2. *Herod being tetrarch*—See note on Matt. xiv, 1–12. *Philip tetrarch*—See note on Matt. xiv, 1.

Iturea—The name of the modern province of *Jedur*, in the Old Testament *Jetur*, was prolonged in pronunciation by the Greeks, in the day of their predominance, into the euphonius *Iturea*. Our reader will find it on the map, a tract about thirty miles long and twenty-five broad, lying between the Damascus region on the north, Batanea on the south, the Hermon range of mountains on the west, and the rough Trachonitis on the east. Jetur (1 Chr. i, 31, and v, 9) was the name of one of the sons of Ishmael, and thence of his Ishmaelitish tribe who settled this locality. Though this tract in the course of centuries was conquered by different occupants, much of the old stock remained. Aristobulus, king of Judea, about B. C. 100, subdued and compelled them to accept the Jewish faith. Herod the Great, in dividing his kingdom, left Iturea as part of a tetrarchy to his son Philip. *Trachonitis*—Lay on the east of Iturea.

Abilene—The tract bordering on the anti-Lebanon ridge, and extending indefinitely eastward, so as to include Abila as its capital, from which the territorial name is derived. Of this Abilene history mentions no *Lysanias* as ruler, but one who was slain by Mark Antony about sixty years before the point of time here designated by Luke. Hence Strauss, assuming that Luke has this Lysanias in mind, makes a very abortive charge to convict him of chronological mistake. But 1. There is not a word in any history of this point of time to contradict Luke's statement that a later Lysanias (probably grandson of the historical Lysanias) was tetrach of Abilene; for history leaves the matter perfectly blank; there being no history of that period extant.

2 [b] Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 [c] And he came into all the country about Jordan, preaching the baptism of repentance [d] for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [e] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [f] all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [g] O generation of vipers, who hath warned you to flee from the wrath to come?

b John 11. 49, 51, & 18. 13; Acts 4. 6.—*c* Matt. 3. 1; Mark 1. 4.—*d* Chap. 1. 77.—*e* Isa. 40. 3; Matt. 3. 3; Mark 1. 3; John 1. 23.—*f* Psa. 98. 2; Isa. 52. 10; chap. 2. 10.—*g* Matt. 3. 7.

2. Josephus, describing the transfer of Abilene to Agrippa, styles it the "Abilene of Lysanias," which could hardly refer to a Lysanias no later than the Lysanias of seventy years before. 3. Traces of Luke's Lysanias are found outside of history. A coin has been found, belonging to a period later than Herod's death, bearing the inscription, "Lysanias, tetrarch and high priest." A Doric temple in Abila bears the inscription, "Lysanias, tetrarch of Abilene." This must have been Luke's Lysanias, for the first Lysanias was not tetrarch, that title having been first adopted after Herod's death. And we may here note an admonitory warning against drawing arguments against the truth of Scripture history from the non-existence of confirmatory secular history. No Abilenean history was extant, and so, forsooth, no second Lysanias could have existed. Such was the sceptical argument until an accidental medal authenticated the man named.

2. *Annas and Caiaphas being high priests*—There could, by the Mosaic law, be but one high priest at a time. See our note on Matt. xxvi, 3, in regard to the high priesthood and Caiaphas. In regard to Annas, see our note on John xviii, 13.

3–9. In regard to John's baptism, consult notes on Matt. iii, 1–12.

7. *Baptized of him*—Baptism proper, doubtless, was inaugurated by John the Baptist. It was an appropriation and concentration into a single rite of all the lustrations and washings of the Old Testament dispensation. Thereby it became the emblem of the out-poured spirit, of regeneration, and so of induction from the world into the kingdom of God. And thence being the rite of initiation into the Christian Church, it becomes the successor of circumcision.

John's baptism proclaimed to the Jew that he needed yet to be introduced into the kingdom of God. That baptism by faith was the transition process by which the nation was to pass from the old Church to the new. Rejecting it, Israel would miss his way, and finally find himself outside the kingdom of God.

Generation of vipers—No apology must be made (as by Van Oosterzee) for the denunciatory preaching of John; no more than for the thunder and smoke of Sinai, or for the fire and brimstone of Gehenna. Neither commentator nor preacher should effeminately shrink at the "mention of hell to ears polite." Doubtless John applied precisely the right epithet, and threatened precisely the true destiny, to these future murderers of the Messiah he came to announce.

The *multitude* here embraced, accord-

8 Bring forth therefore [h] fruits [1] worthy of repentance, and begin not to say within yourselves, [1] We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: [j] every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, [k] What shall we do then?

11 He answereth and saith unto them, [l] He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then [m] came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [n] Exact no more than that which is appointed you.

1 Or, *meet for.*—*h* Isa. 1. 16, 17; Ezek. 18.27,32; 2 Cor. 7. 10, 11.—*i* Isa. 43. 1, 2; Jer. 7. 4, 10; John 8. 33; Rom. 9. 7.—*j* Matt. 7. 19.—*k* Acts 2. 37.—*l* Chap. 11. 41; 2 Cor. 8. 14; Jas. 2. 15, 16 1 John 3. 17, & 4. 20.—*m* Matt. 21. 32; chap. 7. 29.—*n* Chap. 19. 8.

ing to Matt. iii, 7, the Pharisees and Sadducees, for whom the rebukes of John, however general, had a special application.

10–14. We have here a most interesting fragmentary passage, furnished by Luke alone, of the manner in which John strikes at the sins of the times for the purpose of setting things in order for Messiah by reformation. He had bidden the multitude, in verse 8, to bring forth fruits meet for repentance under penalties prescribed in verse 9. In verse 10 they ask him, *What shall we do then?* that is, as works meet for repentance in order to avoid the threatened wrath. John replies to each question by pointing them to their besetting sins, and enjoining reformation to test the sincerity of their repentance. There is nothing so purely legal in all this as Olshausen represents. There is law in all gospel, and there is gospel in the law. Though the atonement had not been made in the Old Testament times, yet sin was forgiven through the forbearance of God, in view of the atonement. Hence the faith in the Messiah to come as the remitter of sin was mingled with the repentance of John's dispensation, and it had power to save, when genuine, in its time and kind. The genuineness was to be tested by the bringing forth works meet; that is, by the reformation of sins as prescribed in John's preaching.

John's preaching is here given as addressed to three classes: the *people*, the *publicans*, the *soldiers*.

11. *He that hath two coats*—For coat see note on Matt. v, 40. As selfishness, rapine, and robbery were the order of the day, the Baptist prescribes, even to a mortification, the reverse *work:* let the recklessness of might be checked by the example of divine magnanimity; let the surplus of the rich, both in food and clothing, be given in charity to the poor.

13. *Exact no more*—The publicans, in regard to whom see our life of St. Matthew, (prefixed to his Gospel,) were not only unpopular from being the officers of a foreign dominion, but as being plunderers of the public. By *extorting more than* the *appointed* government rates of taxes and pocketing the surplus, they made dishonest gains. That the proper dues of government should be collected was right; but there was needed an immense reformation on the part of this class of persons to bring the public morality to its proper tone, and repair the general apostacy of the times.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [2] Do violence to no man, [o] neither accuse *any* falsely; and be content with your [3] wages.

15 ¶ And as the people were [4] in expectation, and all men [5] mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [p] I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: [q] he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and [r] will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 [s] But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, [t] it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost de-

2 Or, *Put no man in fear.*——*o* Exod. 23. 1; Lev. 19. 11.——3 Or, *allowance.*——4 Or, *in suspense.*——5 Or, *reasoned*, or, *debated.*

p Matt. 3. 11.——*q* Joel 2. 28, 29; John 7. 38; 1 Cor. 12. 13.——*r* Mic. 4. 12; Matt. 13. 30.——*s* Matt. 14. 3; Mark 6. 17.——*t* Matt. 3. 13; John 1. 32.

14. *Soldiers*—The word soldiers here is a participle, signifying those who were in actual performance of war duties, and hence it has been supposed that the soldiers specified were those engaged in the war of Herod against Aretas. See note on Matt. xiv, 1. But the participle perhaps is used because war was so frequent that the soldier was always considered as *warring.*

Do violence to no man—John does not forbid the forcible execution of military duties as ordered by the government, but that illegal violence which transforms the soldier into a private ruffian.

Content with your wages—Without adding pillage thereto. And this very injunction implies their continuance in the military service for which the *wages* were received. That is, *war*, as an act of government, is allowed by the divine law.

16–18. See notes on Matt. iii, 11, 12.

§ 60. Death of John the Baptist, 19, 20; Mark vi, 17–20; Matt. xiv, 3–5.

§ 16. Baptism of Jesus, 21–23. Matt. iii, 13–17; Mark i, 9–11.

We may remark on this passage that Luke's account is much more concise than, and wholly independent of, the others. We have here, however, three additional particulars: First, that all the people were being baptized before the Lord's baptism; second, that he was praying at the time of the descent of the Spirit; third, that the Spirit appeared in a bodily representation.

21. *Jesus also being baptized*—But how, it is asked, could the sinless Jesus *confess* any sins as by John required? But where, we ask in reply, is it said that such a confession was required of Jesus? The people, the multitude, were indeed so required, for they were sinners. But John, instead of requiring confession of Jesus, really confessed to Jesus, acknowledging his need of baptism by him. On the relation of Christ's baptism to sin, see note on Matt. iii, 15.

22. *The Holy Ghost descended*—Were

scended in a bodily shape like a dove upon him, and a voice came from heaven, which said, [u] Thou art my beloved Son; in thee I am well pleased.

u Psa. 2. 7; Isa. 42. 1; Matt. 12. 18; 2 Pet. 1. 17, 18.

these supernatural phenomena, it is asked, a mere vision, made up of conceptions like a dream, wrought in the mind of John, or were they an external reality? Beyond all question, we reply, an external reality. The Apocalypse is a series of visions produced by inspiring power within the seer's mind without any external object; but this movement of the Spirit upon Jesus was, externally, as real as John or Jesus himself. But how can God's Spirit move from place to place? God's Spirit, we reply, is not a pantheistic, moveless vapor—a universal, fixed, and stagnant essence—but a living, personal, powerful Being, omnipotent to operate according to His own will. And if angelic spirits, like Gabriel, can invest themselves with visible embodiments, or if even a human spirit can be clothed with a material body, so beyond all question can the Divine Spirit. And we must firmly repudiate that utter falsification of Luke's words of which many, even orthodox commentators of the present day, are guilty. Every evangelist mentions the *dove;* and Luke declares there was *bodily shape like a dove.* To make this (with Olshausen, Van Oosterzee, and others) a ray of light, a shapeless something "with a quivering motion as of a dove," is not to interpret Luke's language, but to substitute words of one's own.

There is nothing in the narrative to show that it was a private transaction, and equally nothing to show that it was in the presence of and seen by numbers.

A dove—As the *lamb* is the gentle and tender image of Jesus, so the dove is the symbol of the pure and gentle Spirit. "Harmless as doves" is the Saviour's simile for his followers in the Spirit. To the simplicity of antiquity such symbols were permanent, impressive lessons, shaping the crude mind to high and holy conceptions. Olshausen well says, "According to biblical symbolism certain mental characters appear expressed in several animals, as the lion, the lamb, the eagle, the ox." And so he might have inferred, that as it is the form of the animal that expresses the symbol, so the *shape* of the dove must have been present in that most signal of all instances of the exhibited symbol.

Voice from heaven—As true a *voice*, with as true an articulation, as ever came from human or superhuman organs of utterance. It was no dream or conception of John's, but a reality to his perception. And such a voice and articulation are no more difficult to divine power than the inarticulate thunder through the medium of electric fluid, and no more incredible when properly authenticated. *From heaven*—The *voice* came audibly from heaven; the dove came visibly from "the heaven opened." Heaven, as we have elsewhere shown, (note on Mark xvi, 19,) is, both in conception and reality, *up*, above us. Hence, both in conception and in reality, a shape or a voice from heaven must come *down* to us. It comes down through space and atmosphere. If it be a reality it cuts through both. It comes through the open air, ether, and firmament Let the retina of the eye be duly quickened, and the very *opening* of air and firmament becomes visible. Even then there is not conception but perception.

The ancient Greek Church celebrated the baptism of Jesus upon the sixth day of January, under the title of EPIPHANY, or Manifestation. The reason of this Chrysostom thus concisely asks and answers: "Why is not the day on which he was born called *Epiphany*, but the day on which he was *baptized?* Because he was not *manifested* to all when he was *born*, but when he was *baptized.* For to the day of his baptism he was generally unknown, as appears from those words of John the Baptist, 'There standeth one among

23 ¶ And Jesus himself began to be [v]about thirty years of age, being (as was supposed)

[v] See Num. 4. 3, 35, 39, 43, 47.

you whom ye know not.' And what wonder that others should not know him when the Baptist himself knew him not before that day?"

But Augustine furnishes several additional reasons combined together for celebrating the Epiphany: "On this day we celebrate the mystery of God manifesting himself by his miracles in human nature; either because on this day the star in heaven gave notice of his birth; or because he turned water into wine at the marriage feast at Cana in Galilee; or because he consecrated water for the reparation of mankind by his baptism in the river Jordan; or because with the five loaves he fed five thousand men. For in either of these are contained the mysteries and joys of our salvation." From all this it is clear that the celebration by the Church of a Scripture event, on a certain day, is no very conclusive proof that the day is the authentic anniversary of the event. For the three first centuries in the Greek Church Christmas and the Epiphany were on the same day, namely, the sixth of January.

§ 9. Genealogy of Jesus, 22–38. Matt. i, 1–17.

To what we say on the authenticity of this genealogy in our note on Matt. i, 1, we may here add the following: 1. *The Jews positively affirm that most accurate genealogies were kept in Jesus's day.* Says Josephus against Apion, i, 7, "Whosoever desires to become priest must be married to a wife from his own people, and must fetch proof of his lineage from our archives. Wherever any of our race reside the same law is observed; for they all transmit catalogues of their fathers and forefathers, with the names of the witnesses, to Jerusalem. Our high priests keep written family registers, which contain the names of their ancestors for the two thousand past years."

[w] the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of

[w] Matt. 13. 55; John 6. 42.

R. Jochanan, the Jews say, asseverated thus: "By the temple! we are able to detect all of impure blood in Israel." And Rabbi Levi says: "They discovered in Jerusalem a family pedigree in which Hillel was proved to be a descendant of David." 2. *The genuineness of the genealogy was not questioned by the Jews in the first Christian ages.* On the contrary, Mary is expressly called the *daughter of Heli* in the Talmud. And on that passage in the Talmud Raschi thus comments, "Jesus was connected with the blood royal by birth."

23. *About thirty years of age*—Thirty years was the legal age for entering on the priesthood. It was also the age at which the scribes entered upon professional duty as teachers. The word *about* here simply implies that Jesus may have been some months younger or older. *As was supposed*—Being his apparent and legal son.

Of the different theories of reconciliation between the genealogies of Jesus given respectively by Matthew and by Luke, we may discuss but two:—

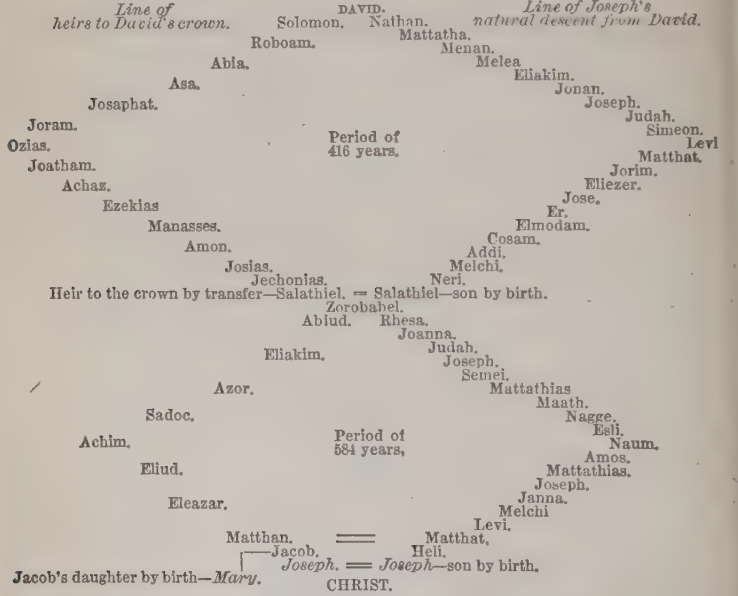
I. *Matthew gives the line of Joseph; Luke, of Mary.* Mary's name does not indeed appear in Luke's list; but that agrees with the Jewish rule of genealogy, that the female is not reckoned in any genealogical line. Luke's genealogy *is really that of Heli;* and it is adduced here by Luke to show that Jesus, son of Mary, is in that line, and so in the natural line of David. Joseph rightfully and legally takes his place in the recorded descent from Heli, because he is his son-in-law. And it is remarkable that the Jews in their Talmud call Mary *the daughter of Heli,* showing that either that is their own tradition, or that so they originally understood the genealogy as recorded.

II. *The theory* of Lord Arthur Hervey, lately published in England, founded in a good degree on the theory of Grotius, seems likely to be ultimately

Matthat, which was *the son* of
Levi, which was *the son* of
Melchi, which was *the son* of
Janna, which was *the son* of
Joseph,
25 Which was *the son* of

universally adopted. This theory in its details solves so many of the facts as not only to remove difficulties, but to furnish a sort of proof of the genuineness of the record.

By this theory *Matthew gives the genealogy of Joseph* (including in fact that of Mary) in the line of *royal inheritance*; *Luke gives that of natural descent.* This is made clear by the following table:



From David Matthew traces the *royal line* through Solomon to Jechonias; whereas Luke gives the private line through Nathan to Salathiel. But Jechonias was *childless*, (Jer. xxii, 30,) so that with him the Solomonic line ended. Consequently Salathiel, of the Nathanic line, came into the royal heirship. By this transfer Salathiel stands in both: namely, the *line of natural descent* from David through Nathan, and *the line of political succession* to the crown. From Zorobabel's son, Abiud, Matthew furnishes a series of heirs; from his other son, Rhesa, Luke gives the natural line of Joseph down to Matthat. But this Matthat is the same as Matthew's Matthan. Of this Matthat Jacob and Heli are two sons; the former, being the elder, is crown-heir; the second stands in the private line. Heli's son is JOSEPH; Jacob, the crown-heir, has only a daughter, MARY. The royal line thus failing of a direct male heir, Joseph marries Mary and is thus transferred to the royal line both by kin and by marriage.

Both these views secure the true Davidic descent of Mary; which is indeed absolutely necessary to the fulfilment of that most explicit divine promise, (2 Sam. vii, 12,) "I will set up

Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Judah,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Judah, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [x] Nathan, [y] which was *the son* of David,

32 [z] Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Judah,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [a] which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 [b] Which was *the son* of Cainan, which was *the son* of Arphaxad, [c] which was *the son* of Sem, which was *the son* of Noah, which was *the son* of Lamech,

x Zech. 12. 12.—y 2 Sam. 5. 14; 1 Chron. 3. 5. z Ruth 4. 18, &c.; 1 Chron. 2. 10, &c.—a Gen. 11. 24, 26.—b See Gen. 11. 12.—c Gen. 5. 6, &c., & 11. 10, &c.

thy seed after thee which *shall proceed out of thy bowels.*" So Peter affirms (Acts ii, 30) that God sware to David, "that of the *fruit of his loins*, according to the flesh, he would raise up Christ." Words like these cannot be fulfilled by any adoptive or marriage paternity.

36. *Which was the son of Cainan*—The name of this Cainan does not appear in the Old Testament catalogues. It has been inserted, both in the Septuagint and in this place, by means unknown. There seems to be some reason to suppose that it was first inserted in the Septuagint for the purpose of lengthening the chronology. It may thence have been inserted by early transcribers into Luke's genealogy in order to make it agree with the Septuagint.

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [d] which was *the son* of God.

d Gen. 5. 1, 2.—*a* Matt. 4. 1; Mark 1. 12.

CHAPTER IV.

§ 17. Temptation of Jesus, 1–13. Matt. iv, 1–11; Mark i, 12, 13.

1. *Full of the Holy Ghost*—Bestowed in full measure at his baptism. *Returned from Jordan*—Towards Jerusalem, probably, and thence to Nazareth. This is an important point. It has been objected, How could he be led into the wilderness, when at his baptism he was already in the wilderness? Jesus's back was towards the wilderness, we reply, and his face and movements toward Jerusalem, or Nazareth, when, as Mark says, "immediately the Spirit driveth him into the wilderness."

2. *Being forty days tempted*—For the full sacred period of forty days had the devil permission to inject into the intellect of the man Jesus distrust of his divine Sonship, awful conceptions of his Messianic suffering appealing to his will for a recantation, exhibitions of the selfish uses to which he may put his miraculous powers, and high imaginations of the grandeur he might attain if he would pervert his supernatural endowments to the attainment of dominion. When the forty days were at their close, the trial terminated in the threefold effort of Satan in person, narrated specifically by the evangelists.

Did eat nothing—Van Oosterzee thinks that it is shown by Matt. xi, 18, that these words need mean only that he ate nothing outside the fasting diet, namely, of locusts and wild honey. Yet we need not hesitate to accept the utmost latitude of their literal meaning. The instances of a Spinoza and a Newton show how powerful thought may suspend the demands of appetite. It is spirit which organizes, shapes, and controls body; not body, spirit: and the body disorganizes and dies because spirit is too weak to maintain the completeness and firmness of its mastery. The great spirit of Jesus, sustained by the Holy Spirit, and reined up to its full natural strength by this great crisis, held the bodily organ in complete subserviency to its uses. But how terrible must have been the hungering reaction after such a fast!

3. *The devil*—For the nature of the devil, see our note on Matt. iv, 1.

Some see not, still, how so great an intellect as Satan's should not see and reject the folly of evil. But all experience shows that great intellects encounter temptations proportionately great, and are liable to a proportionate fall. A Bacon, a Burr, a Buonaparte, could as readily yield to temptation as a simpleton or a boy. The intellect of a Satan may cover a stupendous circle of knowledge, and yet the circumference of that circle be so cut, as not to include a large amount of knowledge perfectly clear to men. Just so the eye of man may not see a microscopic world perfectly visible to the eye of an insect.

Lange suggests a theory that Satan was the master-spirit of the world of monstrous lizards revealed to us by geology. Satan's judgment and fate took place in the catastrophe of that world. Hence he is "the dragon, that old ser-

CHAPTER IV.

AND [a] Jesus being full of the Holy Ghost returned from Jordan, and [b] was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And [c] in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto

b Ver. 14; ch. 2. 27.—*c* Exod. 34. 28; 1 Kin. 19. 8

him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, [d] It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for [e] that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt [1] worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for [f] it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 [g] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For [h] it is written, He

d Deut. 8. 3; Isa. 8. 20; Eph. 6. 17.—*e* John 12. 31, & 14. 30; Rev. 13. 2.—1 Or, *fall down before me.*—*f* Deut. 6. 13, & 10. 20.—*g* Matt. 4. 5.—*h* Psa. 91. 11.

pent." Hence, he found the serpent form most congenial for his brief incarnation in Eden. Hence his hatred for the human race that has superseded him. Hence, finally, his spirit breathes poison to man through nature, until his great Conqueror shall renovate the earth in holiness. This theory may solve a number of facts and expressions in Scripture; but Lange wisely allows no Scripture doctrine to depend upon its truth.

Devil said unto him—Of course he spoke under no serpentine or bestial shape. And as Ebrard says, "It was no cloven-footed caricature taken from German mythology." It was in a form, to the utmost of his power, able to fascinate by his blandishments or subdue by menace and terror.

4. *By bread alone*—Deut. viii, 3. We understand Jesus (as does not Van Oosterzee) to quote the words in their original sense. God says to Israel, in effect, I sustained thee by strange supernatural means, to show thee that thou must trust, not in the material and earthly, but in God's declarations. So Christ will trust not in any questionable means, but commit himself to the divine order.

5. *Up into a high mountain*—Matthew, no doubt, follows the true historical order of the three temptations—Luke, a doctrinal order. Hence, while Matthew's connective phrases *then, again*, claim to affirm the true order, Luke cautiously has only *and*. Luke's order is, 1. The appeal to the appetite; 2. The appeal to the desire for an earthly monarchy; 3. The appeal to the desire for a dashing supernatural exploitation, a showy triumph over the laws of nature. In Matthew there is a climax of faculties, namely, the appetites, the tastes, and the ambition. In Luke the climax is, power over personal gratification, power over men, power over the laws of nature.

7. *If*—In the three temptations there are three *ifs*, given obviously by Matthew in the true order. The first *if* questions whether he is the Son of God, and suggests a selfish test. The second *if* rather concedes the sonship, and bases upon it a selfish vain-glory. The third *if* concedes his fitness for a universal monarchy, and proposes a compact by which Jesus shall be the king, and Satan the god, of the earth.

10. *It is written*—The word of God, the venerable Old Testament, has been quoted by many illustrious characters; by Jesus, just now; by Gabriel, i, 18; by God, 1 Sam. ii, 30; and now in solemn mimicry by Satan. So that neither God, Christ, nor angels allow that slight

shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, [1] It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him [k] for a season.

14 ¶ [1] And Jesus returned [m] in the power of the Spirit

i Deut. 6. 16.—*k* John 14. 30; Heb. 4. 15.

l Matt. 4. 12; John 4. 43.—*m* Ver. 1.

regard for the Holy Book in which modern rationalism indulges. Satan alone handles it with an insidious spirit. *Charge over thee*—In the 91st Psalm a description is given of God's care of the ideal holy man; true in its degree of all saints, but absolutely true only in the absolutely holy *One*, the Messiah.

13. *All the temptation*—The fast of Moses of forty days was doubtless a miniature image of Israel's sojourn in the wilderness of forty years. So, too, this new founder of a spiritual Israel passes through the terrible ordeal which is representative of the probation his Church must pass in her earthly sojourning. Happy shall she be, like her Head, in the crowning victory. *For a season*—Defeated and discouraged, Satan lets him alone *for a while*. But intense malignity allows neither the devil nor his angels or agents any permanent repose. He will harass Jesus, in his own person or through them, at every possible interval; and especially at the time of the events recorded Luke xxii, 3, and those following.

To what we have said on the free moral agency of Christ, including his volitional power to obey temptation, we here add as follows. There are three views on the subject:

1. *Christ had no volitional power to obey temptation.* This is the old Calvinistic view, maintained especially by the adherents of the Synod of Dort, and especially by Dr. Edwards in his work on the Will.

2. *The man Jesus had such volitional power.* This is the old Arminian view, maintained by Episcopius, Limborch, and Curcellæus, against the dogmas of Dort.

3. *The eternal Logos had the volitional power to sin, having concentrated and reduced himself down to finite and human conditions.* This is a German view not yet fully brought before the American Church. It is concisely but clearly presented and maintained by Dr. Nast in his commentary on Matt. iv, 1–11.

PERIOD THIRD.

The Preparatory Ministry, iv, 14–vi, 11.

Historical Synopsis (*Vol.* 1,) § 19–§ 34.

From the temptation Jesus returns to the Jordan, receives John's attestation, and thence taking his first journey to Galilee, performs his first miracle at Cana, and then fixes his residence at Capernaum.

He soon goes to his first Passover at Jerusalem, cleanses the temple, discourses with Nicodemus, and departing into eastern Judea, baptizes coordinately with John. But upon hearing of John's imprisonment he retires a SECOND TIME through Samaria (*passing Jacob's well*) into Galilee. While thus in Galilee the *first visit to Nazareth* takes place, which Luke is about to narrate. The main events of this interval are omitted by Luke.

§ 23. Jesus retires to Galilee after John's Imprisonment. Matthew iv, 12; Mark i, 14; John iv, 1–42.

14. *And Jesus returned in the power of the Spirit*—From this field of battle Jesus returned to John at Jordan (John i, 19) to receive from him the full acknowledgment, by the power of the Spirit, of being the Messiah and atoning Lamb.

Jesus returned.—From the wilder-

nto [n] Galilee: and there went
ut a fame of him through all
he region round about.
15 And he taught in their
ynagogues, being glorified of
ll.
16 ¶ And he came to [o] Naza-
eth, where he had been brought
up: and, as his custom was,
[p] he went into the synagogue
on the sabbath day, and stood
up for to read.
17 And there was delivered
unto him the book of the
prophet Esaias. And when he
had opened the book, he found

n Acts 10. 37.——*o* Matt. 2. 23, & 13. 54; Mark 6. 1.——*p* Acts 13. 14, & 17. 2.

ess of the temptation. *Into Galilee*—n his *first journey;* Luke omits the isit to John at the Jordan.

15. *Taught in their synagogues*—This erse covers, as a summary, the minis-ry of Jesus in Galilee; omitting the nterval of departure to the Pass-ver and of the baptizing in Eastern udea.

IRST VISIT TO NAZARETH—RESIDENCE AT CAPERNAUM, 16–31.

Luke sees a true propriety in se-ecting the first manifestation of the ord at Nazareth, as the opening of *his* istory of the great ministry. It was nitial, ominous, typical. Here, pre-emi-ently, "he came to his own, and his wn received him not."

It is strenuously maintained by some ommentators that there was but one isit and rejection at Nazareth. This s argued from the fact that in both ac-ounts the same proverb is adduced, nd the same reference to Jesus's rela-ives is made. But that a repetition of he unwelcome visit should awaken imilar trains of thought and language s perfectly natural. On the contrary, t seems scarcely probable that in Matthew and Mark the most exciting art of the affair, the attempt to hurl esus from the precipice, should be mitted.

16. *Nazareth*—See Stanley's beautiful escription of this place in our note on Matthew i, 23. The rude character as-ribed by Nathaniel to this town in his uery, "Can any good thing come out f Nazareth?" (although some doubt, ery groundlessly, its imputing any opular odium to that town,) was well llustrated by the coarse and murderous violence of its mob on the present oc-casion. *As his custom*—His custom of attending the synagogue on the sab-bath, to read and teach. Luke's sum-mary of Christ's Galilean ministry thus far, (verse 15,) indicates that he had preached long enough to have estab-lished a *custom.*

Nazareth was not so bad but that she had a synagogue and a service. The service of the synagogue com-menced with praise and prayer; then a portion of the law was read aloud, and after this a portion of the prophets. The reader and congregation, out of respect to God's word, stood while it was read; they sat while the subse-quent discourse was delivered. *Stood up to read*—It would seem that Jesus *rose* to indicate that it was his wish to read and explain; which was probably expected and readily accorded by the *chazan* and congregation. He *sat down* to discourse, (verse 20,) instead of re-turning to his own place in the congregation. In regard to Jewish synagogues, see our note on Mat-thew iv, 23.

17. *Delivered unto him*—The chazan, or superintendent of service, hands him the book or roll, taken from the chest or closet where it was, as was custo-marily done to any person in the esti-mation of the superintendent qualified to read the exercise. The "fame of him" (verses 14, 15) had encompassed Nazareth, and the curiosity of the audi-ence amply justified the chazan in giving him liberty of speech. The book was a roll, as described in our note upon Matt. i, 1. It was opened by un-rolling, and shut by rolling up again. The *place* may have been the regular

the place where it was written,

18 [q] The Spirit of the Lord *is* upon me, because he hath [r] anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach [s] the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And [t] the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

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q Isa. 11. 2, & 61. 1.—*r* Psa. 2. 2, 6; Dan. 9. 24; John 1. 41.—*s* Lev. 25. 8; 2 Cor. 6. 2.—*t* Acts 3. 12.

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lesson of the day, and the roll containing Isaiah may have been handed him; but it is not certain that such division of the lesson at that time existed. *Found the place*—By revolving the roll so as to reach it. No place could be more appropriate. The passage is in Isaiah lxi, 1, 2.

18. *The Spirit of the Lord*—The passage describes, in terms of beautiful figure, the office of the Messiah, as in the Messiah's own words. The words are mostly quoted from the Septuagint version. The phrase *bind up the broken-hearted* in this place is of doubtful genuineness, and is omitted by Alford. The clause *to set at liberty them that are bruised*, is from Isaiah lviii, 6, and was probably made by our Lord a part of his text for preaching. The beautiful passages combined show that the jubilee, when the bondmen of Israel were to be emancipated, was held by him to be a type of the Gospel dispensation. Freedom is the spirit of the Gospel; emancipation from the bonds of slavery on the limbs, of ignorance on the mind, of sin upon the soul. *Anointed me*—The Greek word is the very term from which the title Messiah or Christ is derived. In the passage the mission of Messiah is to the *poor* and the *broken-hearted*, the *captive*, the *blind*, and the *bruised*. To these he is an emancipator and a physician. And this point is to be specially marked, as it will supply the key to the *proverb* quoted in verse 23.

19. *The acceptable year of the Lord*—The year of jubilee, which by the Mosaic law returned every fiftieth year. In this year the debtors and bondsmen were to be released, possessions to be restored, and oppression to cease. To this the gospel day is compared as being *acceptable* to the Lord. The very unsound inference was anciently drawn, from this term *year*, that the duration of our Lord's ministry was but a single year.

20. *Closed*—Rolled it up. *Minister*—The chazan. *Fastened*—They had known him in childhood and youth. His simple piety, his working at the trade of a carpenter, and humbleness of family, were fresh in their recollections. Strange and wonderful rumours had come home lately in regard to him. He had set up high claims, and pretended abroad to do great works. They will now see if he can stand the searching scrutiny of acute Nazareth. They knew (of course) beforehand that he could not, but they will hear and decide how well he can preach.

Very probably the mother and sisters of Jesus (if not his unbelieving brothers) were present on this occasion. That they resided still at Nazareth is clear from Matt. xiii, 56. From the gallery which many synagogues contain for women, they may have looked down upon the scene first of honour and then of rejection, through the lattice screen by which it was separated from the male congregation.

21. *This day . . . fulfilled*—The evangelist having given the text, now states in a single sentence the general propo-

2 And all bare him witness, and [u] wondered at the gracious words which proceeded out of his mouth. And they said, [x] Is not this Joseph's son?

3 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in [y] Capernaum, do also in [z] thy country.

24 And he said, Verily I say unto you, [a] No prophet is accepted in his own country.

25 But I tell you of a truth, [b] many widows were in Israel in the days of Elias, when the

Psa. 45. 2; Matt. 13. 54; Mark 6. 2; chap. 2. 47. John 6. 42.——*y* Matt. 4. 13, & 11. 23.——*z* Matt. 13. 54; Mark 6. 1.——*a* Matt. 13. 57; Mark 6. 4; John 4. 44.——*b* 1 Kin. 17. 9, & 18. 1; James 5. 17.

n of the sermon. Our Saviour must y have proceeded to show that HE s this emancipator who would bring verance, and this *physician* who ıld *bind up the broken-hearted.* He st have proceeded to show these zarenes that they were the *poor* per- s who needed the benefactor, and *bruised* who needed the *physician. ıcious* as were his *words*, they were ıbling to the audience and exalting himself. Hence arose the rupture t ensued. See note on verse 18.

2. *Gracious words*—Words of grace. as the text is full of words of grace mercy to those who needed them, vas the sermon. Hence even these e Nazarene highlanders *bare witness* ıat is, fully felt and acknowledged blessed power with which that ce was proclaimed. When they had ved thus far, and had fully felt and essed themselves touched by his ning pathos, who would not have ed that good would come of it? though *grace* be the theme, and ıs be the preacher, there is a power wicked human will and perverse ıan passions that can defeat all the ıances that God, within the laws of wise government, can bring to bear n them. In the very pathos of the sed orator in this synagogue there a point in which they could find nce. The very *grace* and *mercy* as- ed that it was THEY who needed it, HE who was to bestow it. Their e pride could not brook two such ghty and humbling assumptions from carpenter's son to them.

3. *Physician, heal thyself*—You who ıt our misery as so deep, and your- self as our *physician*, first remedy your own case. If we are miserable Nazarenes, you are as Nazarene as we, and a mere mechanic's son at that. And there is this difference against you, that you are under charge of an imposture from which you can redeem yourself only by miracle.

Do also here—You may ground your assumed exaltation on miracles claimed by you as having been performed at Capernaum and elsewhere. Let *us* see the like. Perhaps miracles that would pass current at Capernaum might not stand before us sharp men of Nazareth!

24. *He said*—In answer to some response with which they interrupted him. The response must have admitted that they did hold the sentiments he attributed to them. *No prophet*—Proverbs are of course general rules, to be taken with exceptions. The present *proverb* is founded on one of the evil propensities of our nature; namely, the envy which arises from our seeing former equals outstrip us in life. This is a special characteristic of coarser natures like the men of Nazareth.

25. *Many widows*—Jesus now illustrates his proverb, in the present case, with a couple of examples in which their countrymen rejected the prophets and were themselves rejected. The widows in Israel of old rejected Elijah and the God of Elijah; they were themselves overlooked, while the widow of Sarepta was selected and elected. The *lepers* of Israel rejected Elijah; they were themselves consequently rejected and reprobated, and Naaman the Syrian was elected through faith to physical

heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 [c] And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto

c 2 Kings 5. 14.

salvation. Like the rejected widows and lepers of Israel were these Nazarenes. The election in all the instances is conditional, not arbitrary.

In both cases, Jesus selects his elect ones (as Luke's Gentile Gospel hints) from among Gentiles. And this may have been part of the matter of offence. But the main ground was, that Jesus abated not a hair of his pretensions to pass a summary reprobation upon the Nazarenes for their evil hearts of unbelief.

Days of Elias—Elias is the Greek form of the Old Testament name Elijah. Driven by the persecutions of Ahab, Elijah the Tishbite, by God's command, took refuge with the widow of Zarephath or Sarepta. She was induced to supply his wants, and was rewarded of God. *Three years and six months*—The time of the cessation of rain is said to have been the third year, and it does not appear at what time it commenced. Apparently it began some time earlier, which gave time for the additional six months. References to the period of *three years and six months*, apparently as a round number, not to be taken as exact, are several times found in the Scriptures, as in Daniel vii, 25; xii, 7; Rev. xi, 2, 3; xii, 6–14. So also in James v, 17. Lightfoot adduces also more instances from the rabbinical writers. It is in fact the half of the sacred number *Seven*. See supplementary note to chap. vi, 13. *Sarepta*, or Zarephath in the Old Testament, *Sarafend* at the present time, is a large inland village half way between Tyre and Sidon.

27. *Many lepers*—See notes on Matt. viii, 2. *Eliseus*—Greek form for Elisha. *Naaman*—See 2 Kings v, 14.

28. *Were filled with wrath*—All at once the Church became a mob. It was clearly seen that the faithless widows and lepers were but types of themselves, the faithless Nazarenes. They now proceeded to show the justness of the type.

29. *Rose up*—From their seats in the synagogue. The phrase in the 28th verse, "when they heard these things," implies that they interrupted him and broke off his discourse. *Thrust him out*—Expelled him; implying that he would have stayed. *Brow*—A precipitous projection. The term is taken from the *brow* of the human face. As Nazareth is a region of some fifteen hills, abounding in precipices, there are several which might have been suitable. The most striking of these is about two miles from the city, and is shown by the monks as the so-called "Mount of Precipitation." The most judicious travellers reject this as being too far; and Dr. Thompson thinks that it was selected by the monks on account of its bold character and fine view over the plain of Esdraelon. *Cast him down headlong*—As the Romans used to cast criminals down the Tarpeian rock. Nazareth was built on the lower margin of the hill, and the mob took Jesus up to its summit, where there is a nearly perpendicular precipice, forty or fifty feet high, over which a plunge would in all probability be fatal. Thus this very spot where Jesus had been in his boyhood accustomed to survey the expansive prospect, reaching to the Mediterranean, was selected by his towns-

e [2] brow of the hill whereon
eir city was built, that they
ght cast him down headlong.
0 But he, [d] passing through
e midst of them, went his way,
1 And [e] came down to Ca-
rnaum, a city of Galilee, and
ught them on the sabbath
ys.
2 And they were astonished
his doctrine: [f] for his word
as with power.
3 ¶ [g] And in the synagogue
ere was a man, which had a
irit of an unclean devil, and
ed out with a loud voice,

34 Saying, [3] Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? [h] I know thee who thou art; [i] the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, [k] What a word *is* this! for with authority and power

Or, *edge*.—*d* John 8. 59, & 10. 39.—*e* Matt. 3; Mark 1. 21.—*f* Matt. 7. 29; Tit. 2. 15.

g Mark 1. 23.—3 Or, *Away*.—*h* Ver. 41. *i* Psa. 16. 10; Dan. 9. 24; ch. 1. 35.—*k* Acts 19. 11, 17.

n as the scene of his martyrdom at
ir hands.

0. *Passing through the midst of*
n—Of course the mob was ahead of
. But at the moment in which he
se to escape, wonderful was the
e with which he passed through the
wd, who seem to have parted right
left, as if they meant to escort
ier than to murder him. The ques-
is raised whether this critical es-
e, and other similar instances, were
aculous, (John viii, 59; xviii, 6.)
it they were not, the parallels of
us Marius and others are adduced,
ere the awe of the person assailed
unmanned and defeated the assail-
s. But, perhaps, the clearest paral-
to this present escape may be found
Stevens's History of Methodism, vol.
195. Wesley, assailed by a Cornish
, is nearly thrown to the ground,
ence he would never have risen alive.
ick with a blow upon the chest, so
t the blood gushes out of his mouth, he
maintains a composure superior to
n, and perfect as if in the quiet of his
dy. Amid his utterance of prayer and
ir clamours for his life, a strange and
den reaction takes place. A call is
le for a fair hearing; and the very
der of the mob, awe-struck, becomes
all at once his defender. And then, in language strongly reminding us (though it did not the historian himself) of the present scene, it is added, "The people fell back, as if by common consent, and led on through their open ranks by the champion of the rabble, he safely escaped to his lodgings." Whether this was miraculous or not may be a question of *degree*, not of kind. Who can tell at what point the natural awe-inspiring power of great or sacred character rises to a supernatural amount?

31. *And came down to Capernaum, a city of Galilee*—The heretic Marcion, concerning whom see our note on Luke vi, 4, commenced his mutilated Gospel of Luke, as Tertullian informs us, at this place, with these words: *In the fifteenth year of the reign of Tiberius God descended into Capernaum, a city of Galilee.* To refute the omissions and interpolations of Marcion, Tertullian *appeals to all those Churches which Paul founded with the co-operation of Luke, who all with perfect unanimity follow that edition of Luke which has been handed down to the universal Church of the present day.* From this we can see how well authenticated a history we have in our Gospel of Luke. *Capernaum*—

he commandeth the unclean spirits, and they come out.

37 And [1] the fame of him went out into every place of the country round about.

38 ¶ [m] And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; [n] and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ [o] Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 [p] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And [q] he rebuking *them* suffered them not [4] to speak: for they knew that he was Christ.

42 [r] And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, [s] I must preach the kingdom of God to other cities also: for therefore am I sent.

44 [t] And he preached in the synagogues of Galilee.

l Isa. 52. 13.—*m* Matt. 8. 14; Mark 1. 29. *n* Jas. 5. 14, 15.—*o* Matt. 8. 16; Mark 1. 32. *p* Mark 1. 34, & 3. 11; Jas. 2. 19.—*q* Mark 1. 25, 34; ver. 34, 35.—4 Or, *to say that they knew him to be Christ.*—*r* Mark 1. 35.—*s* John 9. 4; Acts 10. 38; 2 Tim. 4. 2.—*t* Mark 1. 39.

See notes on Matt. iv, 13. Jesus had a *home* (Mark ii, 1; iii, 19) at Capernaum, where he became so complete a resident as to be legally taxable, Matt. xvii, 24; but had he a house of his own? This is negatived by his words, (Matt. viii, 20,) "the Son of man hath not where to lay his head." It is probable that he either resided with Peter, (Matt. viii, 14,) who seems to have been host for other apostles, (Mark i, 29,) or that his mother had transferred her own residence, with her son's, to Capernaum. Jesus may, for aught we know, have there wrought in his secular occupation.

§ 27. Healing of the Demoniac in the Synagogue at Capernaum, 33–37. Mark i, 21–28.

See notes on parallel passages in Mark.

§ 28. Peter's wife's mother Healed; the Miracles in Galilee, 38–44. Matt. viii, 14–25; Mark i, 29–39. See notes on parallel passages.

CHAPTER V.

§ 26. Call of Simon, Andrew, James, and John, preceded by the miraculous draught of fishes, v, 1–11. Matt. iv, 18–22; Mark i, 16–20.

Connecting Luke's statement with Matthew's and Mark's, we have the following complete narrative. Jesus, walking by the seaside of Gennesaret, is pressed by a crowd proceeding from Capernaum. He stops as he arrives at the boat of Simon Peter, which is drawn up and lying on the beach. Jesus directs Simon to put a little into the deep to get out of the reach of the crowd, and from the boat he preaches to the people on the shore. Closing his discourse he directs Peter to let out his net, and a draught of fishes is encircled, so large that the net is broken and the drawing so difficult that Simon and Andrew call upon the brothers in the other boat to fetch up and aid in bringing in the seine

CHAPTER V.

AND [a] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's,

[a] Matt. 4. 18; Mark 1. 16.

with its draught. They come, and their boat also being filled with a share of the fishes, return to their own station and take in the nets, which they proceed to mend. When the fishes are secured, conversation between Jesus and Peter takes place, in which the latter receives his call to the apostolate. Jesus then proceeds a few steps further around the cove, to the boat of James and John, and finding them mending their broken nets, gives them their call.

This method, we think, completely harmonizes the accounts, and supersedes any effort to make out the impossibility of reconciliation, and a consequent necessity of supposing two separate narratives. The simple fact that Matthew mentions the *mending* of the nets requires Luke's account of the *breaking* of them. This is, in fact, one of those frequent unintentional coincidences which not only demonstrate that both agree, but that both are true.

This narrative is really, in point of time, to be inserted after verse 32, in chapter iv. Leaving Nazareth, our Lord went to Capernaum, and perhaps abode in the house of Peter. The power of his preaching drew crowds, which pressed upon him as he was walking along the white beach which forms the margin of Lake Gennesaret.

Both Matthew and Mark simply relate the call of the two pairs of apostles, at the same place and occasion and in the same order as Luke; and Matthew gives our Lord's striking utterance, "fishers of men," of which the miracle given by Luke is the great occasion and illustration. That the first two evangelists omit the miracles is explained from the rapidity of that part of their narrative; and from the fact that the call of two pairs of leading apostles was an event far more important in Christian history than any one miracle.

As Jesus was now residing at Capernaum, it is probable (as the language of Matthew and Mark suggests) that he was in the habit of walking upon the broad beach of the lake. As the two pairs of brothers had resided in Bethsaida, it was probably in that direction, northward, that he was now perambulating.

1. *He stood*—Stopped in his course as he arrived at the boats of the future apostles.

2. *Ships*—Small fishing smacks, such as plied the waters of this lake. For the full account of Capernaum and Gennesaret see our notes on Matt. iv, 13, with the map. *Standing by the lake*—The word *stand* might imply that the ships were in the water. But the phrase *by the lake* implies that they were drawn up out of the water, and were lying upon the dry beach for safety. This shows that they must have been small craft. *Washing their nets*—Cleansing the filth of the fish and sea from the threads of the nets. Though the brothers had *gone out* of their boats they were probably in sight, net washing, as if, their work being done, they were about to depart.

At the present day, no fishermen cast their nets, and no boats cut the waves, of Gennesaret. The wild Bedouin, who loves the desert but detests the water, hovers around its shores. The desolation will rather increase than diminish, until the extending power of Christian Europe can arrive at that locality and destroy the devastators.

3. *Simon's*—Simon, having descried the approaching Jesus, with the multitude upon his heels, forthwith returns

and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon,[b] Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, [c] we have toiled all the night, and have taken nothing: [d] nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they

b John 21. 6.——*c* Psa. 127. 1, 2.

d 2 Kin. 5. 10 14; John 2. 5, & 15. 14.

to his boat. Ever since his first blessed interview with Jesus on the banks of the Jordan, where he had been crowned with his new name by Jesus, (as narrated in John i, 35–42,) he had no doubt retained his faith in and love for the blessed Redeemer. Residing in two contiguous villages by the lake side, Peter had of course attended the teaching and preaching of Jesus. Hence, on the present occasion, Jesus takes familiar possession of his boat, requests its removal, and makes it his pulpit. But there is nothing to indicate that Peter was called at that first interview to the apostolate. See notes on John i, 40, 41.

One of the ships—The ship of James and John was at some distance, perhaps around at the farther point of the cove. *Taught the people out of the ship*—The shore was the church, the ship the pulpit, the Saviour the preacher. The water would sweetly convey the tones of his voice as the circling shores drew the people around him.

4. *Left speaking*—Sermon was over, and the satisfied crowd departing. *Into the deep*—Where would be a larger shoal of fishes. *Nets*—They were probably seines. The seine has its lower margin loaded, so as to reach toward the bottom, and the upper fringed with corks, so that the net forms a perpendicular wall in the water. Fastening one end at the shore, the fisherman launches out into the deep and lets the net into the water, and, fetching a semicircle, enclosing the fish within its compass, returns to the shore at the point from which he started. With an overwhelming amount of fishes, he would need aid to drag the net and its contents to the shore or boat. Dr. Thomson thinks it was a *bag-net*, let down like a basket into the water; but how large must the *bag* have been to enclose fish enough to nearly sink the two boats?

5. *Master*—Peter familiarly addresses Jesus, not as a new acquaintance, but as an old disciple. He received the first blessed word from Jesus on the banks of the Jordan; he now receives his special call on the beach of Gennesaret. *Toiled all the night*—Peter says this to imply that there was not much hope in the reason of the case, and that he acts from faith. It is, perhaps, reported by the evangelists to show the unequivocal character of the miracle. "There are certain kinds of fishing always carried on at night. It is a beautiful sight. With blazing torch the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net, or fly their spear."—*Dr. Thomson.*

6. *Their net brake*—*Was breaking;* for so the Greek imperfect tense here means. A snap in some weak point of their net warned them to call for help, lest, by the enlargement of the rent, they should lose their mighty draught.

7. *Beckoned*—Made signal to the other ship, whose distance was too great for voice to reach. *They came*—With their ship. They aided in pulling in the seine, and took a share of

came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, [e] Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee,

e 2 Sam. 6. 9; 1 Kin. 17. 18.

the fishes into their ship and returned to their own side of the cove. There they got out of the ship and commenced to repair their nets upon the beach, until Jesus, passing further on, comes and gives them, too, their call. *Filled both the ships*—The light skiffs it seems could hardly hold as much as the seines! But miraculous power, perhaps, gathered in more than the nets; just as the divine aid in the conversion of souls does more than the human means. *Began to sink*—Probably the one-sided dip came near to swamping the boats; the *beginning* to be merged was arrested by the righting. Compare the plenteousness of the Lord's miracle, John ii, 6, where see our note. Trench refers to a shoal of mackerel, at Brighton, in 1808, so great that the net could not be brought in, and fishes and net remained in the sea together.

8. *Fell down at Jesus' knees*—A profound reverence, as to a divine being. The very first word ever uttered by Jesus to Peter (John i, 42) revealed to him the Messianic power of discerning spirits; in the present miracle he acknowledges, with an overwhelming sensibility, the Lord's mastery of the secrets of lower nature.

Depart from me—Adverse criticism objects here that Peter's behaviour and language are exaggerated and theatrical. Had he not before seen any of the numerous miracles which were now making the name of Jesus to resound through Galilee? And what was there in *this* miracle to excite such strong idea of his own sinfulness? We reply, that there need be no difficulty with those who do not reject in advance all special operations, not only of miraculous power, but of divine spiritual impression. To explain the passage by bringing it down to a level satisfactory to rationalism is to make rationalists of ourselves. It is to surrender the fortress, not to defend it.

Peter has left the boat and is standing on shore under the searching gaze of the Son of God. He has often seen the miracles of Jesus; but none has so directly touched his own person, and unequivocally *meant*, not the surrounding multitude, but—*himself*. He saw and trembled as he felt, by a full divine impression, (Matt. xvi, 17,) that this was no prophet or angel, but God incarnate, the Son of God; who had just shown his lordship over nature animate and inanimate; his knowledge of the secrets of the deep. So Jacob trembled at finding out that he had wrestled with God. (Gen. xxxii, 30.) So Manoah and his wife said, *We shall surely die, for we have seen God.* (Judg. xiii, 22.) So Exod. xxiv, 10, 11; xxxiii, 20. Surely, that same knowledge and power that could pervade the depths of the sea, and cognize the movements of its inhabitants, could pervade the depths of his human heart and know its secret sins. In his hasty agony as an impure man, and not for any special crime or sin, he almost sinfully prays, not that his soul might be purified to endure the glance of the great Searcher, but that the Searcher would withdraw his eye and leave him, alas! in sin. And yet as, in spite of his hasty words, the spirit of a deep faith and love are in his heart, forming a base in the future of a most heroic Christianity, Jesus bears with him as often afterwards, and soon gives him a most inspiring *Fear not.*

9. *He was astonished—Amazement wrapt him round*, is the expressive literal version of the original Greek.

10. *Sons of Zebedee*—The children

which were partners with Simon. And Jesus said unto Simon, Fear not; [f] from henceforth thou shalt catch men.

11 And when they had brought their ships to land, [g] they forsook all, and followed him.

12 ¶ [h] And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, [i] I will: be thou clean. And immediately the leprosy departed from him.

14 [j] And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, [k] according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: [l] and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ [m] And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: [n] and the power of the Lord was *present* to heal them.

f Matt. 4. 19; Mark 1. 17.—*g* Matt. 4. 20, & 19. 27; Mark 1. 18; chap. 18. 28.—*h* Matt. 8. 2; Mark 1. 40.—*i* Gen. 1. 3, 9; Psa. 33. 9; Ezek. 36. 29.—*j* Matt. 8. 4.—*k* Lev. 14. 4, 10, 21, 22. *l* Matt. 4. 25; Mark 3. 7; John 6. 2.—*m* Matt. 14. 23; Mark 6. 46.—*n* Acts 4. 30, & 19. 11.

and wife of Zebedee often occur; but it is in this transaction alone that we catch a glimpse of Zebedee himself. Matt. iv, 21. As all the evangelists concur in silently leaving him out, Blunt concludes that he died shortly after, and notes this as one of those "undesigned coincidences" that show that truth is the basis of the Gospel histories. He also acutely conjectures that either James or John was the apostle who desired to be permitted to go and *bury* his *father*, namely, *Zebedee*.

Julian the Apostate endeavoured to turn the simile of fishing against Christianity; inasmuch as fish were caught from their living element for death. But for the very purpose of avoiding this cavil, or rather from the very intention of a good symbolical meaning, our Lord uses not the word *ἀγρευεῖν*, which signifies simply *to capture;* but the word *ζωγρεῖν*, which signifies to take alive, being compounded of the words *alive* and *capture*. So in the Latin, the word *servus*, signifying *servant* or *slave*, is from *servare*, to preserve, because slaves were generally prisoners of war saved from death for servitude. The same word is used by Paul, 2 Tim. ii, 26: *Taken captive by him at his will*. Whatever may be the destiny, therefore, of the literal fish, the souls they symbolize are captured by the spiritual fishermen into the service of the giver of life.

11. *Brought their ships to land*—Drawing them up again on the beach for a final abandonment. *Forsook all*—No great *all*, it is retorted, but unwisely. The evangelist makes no reference to the amount of fortune left. These disciples had before received a call which permitted them to remain at their business. But now, receiving a full apostolic summons, they *forsook all* worldly employments and relations, and gave themselves completely up to Christ. Not but that they did at intervals, indeed, when not needed in their Master's spiritual service, return to their material labours;

18 ¶ [o]And behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And [p]when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 [q]And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? [r]Who can forgive sins, but God alone?

22 But [s]when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man [t]hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, [u]glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ [v]And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 [w]And Levi made him a great feast in his own house: and [x]there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

o Matt. 9. 2; Mark 2. 3.——*p* Gen. 22. 12; John 2. 25; Jas. 2. 18.——*q* Matt. 9. 3; Mark 2. 6, 7. *r* Psa. 32. 5; Isa. 43. 25.——*s* Psa. 139. 2; Matt. 12. 25; Heb. 4. 12, 13.——*t* Isa. 53. 11; Matt. 28. 18; John 17. 2; Acts 5. 31.——*u* Psa. 34. 8, & 50. 23, & 103. 1, 3; John 9. 24.——*v* Matt. 9. 9; Mark 2. 13, 14.——*w* Matt. 9. 10; Mark 2. 15.——*x* Chap. 15. 1.

but it was still as apostles consecrated to him and ready at his call. Our Lord's parables are in a sense miracles, and his miracles are parables; concealing in themselves lessons of wisdom which it is wisdom to draw forth. The minister of Christ is a *fisher of men.* While the Head of the Church withdraws his presence the fisherman toils in vain. But when the Master orders, let the net be cast according to his word. Some believe that the two boats are symbols of Gentiles and of Jews to be gathered to Christ. We accept the plenteousness of the draught as a symbol for all ages of a victorious incoming of millions to the Church.

§ 29. Healing of the Leper, 12–15. Matt. viii, 2–4; Mark i, 40–45. For notes on this miracle see parallel section on Matthew.

§ 30. Healing of the Paralytic, 17–26. Matt. ix, 2–8; Mark ii, 1–12.

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 [y] I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, [z] Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while [a] the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ [b] And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise then both the new maketh a rent, and the piece that was *taken* out of the new [c] agreeth not with the old.

37 And no man putteth new wine into old [d] bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new; for he saith, The old is better.

CHAPTER VI.

AND [a] it came to pass on the second sabbath after the first, that he went through the corn fields; [b] and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

y Matt. 9. 13; 1 Tim. 1. 15.—*z* Matt. 9. 14; Mark 2. 18.—*a* Isa. 54. 5, & 62. 5; Zeph. 3. 17; 2 Cor. 11. 2.—*b* Matt. 9. 16, 17; Mark 2. 21, 22.—*c* Deuteronomy 22. 11.—*d* Psalm 119. 83.—*a* Matt. 12. 1; Mark 2. 23.—*b* Deuteronomy 23. 25.

§ 31. Call of Matthew, Matt. ix, 9. Mark ii, 13, 14. See notes of parallel section in Matthew.

§ 52. Levi's Feast, 29–39. Matt. ix, 10–25; Mark ii, 15–22. See notes on parallel section on Matthew and Mark.

CHAPTER VI.

§ 33. The Disciples Plucking the Ears of Corn, 1–5. Matt. xii, 1–8; Mark ii, 23–28.

1. *Second Sabbath after the first*—This phrase is in the Greek δευτεροπρώτῳ, the Latin Vulgate *secundum-primum*, that is, literally, *second-first*. The phrase *second Sabbath after the first* is a very incorrect translation. The phrase *second-first* assumes that there is a succession of numerical counts, so that there may be a *first* series of 1, 2, 3, and a *second* series, and perhaps a *third* or more. Each *first* of these successive series would then be a first-first, a second-first, a third-first, and so on; this present instance being the *second-first*. But as this is the only occurrence of this compound term anywhere in literature, the meaning is very doubtful. In fact the word itself is omitted in some manuscripts, and is quite possibly a marginal insertion incorporated into the text. Perhaps some manuscripts had *second*, others *first*, and both were finally conjoined into *second-first*.

We give different interpretations; the first by Bishop Pearce, as follows: In the opinion of some, the Jews had three first Sabbaths; namely, the first Sabbath after the Passover; that after the feast of the Pentecost; and that after

2 And certain of the Pharisees said unto them, Why do ye that [c] which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, [d] what David did, when himself was ahungered, and they which were with him;

4 How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him [e] which it is not lawful to eat but for the priests alone?

5 And he said unto them, That [f] the Son of man is Lord also of the sabbath.

6 [g] And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose [h] right hand was withered.

c Exod. 20. 10.——*d* 1 Sam. 21. 6.——*e* Lev. 24. 9.——*f* Rev. 1. 10.——*g* Matt. 12. 9; Mark 3. 1; see chap. 13. 14, & 14. 3; John 9. 16.——*h* 1 Kings 13. 4; Zech. 11. 17; John 5. 3.

the feast of Tabernacles. According to which opinion, this *second-first* Sabbath must have been the first Sabbath after the Pentecost. So we have the first Sunday after Epiphany; the first after Easter; the first after Trinity; and the first in Lent.

The next interpretation supposes that the *second-first* Sabbath is the first Sabbath after the second day of the Passover; which second day of Passover was the day of the *wave-sheaf*. This day of the wave-sheaf was the ritual beginning of the harvest; previous to which it was unlawful for any Jew to pluck or eat parched corn or green ears. And as the day of the wave-sheaf was the *beginning* of the harvest, so the Pentecost was the great thanksgiving feast of the completed harvest or ingathering; the *ending* of the harvest. Between the wave-sheaf and the Pentecost were *seven weeks;* that is, as *seven days* are a week of days, so these seven weeks were *a week of weeks*. Of course this seven weeks included seven Sabbaths. And the first of these Sabbaths being the first after the second day of the Passover, was called the *second-first* Sabbath; the next Sabbath would be the second-second; the next would be the second-third, and so on through the seven.

Although this is the most prevalent interpretation, it is not obvious how the second after the first would naturally be called the *second-first*.

The third interpretation is that proposed by Wieseler and adopted by Tischendorf, Van Oosterzee, Ellicott, and other modern scholars. The Mosaic law had not only a week of seven days, and a week of seven weeks, but also a week of seven years; the seventh of which was a sabbatical year. Now according to Wieseler's chronology the commencement of our Lord's ministry was in a sabbatical year. The first Sabbath in the first of the seven years would be the first-first Sabbath; the first Sabbath of the second year would be the second-first, and so on through the sabbatic series of years. This would make the Sabbath when the disciples plucked the barley to be the first Sabbath of Nisan, in the year of the building of Rome 782. Wieseler adduces a single passage from Clemens Alexandrinus showing that the first Sabbath of the year was technically called *first* Sabbath. If his chronological scheme be admitted, it furnishes a very natural meaning to the term.

4. *How*—After this verse two or three ancient manuscripts have a remarkable addition in the following words: "On the same day, seeing one working on the Sabbath, He said unto him, Man, if indeed thou knowest what thou dost, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the law."

By this anecdote Jesus is made to assume that under his dispensation the Sabbath is abolished. If the man does not know this abolishment, and so is

7 And the scribes and Pharisees watched [1] him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And [j] they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ [k] And it came to pass in those days, that he went out

i Psa. 37. 32, 33, & 38. 12; Isa. 29. 21; Jer. 20. 10. *j* Psa. 2. 1, 2; Ecc. 9. 3; Acts 7. 54.—*k* Matt. 14. 23.

purposing to violate the Sabbath, he is, in heart and will, a transgressor. If, however, he knows what he is doing, namely, working under a dispensation without a sabbath, he is then a Christian, and works in accordance with conscience, right, and law. But as no such assumption of the abolition of the Sabbath is founded on any thing that Jesus ever taught, we hold the passage as not containing a genuine saying of Jesus.

(1.) We have said in our introduction to this volume, p. 6, that very few traces exist of our Lord's sayings outside of our canonical gospels. Mr. Westcott, in his Introduction to the New Testament, pp. 445–453, has made a collection of all such sayings and doings to be found either in the canonical epistles or in the early Christian writers. The entire number, including those that appear to be variations of gospel passages, is thirty two. Very few of these could be accepted as genuine. The only one incontestably genuine is found in Acts xx, 35.

(2.) In regard to this present passage we fully agree with Grotius (against Van Oosterzee) that it was "interpolated by some Marcionite."

Marcion was a so-called *heretic*, living near the close of the apostolic day. He was an anti-Judaic ultraist, who not only, with St. Paul, rejected the necessity of keeping the Mosaic law for salvation, but even contemned not only the Mosaic law, but the God of the Old Testament, as an evil being. The Ebionites and Marcionites were opposite extremes. (See note on ver. 20.)

Marcion accepted the Gospel of Luke, (being the most Gentile of the four,) but mutilated it to suit his own purposes. (See note on Matt. v, 17.) Now the assumption that the Sabbath is abrogated under the New Testament is not only unsustainable and false, but, as being a repudiation of the law, even during the life of Jesus, and by Jesus, is truly Marcionite in its character. And being an interpolation, we believe Grotius was right in saying, "I think it was inserted by some Marcionite."

But the passage, though spurious, strikingly illustrates how rectitude depends upon the interior motive, view, or purpose. If the man *knew not* the sabbath law to have been abolished, it was his purpose to break the law; and of that intentional transgression he was guilty. The law existed for him. *Whatever is not of faith is sin.*

§ 34. The Healing of the Withered Hand, 6–11. Matt. xii, 9–21; Mark iii, 1–12. See notes on the parallel section in Matthew.

12. *In those days*—A customary Hebrew phrase, indefinite in its character, intended to refer to the general period or era of which the author has written or is about to write. *Went out*—Out of synagogue and city; from the crowd-

into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: [l] and of them he chose twelve,

whom also he named apostles;

14 Simon, [m] whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

l Matt. 10. 1.

m John 1. 42.

ed haunts of men. Solemn was the exchange from town to *mountain;* from man to *God. A mountain*—Rather *the mountain;* and this phrase, *the mountain, τὸ ὄρος,* occurs so ordinarily in the Greek of the Gospels that a German sceptic wittily remarks that "there is but one mountain in the gospels." But this supposed argument against their truth Ebrard learnedly reverses in their favour. Palestine is, on the whole, *not a plain interspersed with mountains,* but *an extensive mountain-level intersected by vales* and lowlands. *The mountain* is therefore the ordinary table-land, the mountain-level, the second story of the region, including an occasional lofty peak or ridge, like Tabor, Hermon, and in the present case, the double brow of Hattin. Hattin was the mountain-summit into which our Lord ascended for a night of prayer; and *the plain* of verse 17, is the table-land or lower mountain plain upon which the sermon was delivered. *All night*—The ordination sermon was preceded by a whole night of prayer! So solemn a work is the holy ministry! With what depth of devotion ought the young minister, after this example of Jesus, to consecrate himself to God when about to take his ordination vows! *In prayer to God*—God being in the genitive, it would read literally *in prayer of God.* Yet there is not a little plausibility in the rendering *in a proseucha;* that is, *a prayer-house* or chapel *of God.* The Jews, it is certain, were accustomed to erect *oratories* or chapels of private devotion. Both Philo and Josephus make mention of them. The Jews say that when R. Jochanan visited the camp of Vespasian the Roman General, he was asked by the Roman what personal favour he desired, and the Rabbi replied, "I desire nothing but this school of Jabneh, that I may teach disciples and fix therein an oratory." It is very natural to suppose that an oratory in the mountain was the place of Jesus's prayer. See Kitto's Bib. Encyc. on the word *Proseucha.*

13. *Chose twelve*—The successive stages of apostolic induction are, *first,* the admitting to a more intimate association of one and another as disciples, John i, 35–52; *second,* a choice of one or several at a time to be strictly his intimate *followers* in order to be his future *preachers,* Luke v, 1–11; *third,* the formation of the whole into an organism of *twelve,* under the title of *apostles,* as specified in the present verse, *fourth,* a sending of them forth upon a trial mission, Matt. x, 1–42; *fifth,* their endowment with the apostolic keys, Matt. xvi, 13–20; *sixth,* their qualification for the exercise of their inspired and miraculous apostolic authority by the Pentecostal effusion of the Spirit. Acts ii, 4. Under these officers the apostolic Church was formed, the inspired Gospels and Epistles were written, and the canon of the New Testament was selected and fixed for the Church of the future. *Whom also he named apostles*—They had before been friends and disciples; now he appropriates for their wearing the new and illustrious church-title, Apostles. It is to be noted that in the following catalogue their names are given by couples, doubtless to indicate how they were assorted in sending them forth two by two. First, then, were the two brothers of Bethsaida, Simon and Andrew; next the second pair of Bethsaidan brothers, cousins to Jesus, James and John; then Philip and Nathaniel surnamed Bartholomew.

See Supplementary Note at the end of this chapter.

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas [n] *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, [o] and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude [p] sought to touch him: for [q] there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, [r] Blessed *be ye* poor: for yours is the kingdom of God.

n Jude 1.—*o* Matt. 4. 25; Mark 3. 7.—*p* Matt. 14. 36.

q Mark 5. 30; chap. 8. 46.—*r* Matt. 5. 3. & 11. 5; James 2. 5.

15. *Simon called Zelotes*—See note on Matt. x, 4. The sect of Zealots consisted of a body of men who held it unlawful to submit to a foreign power, and hence were frequently rebellious to a bloody extent against the Roman dominion. The *Sicarii* or *assassins*, who appeared later in Jewish history, and were celebrated for a lawless use of the dagger, belonged to this sect. Van Oosterzee remarks "that while Matthew associates Judas Iscariot with this Simon Zelotes, Luke associates him with Jude brother of James." This he thinks arose, not from a varying tradition, but from a varying practice of our Lord, who allowed not Judas always to retain the same companion for fear of his corrupting influence.

16. *Judas the brother of James*—See note on Matt. x, 3. This "was the man of three names." His given name doubtless was Judah; his two surnames, Lebbeus and Thaddeus, were words of nearly the same meaning, signifying *hearty* or *courageous*.

§ 36. Sermon on the Mount, 20–49. Matt. v, 1—vii, 29.

We assume without doubt, what Dr. Nast has at length well proved, that Luke here furnishes the same Sermon on the Mount with Matthew, being a briefer report and less nearly verbatim. The slight difference in arrangement of some of the parts is doubtless owing to the variation in the particular original oral tradition, which Luke may have for the first time reduced to writing, or have received in authentic written form.

In order to harmonize the arrangement of Luke's report of the Sermon with that of Matthew we must read the verses in the following order: 20–26, 29–30, 27, 28, 32–42. Verses 34 and 35 in Luke are additional matter.

20. *Blessed be ye poor*—From the fact that Luke in an abbreviated form furnishes a blessing upon the *poor*, (omitting the phrase *in spirit* as given by Matthew,) and a woe in verse 24 upon the rich, it has been maintained by some that Luke, if not our Lord himself, belonged to a sect or class of men who held to the intrinsic sin of riches and merit of poverty. A body of heretics, under the name of Ebionites, arose very early in the Christian Church, formed of primitive Jews, who held our Lord to be a mere man, maintained the Jewish ritual, and asserted the great merit of absolute poverty. This sect developed itself early in the second century. Writers like Renan assert that Luke's Gospel possesses, in passages like this, a strong Ebionitish tinge. But it is well known that Luke was associated intimately with St. Paul, who was the great champion against this very sort of Jewish ultraism, and whose doctrines were the opposite of Ebionitism. If, as we suppose, Luke received a share of the matter of the Peræan gospel from

21 [s] Blessed *are ye* that hunger now: for ye shall be filled. [t] Blessed *are ye* that weep now: for ye shall laugh.

22 [u] Blessed are ye, when men shall hate you, and when they [v] shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 [w] Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for [x] in the like manner did their fathers unto the prophets.

24 [y] But woe unto you [z] that are rich! for [a] ye have received your consolation.

25 [b] Woe unto you that are full! for ye shall hunger. [c] Woe unto you that laugh now! for ye shall mourn and weep.

s Isaiah 55. 1, & 65. 13; Matthew 5. 6.—t Isaiah 61. 3; Matthew 5. 4.—u Matthew 5. 11; 1 Peter 2. 19, & 3. 14, & 4. 14.—v John 16. 2.—w Matthew 5. 12; Acts 5. 41; Colossians 1. 24; James 1. 2.—x Acts 7. 51.—y Amos 6. 1; James 5. 1. z Chapter 12. 21.—a Matthew 6. 2, 5, 16; chapter 16. 25.—b Isaiah 65. 13.—c Proverbs 14. 13.

James the Lord's brother, (see our notice of Luke, p. 2,) resident pastor or bishop of Jerusalem, it is very likely that the passages that seem to bear hard upon the pride of wealth were furnished by him. For, though no Ebionite, James was strongly Judaic and severely ascetic in his tendencies, as his Epistle shows. In the second place, to say that rich men are wicked, especially in a given age, and to say that wealth in itself is a sin, are very different things. It is the tendency indeed of wealth upon the depraved heart of man to produce an oppressive spirit. And there are times when, as a class, the rich are so utterly oppressors that the very term rich acquires a sameness of meaning with the term oppressive; and in such ages piety and rectitude may be so exclusively with the poor that the virtuous may be naturally designated by the term poor. Yet in the days of an Abraham or a Solomon, piety may dwell in the tents of the rich and in the palaces of the noble, while vice and degradation may prevail among the rustics and the rabble. Thus the rich may be in spirit poor, that is, virtuous; and the poor may be rich in feeling, that is, riotous and oppressive. In the days of Herod and of Jesus, though there were noble exceptions, such as Nicodemus, Joseph of Arimathea, and probably some in Herod's household, to be rich and to be wicked were about the same thing. That this fact should appear in the very language of the Gospels is no indication of Ebionite tendencies.

24–26. We have no hesitation still to assume, as in the notes of the parallel passage in Matthew, that our Saviour pronounced for each *Blessed* an antithetical *Woe*, which Matthew wholly omits and Luke but partially supplies. And if these are two reports of the same discourse, then what we have noted in Matthew holds good, namely, that the limitation of the objects and sphere of both benedictions and woes are within the compass of religious things, it of course follows that the *riches*, the *laughter*, the *fulness* condemned by the woes, are things adverse in spirit to right and holiness. It is not riches or laughter in themselves, but the wantonness of spirit, the revelry of heart, in the spirit of a wicked and riotous age, against which our Lord threatens a future destitution and mourning.

The contrast between these blessings and woes coincides with the great antithesis between right and wrong, between religion and irreligion, between holiness and wickedness, between the kingdom of God and the kingdom of Satan, which must ever appear to the pure eye in the entire history, temporal and eternal, of God and man.

The term *woe* is indeed softer than the term *cursed*, pronounced by Jesus,

26 [d] Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ [e] But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and [f] pray for them which despitefully use you.

29 [g] And unto him that smiteth thee on the *one* cheek offer also the other; [h] and him that taketh away thy cloak forbid not *to take thy* coat also.

30 [i] Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 [j] And as ye would that men should do to you, do ye also to them likewise.

32 [k] For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 [l] And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But [m] love ye your enemies, and do good, and [n] lend, hoping for nothing again; and your reward shall be great, and [o] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 [p] Be ye therefore merciful, as your Father also is merciful.

37 [q] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 [r] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men

d John 15. 19; 1 John 4. 5.—*e* Exod. 23. 4; Prov. 25. 21; Matt. 5. 44; ver. 35; Rom. 12. 20. *f* Chap. 23. 34; Acts 7. 60.—*g* Matt. 5. 39. *h* 1 Cor. 6. 7.—*i* Deut. 15. 7, 8, 10; Prov. 21. 26; Matt. 5. 42.—*j* Matt. 7. 12.—*k* Matt. 5. 46. *l* Matt. 5. 42.—*m* Ver. 27.—*n* Psa. 37. 26; ver. 30.—*o* Matt. 5. 45.—*p* Matt. 5. 48. *q* Matt. 7. 1.—*r* Prov. 19. 17.

as judge, in the sentence of the final day, in Matthew xxv, 41. This word *woe* blends compassion with judgment; for it is pronounced in the day of grace and mercy; yet it indicates a destiny as terrible and as irrevocable, though uttered in a tone of genuine pathos, as that final *Depart ye cursed.* From that unmitigated finality, though pronounced by the same lips, all pathos has departed; for the era of judgment without mercy has arrived.

26. *All men.* Of the use of the word men, see Matt. x, 17.

27–38. *Christian laws of conciliation and benevolence.* Matt. v, 38–48.

30. *Give to every man that asketh of thee* —Whether Jew, Samaritan, or Gentile. Let thy charity be bounded by no personal motives, and limited by nothing but the golden rule which immediately follows this precept. *Ask them not again*—See note on Matt. v, 38.

Some commentators understand the phrase *taketh away,* in the Greek, to mean the expense of our charitable bestowments. In the paragraph 32–34 our Lord beautifully expands on the duties of the Christian to be better than anybody else. A Christian, says Cecil, if he be a shoemaker, should be the best shoemaker in the town. The assurance is given, in verse 35, that of all these efforts to do eminent goodness, our reward shall be great.

give into your [s] bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; [u] Can the blind lead the blind? shall they not both fall into the ditch?

40 [v] The disciple is not above his master: but every one [1] that is perfect shall be as his master.

[s] Psalm 79. 12.—*t* Matt. 7. 12; Mark 4. 24; James 2. 13.—*u* Matt. 15. 14.

[v] Matt. 10. 24; John 13. 16, & 15. 20.—1 Or, *shall be perfected as his master.*

39. *Parable*—Matt. xv, 14. This passage, like many others, our Lord may be supposed to have uttered on more than one occasion. It seems in the sermon on the mount to have come in after Matt. vii, 20.

40. *Disciple. . . master*—A similar expression, but for a different purpose, occurs in Matt. x, 25. Here the inferiority of the servant is affirmed in regard to his moral perfection; there it is mentioned to show that the servant must expect persecutions as well as his master.

43, 44. Matt. vii, 16–18.

45. See Matt. xii, 35.

46–49.—Matt. vii, 21–29.

SUPPLEMENTARY NOTE TO VERSE 13.

The Sacred Numbers.

The choosing of the Twelve suggests the subject of the Sacred Numbers apparent in Scripture. (See Stuart on the Apocalypse, vol. ii, p. 409.)

The decimal numbers, tens, hundreds, thousands, etc., are obviously founded on the practical ease and beauty of these numbers, which have rendered them the basis of arithmetic the world over. Assuming the unit as the seed of numbers, then the unit added to THREE makes the sacred FOUR, (3+1=4;) THREE added to FOUR makes the SEVEN, (3+4=7;) and THREE into FOUR makes TWELVE, (3×4=12.)

NUMBER THREE.

Three is emphatically the divine number, as indicative of the Creator, or original being—God. The divine substance, being pure, original, simple, spiritual substance, is *unit*. *This*—God incommunicable—the dim background of Deity, generates a Revealer or manifested self, and thence a third all-pervading Effluence. In this and other modes, perhaps all the great primary religions of the world, from the eastern verge of China to the western shore of Ireland, nay, including the continent of America, are more or less clearly TRINITARIAN.

In the Hindoo theology Para-Brama is the background, who developes into Brahma, the *Creator*, Vishnu, the *Preserver*, and Shiva, the *Destroyer* and *Renewer*. Among the Buddhists, we have the Trine—Buddhas, the *Revealer*, Dharmas, the *Revealed*, and Sanghas, *the hosts who obey revelation*. In the Chaldee oracles, it is said, "Unity hath produced a second, which dwells in it and shines in intellectūal light; from this proceeds a third, which shines through the whole world." The Phenician theology assigns to the universe a triplet principium—Jupiter, that is, the *heavens*, the *earth*, and *love*, which unites the two. Among the Chinese, the name of deity is Tao; that is, the *Three-one*. The celebrated Tao-Tsee says that "Tao [the original godhead] is by his nature one; but the first has produced a second; the second a third; and these three have created all things." Among the Persians, from Zervane Akerene, or the *Uncreated Time*, was generated Oromasd, the *good*, and Ahriman, the *evil*. They also had Mithras as mediator-god between the good and evil, to whom they assigned the triangle as a symbol. Among the Egyptians, from Athor, or the original Night, were the three, Kneph, Phthas, and Osiris; which, in the natural world, are symbolized by *light*, *fire*, and *sun*; and in the ideal world by omnipotence, wisdom, and goodness.

41 [w] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, [x] cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [y] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For [z] every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they [2] grapes.

w Matt. 7. 3; Rom. 2. 1, 21, 24.—*x* See Prov. 18. 17.

y Matthew 7. 16, 17.—*z* Matthew 12. 33.
2 Gr. *a grape.*

Among the Greeks and Romans the number three often appears in sacred things. Virgil (Eclog. viii, 73) says: "These three threads, diversified by three different colours, I bind around; three times I carry the effigy around these altars; the god delights in this uneven number." This Servius, the ancient commentator, identifies with "the threefold number that [the Romans] assigned to the supreme god, from whom is the beginning, middle, and end." Plutarch, (de Isid., c. 46:) the greatest and divinest nature consists of three. And Plato (de Leg. iv, 716) says: "God, according to the ancient saying, contains the beginning, the end, and the middle of all things."

Among the Hebrews no mere impersonal god, or abstract divine substance, appears. Nor does the Old Testament distinctly and explicitly reveal a trinity, as such. Still an occult plurality in the Godhead seems implied in various ways. The ordinary term for deity is Elohim, which is a plural noun. Says Simon Ben Joachi, an ancient rabbi, as quoted by Dr. Clark on Gen. i, 1: "Come, see the mystery of the word Elohim; there are three degrees, and each degree by itself alone; and yet they are all one, and joined together in one, and not divided from each other." In view of this fact, and the plural name, *Elohim*, we cannot but recognize a reference to this occult divine plurality in the phrases in Genesis: *Let* US *make man*, *Let* US *go down*, *Become like one of* US. The trine benediction in Num. vi, 24–26 illustrates the triple nature of this plurality, to which we may parallel as a beautiful interpretation the Christian benediction, so properly used in dismissing our congregations, 2 Cor. xiii, 14: "The grace of our Lord Jesus Christ," etc.; as well as the formula of baptism, in the name of the Father, Son, and Holy Ghost. The trisagion or thrice-holy of Isaiah, Holy, Holy, Holy, (chap. vi, 3,) repeated Rev. iv, 8, have the same occult reference, and in this last passage the trine description of eternity, *which is, and was, and is to come*, being an expansion of the meaning of the word Jehovah, develops an occult trinity even in that incommunicable name.

The *triangle*, as symbolical of Deity, is a most expressive image of the trine nature. It is in use among the Hindoos. A triangle, with its point upward, is the symbol of Shiva; with the point downward, of Vishnu. Among the Chinese the same symbol is used for the divinities. A tripod they call spirit, from its symbolical signification. This visible and tangible emblem conveys to us a very vivid impression of the general faith of the religious world in a trinity of the divine nature.

THE SACRED NUMBER FOUR.

As the number *three* indicated God, so the number *four* indicated the creation. For *four* contains and depends upon *three* for its existence, and yet requires a unit to be added to make it dif-

45 [a] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for [b] of the abundance of the heart his mouth speaketh.

46 ¶ [c] And why call ye me, Lord, Lord, and do not the things which I say?

47 [d] Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, [e] and laid the foundation on a rock: and when the flood arose,

[a] Matt 12. 35.—[b] Matt. 12. 34.—[c] Mal. 1. 6; Matt. 7. 21. & 25. 11; chap. 13. 25.

[d] Matthew 7. 24.—[e] Proverbs 10. 25; Isaiah 28. 16.

rent from three. As *three* represents he *divine*, so *four* represents the *created* r *mundane*. The followers of that most ncient of Greek theosophists, Pythagras, paid mystic regard to the number our; invented for it a peculiar name, he *Tetraktys*, by which they swore. he tetraktys they held to be an emlem of the *kosmos*, or the universal rder or creation. This is a most obious idea; for the *square* is the most rderly of figures. A surface of squares, nlike a surface of circular figures, will djust or square to each other, without nterspace or discrepancy. Besides, all olids were conceived to have the four imensions—length, breadth, height, nd depth. And the most perfect of all olids and the most perfect emblem of he kosmos, the CUBE, "consists of ours throughout."

This relation between the four and he kosmos being once the starting-oint, we might expect that four would e detected in various arrangements of he world. *Four* are the elements—arth, air, fire, and water. *Four* are he cardinal points whose lines intersect the globe. *Four* are the seasons hat sweep over its face. The biblical se of the number four is not as plentiul and decided as of some other numers. Four quarters or points are ssigned to the heavens and to the arth—Ezek. vii, 2; Zech. i, 18–21; ev. vii, 1; xx, 8. The heavens are vided into four great constellations—ob ix, 9; xxxviii, 31. In the vision Ezekiel, chap. i, as well as in Revetion, there appears the clearest reference to the *four* of creation. The *four* living creatures, which seem in fact to be symbols of the creation, and several other fours embraced in this vision, receive much elucidation from our discussion.

THE SACRED NUMBER SEVEN.

Commentators have been in the habit of saying, without exactly knowing the meaning of their own words, certainly without knowing their full meaning, that the number *seven* is "*a number of completeness and perfection.*" How it is any more a number of completeness and perfection than six, eight, or ten, they have not proceeded to show. But from the views here presented, a meaning comes into their words. Seven is (3+4=7) the sum of three and four, and thus embraces in its comprehension the entire sum of existence, both God and creation—*Theos* and *kosmos*. This is, therefore, most truly a number of *completeness and perfection*.

The act of the creation shows God and kosmos in combination. It is the *Great Three* involving the *Great Four*, and thus running through the *Great Seven*. The *great week* of creation, Genesis ii, then, is simply the great periods in which the *seven* is coming into complete expansion.

"The mystical square of the Hindoos, which is used as an amulet," says Stuart, "is designed to represent the world. It contains three rows of squares (a union of three and four) joined together and marked with unit numbers, so that if read in any direc-

the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against

tion the sum of them is fifteen. The form [embracing the nine digits] is thus:

6	7	2
1	5	9
8	3	4

The number five thus occupies the middle station and designates the soul of the world; the other numbers designate the world; the *even* ones the earthly elements; the *uneven* ones the heavenly elements. Man, as an image of the world, a real μικρόκοσμος, [*microcosm* or *little world,*] is drawn by the Hindoos upon this magic square with his hands and feet extended to the four corners."

And it is through the creative week that we develop the almost uniform use to which we see the number seven applied, namely, as a measure of the time of any completed sacred performance. The order of ideas, as we should trace it, is as follows: *First.* Seven, as the sacred 3+4, is the measure of the accomplishment of the 3+4 in creation. *Second.* It becomes, thence, in a reduced pattern, the measure of the ordinary week; and thence, *Third.* It becomes the measure of other holy seasons or rounds of sacred performance. Hence it became a *ritual* number. Seven days was the feast of the passover kept. After a lapse of *seven* days circumcision was performed. Purification from touch of a corpse lasted *seven* days. These are but a small part of the instituted performance of *seven*-day duties. On the *seventh* month was the holy convocation at the feast of trumpets. (Num. xxix, 1.) Seven weeks after the wave offering Pentecost commenced. After *seven* times *seven* years was the jubilee. The blood of propitiation was sprinkled *seven* times. So that there was not only the seven or week of days, but the week of months and the week of years. And there was not only the week of times but the week of things.

The *week* being thus an established measure, its number of *seven* becomes a measure of anything of a sacred character within a fair proportion. The *seventh* year gave Jacob his wife, and the *seventh* year emancipated any Hebrew servant. Wedding feasts were *seven* days. *Seven* years was Solomon building the temple. Jericho was taken with a storm of *sevens.* Cain was to have a *seven*fold vengeance, and Lamech *seventy sevens.* God will chasten *seven* times, Lev. xxvi, 28; and Israel shall flee *seven* ways, Deut. xxviii, 7, 25. Pharaoh's dreams abounded in *sevens.* *Sevens* of clean animals entered the ark *seven* days before the flood commenced. The same number out of the circle of Hebraisms is sacredly used by Balaam. (Num. xxiii, 1.) It was used in the times and land of Job. (Job v, 19.) It is even a sacred number with regal Babylon. (Dan. iii, 19; iv, 16.)

From this train of thought we have a clear illustration of the original establishment, the patriarchal retention, the wide diffusion of the *week*-division, and the consequent perpetual obligation of the sabbath or weekly sacred rest. Perhaps the change from the Jewish to the Christian week might herefrom be also shown to be an easy idea. Other suggestions arise which we must here omit.

In the New Testament, besides Mark viii, 8, and Luke viii, 2, and Luke xi, 26, the Apocalypse is profuse of symbolic sevens. *Seven* are the Churches of Asia, the spirits before the throne, the golden candlesticks, the stars, the eyes which are the spirits of God, the horns and eyes of the lamb, the uttering thunders, the seals, the trumpets, the vials, the heads and crowns of the dragon, the heads of the beast, the hills

which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

and kings of Rome. The clearest chronological prophecy of the Messiah in the entire Old Testament, that of Dan. ix, 25, embraces a period of seventy sevens.

The half of seven appears in several of the numbers which figure largely in prophetic expositions. Half-seven years are the three years and six months of Luke iv, 25; James v, 17; the forty-two months of Rev. xi, 2; xiii, 5; the time, times, and half time of Dan. vii, 25; xii, 7; Rev. xii, 14; and the 1260 days of Rev. xi, 13; xii, 6. Twice seven appears thrice in Matthew's genealogy of Jesus; a clear indication of its constructive character. See note on Matt. i, 17.

THE SACRED NUMBER TWELVE.

As *three* added to *four* is so eminent a sacred number, so *three* multiplying *four* (3×4=12) is bound to be, at least in some degree, sacred. But the distinctive nature of these different sacred figures has hardly been clearly noted. As *unit* is primary, unwrought, simple substance, so *three* is the *divine* number, *four* the *mundane* number, *seven* the *ritual* number, and *twelve* the *governmental* number. This product of the 3×4 found a happy coincidence for itself, first, in the *twelve* signs of the zodiac, within which the sun's course is circumscribed, and the twelve annual moon-changes or months; and, perhaps, derives thence something of its governmental character. Its next coincidence is found with the *twelve* sons of Jacob, and thence the *twelve* tribes of Israel. In this its governmental character was completed. But many of the ancient governmental conformities to this number were clearly to be derived from the Israelite *twelvedom* of tribes. And we see that an anxious respect was paid to this number when the generational basis in some measure failed. The tribe of Levi had no allotment of territory, and Joseph's two sons were called in to make up the complement of the twelve states. So in Rev. vii, where the idolatrous tribe of Dan is expunged and Levi counted, the deficit is supplied in the same way.

Twelve were the Arabian tribes descended from Ishmael, and twelve the Saracen tribes, even to the time of Mohammed. Twelve were the most ancient Egyptian dynasties. Twelve states formed the Ionian confederacy. Twelve were the associations of Achaians in Peloponnesus; twelve the towns founded by Cecrops in Attica; twelve were the tables of Roman law; by twelves the Etrurians classified their magistrates; twelve were the parts of Plato's Republic; twelve the counsellors of the Phæacian king, and twelve the ancient members of the court of Areopagus.

"In the Scriptures," says Professor Stuart, "we might naturally expect to find the number *twelve* often introduced on account of the twelve tribes of Israel. Thus in Exodus xv, 27, twelve fountains of water at Elim; Exod. xxiv, 4, twelve pillars around the altar; Lev. xxiv, 5, twelve cakes of showbread; Exod. xxviii, 10, 21, twelve gems in the breastplate of the high priest; Num. vii, 3, 87; xxix, 17, offerings of different kinds by twelves; Num. vii, 84–87, various vessels to be made for the temple by twelves; Num. xiii, 3, *seq.*, twelve spies to the land of Canaan; Josh. iv, 3, twelve stones from the Jordan, carried by twelve men and thrown into a monumental heap; 1 Kings iv, 7, 26, twelve prefects of Solomon's household, and twelve thousand horsemen; 1 Kings vii, 25, twelve brazen oxen supporting the laver; 1 Kings x, 20, twelve brazen lions near the throne; Ezek. xliii, 16, the altar twelve cubits long and broad; not to mention many other twelves. In the New Testament the twelve apostles take the lead. In the Apocalypse we have twelve thousand in each of the twelve tribes, who are sealed in the forehead as the servants of God. (Rev. vii, 4, *seq.*) In Rev. xxi, 12, seq., we have an account of the New Jerusalem with

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, [a] he entered into Capernaum.

2 And a certain centurion's

a Matt. 8. 5.

twelve gates, (comp. Ezek. xlviii, 31, *seq.*,) and twelve angels to keep them, and the names of the twelve tribes are written on them; there are also twelve rows of stones in the foundation of the walls, on which the names of the twelve apostles are inscribed. Besides all this the city measures twelve thousand furlongs, and its walls are twelve times twelve cubits high."

That *our Saviour intended the number of his twelve apostles to symbolize with the twelve patriarchs*, is, we think, clear, from the symbolical promise, that they should "sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28. The same care for the preservation of the duodecimal number of patriarchal tribes reappears in the preservation of the apostolic number, by the election of Matthias in the place of Judas. That there is a divine *idea* in this, is evident from the symbolical usages in the Apocalypse. In Rev. xii, 1, the woman that symbolizes the Church has upon her head a crown of twelve stars. And the tree of life, emblem of Gospel grace, has *twelve* manner of fruits; that is, a monthly harvest, thus combining therein a Mosaical and apostolic allusion.

CHAPTER VII.

§ 37. SERVANT OF THE CENTURION'S HEALED, 1–10. Matt. viii, 5–13.

From the mount of Hattin to the valley of Capernaum; from the sermon to the miracle. The doctrines of the sermon assert their own intuitive truth; but it is the miracles of the Preacher that attest that it is with a true divine mission that he utters them.

The following narrative is a striking instance of variation in word where there is no contradictions in purpose or thought. In Matthew's account the centurion *came unto him, saying.* In the present account he sent *the elders of Israel.* Matthew makes our Lord say, *I will come;* Luke says, Jesus *went with them.* Now these variations are, we think, fairly reconciled, on the principle "that what a man does by another he does by himself." The act of an agent is the act of the principal. So in Exodus xviii, 6, Jethro being himself not present, as appears by the following verse, is made to say, by his messenger, "I, thy father-in-law, Jethro, am come," etc. In Matt. xi, 2, 3, John sent to Jesus *and said.* That is, John *said* by a messenger. In John iv, 1, Jesus is said to have baptized, though he did it only by disciples. Comparing Mark x, 35, with Matt. xx, 20, we have it that Zebedee's children spoke to Jesus, but spoke by their mother. We have no hesitation to say that the king conquers a country, or that Solomon built the temple, though both were done entirely through their subjects. Matthew then gives the briefer substance; Luke gives the details. But Matthew, reading Luke, would not for a moment have supposed himself to be contradicted. He would only have seen the story more explicitly given and some interesting points added.

2. *Servant*—Luke says *doulos*, servant; but Matthew has it *pais*, boy. There are three words in the Greek language expressive of the *condition of rendering service to a superior or employer*, namely, *μίσθιος* or *μισθωτός*, *misthios* or *misthotos, a hired person*; *ἀνδράποδον*, *andrapodon, a slave* owned by a proprietor; and *δοῦλος*, *doulos, a servant*, generically including either of the former two, designating any person performing a subordinate service for any reason whatever; as for hire, for love, from civil office, from religious duty, or from ownership. The first of these three words occurs in Luke xv, 17–19; Mark i, 20; John x, 12, 13. The second *never occurs in the New Testament.* But its derivative, *ἀνδραποδιστής*, *andrapodistes*, is used in 1 Tim. i, 10, and signifies an *enslaver*, whether by stealing a man or capturing him in war, or

servant, who [b] was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, [c] beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For [d] he loveth our nation, and he hath built us a synagogue.

b 2 Kings 5. 1., &c.; Job 31. 15; Acts 10. 7; Col. 4. 1.

c John 4. 47.—*d* 1 Kings 5. 1; Gal. 5. 6; 1 John 3. 14.

any other means. In all other cases in the New Testament where the English word *servant* occurs, the Greek word is *doulos*.

The word *boy* here denotes the same relation as when an English speaker would call his waiter by the terms *my boy* or *my man*. The precise nature of the servitude must be learned from other circumstances than the term used. Very probably the boy in the present case was a *slave*. If so, he was held in absolute Roman slavery, his life being at the perfect disposal of his master. Of course the law of Christ allowed him to exercise no such right. Whether Christ uttered the word or not, (and we do not know that he did not,) the moment the centurion became a Christian he held his *boy* as a *brother*, (Philemon 16,) entitled to all the rights conferred by the golden rule.

Under the Mosaic law all persons were set free by the jubilee every fiftieth year; so that permanent *slavery* proper had no legal existence, and even involuntary *servitude* had a precarious footing. Those who wonder why Jesus did not prohibit slavery, must show some reason for supposing that a Jewish slavery existed at all in Palestine. The reverse was probably the fact.

Sick—Of a paralysis. This is not contradicted by the fact that he is said to have been grievously tormented; for paralysis or palsy, with the contraction of the joints, is accompanied with severe pain United with tetanus, as it sometimes is in eastern countries, extreme suffering and rapid dissolution are often the result.

3. *The elders of the Jews—Presbyters.* The word literally signifies *the older men*. But as it became an official epithet, it acquired the official sense. The elders of Israel were anciently the heads of the tribes, chosen for their age and wisdom. In latter times, subsequent to the restoration from the captivity, a part of the Sanhedrim consisted, with the chief priests and the scribes, also of *the elders*. Similarly the courts of the individual towns, consisting of seven judges, were composed of *the elders of Israel*. In the present case the *elders* were of this last class. The centurion, feeling that as a Gentile and a sinner he might have little hope of a favourable reception from the holy and divine prophet of the Jews, the wonderful Jesus, sends the most weighty men and magistrates of Jewish Capernaum.

Beseeching—The Greek word for *beseeching*, here, is a participle, agreeing with the centurion. So that even according to Luke's language, the words were those of the centurion.

4. *Instantly*—Earnestly, pressingly. *Worthy*—They thought him worthy, though he in his humility did not. *Should do*—That is, the centurion was worthy to have this favour done him.

5. *He loveth our nation*—The Romans were tolerant, from motives of policy, of the religions of the nations they conquered. But this man did more. There were many even at Rome to whom the pure theism of the religior of Jehovah seemed true, and far superior to their own idolatry. This man loved the God of Israel and his worship so well that he built a house for his worshippers. This was a proof of both piety and wealth. It sometimes occurs

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; [e] for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but [f] say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

e Prov. 29. 23.

f Psa. 107. 20.

though not frequently, even in a Christian land, that a wealthy Christian man, with a liberality equal to that of this pagan convert, munificently builds a Christian church.

The Jews divided converts into two classes, I. *Proselytes of the gate*, who had not entered into the complete adoption of the ritual of Moses. These stood on the patriarchal basis, aiming to keep the seven precepts of Noah's dispensation. By these they were to abstain from 1, idolatry; 2, murder; 3, incest; 4, robbery; 5, profanity; 6, eating blood and strangled animal food; 7, rebellion. Those keeping these ethical principles would, according to Jewish opinion, be saved. These were commonly styled, *Those worshipping God*, in distinction from *those worshipping gods*. II. *Proselytes of righteousness*—Those who became circumcised, and accepted the whole law as complete naturalized Jews.

Whether the present centurion had progressed so far as complete Judaism or not, he seems to have progressed farther, even into the righteousness of Christ by faith.

7. *Say in a word*—Order it *with* a single word. It requires neither machinery, nor process, nor effort, but the briefest, slightest forth-putting of thy will. He speaks like one accustomed to martial law.

8. *Set under authority*—Under the Roman senate or emperor as a soldier; under a tribune as a centurion. And, therefore, both by receiving and giving absolute order, I know what absolute *command* is. How perfectly precise a thought of our Lord's power the centurion had, is not clear. We promptly reject Lange's notion, that he had a pagan imagination of trooping "genii," flitting forth at Jesus's *word*. The builder of a synagogue, doubtless, knew enough of the synagogue teaching to realize that the beings of mythology were excluded from the Mosaic system. It certainly could not be unknown to a man of such faith, and so prominent in Capernaum, that Jesus claimed to work miracles as prophet of Jehovah, and son of the only true God. So pagan a faith as Lange concedes him would hardly have drawn forth the Lord's deep surprise and high eulogy.

8. *My servant*—The singular does not indicate (as Lange) that he had but *one servant*. The one *servant* corresponds with the *one* and *another* of the soldiers, to whom order is *individually* given. For aught the text shows, he might have had as many servants as soldiers.

9. *So great faith*—Great because he had to ascend from paganism to attain it; great, because not purely physical, but spiritual, realizing his own unworthiness and the superiority of Jesus as a holy one; great, because it realized the divine mission of Jesus from Jehovah, and expressed a sense of profound submission to his absolute *word*. It

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, [g] he had compassion on

g Heb. 2. 17.

& 4. 15.

was a faith enabling him to accept all that Jesus should teach, and obey all that he should command. Apostolic faith did not surpass it.

§ 38.—The Raising from the Dead the Son of the Widow of Nain, 11–17. (Given by Luke alone.)

The next day after the healing of the centurion's servant, Jesus, with a number of his disciples, took an excursion to the village of Nain, situated in the great plain of Esdraelon, about five miles northward from the Lesser Hermon. As this was a distance of about twenty-five miles from Capernaum, the company of Jesus must either have, according to eastern custom, set out very early, or have arrived as eve was approaching.

Our Lord enters on the eastern side of the town, attended by his retinue of followers, attracted by his ministry and his miracles. As he approaches, his company is met by a procession with bearers sustaining a bier, carrying a corpse through the gate of the city of the living to the city of the dead. There was no close coffin; but the body of a young man lay stretched upon the bier, with his face, feet, and hands probably bare, wrapped in the habiliments of burial. The *much people* of the city indicated the respect entertained for the dead. There seems to be but a single mourner, and she had but a single son to mourn for.

"On the northern slope of the rugged and barren ridge of Little Hermon," says Stanley, "immediately west of Endor, which lies in a farther recess of the same range, is the ruined village of Nain. No convent, no tradition marks the spot. But under these circumstances the name is sufficient to guarantee its authenticity. One entrance alone could it have had—that which opens on the rough hillside in its downward slope to the plain. It must have been in this descent, as, according to Eastern custom, they 'carried out the dead man,' that 'nigh to the gate' of the village the bier was stopped, and the long procession of mourners stayed, and the young man delivered back to his mother. It is a spot which has no peculiarity of feature to fix it on the memory; its situation is like that of all villages on this plain; but, in the authenticity of its claims, and the narrow compass within which we have to look for the touching incident, it may rank among the most interesting points of the scenery of the Gospel narrative." —*Palestine*, p. 349.

13. *Compassion on her*.—"Here was no solicitor," says Bishop Hall, "but his own compassion. The centurion came to him for a servant, the ruler for a son, Jairus for a daughter, the neighbours for a paralytic; here he seeks up the patient, and offers the cure unrequested. While we have to do with the Father of mercies, our afflictions are the most powerful suitors." Compassion for her is the suggesting motive, but doubtless other reasons favoured the result. There was a temper of faith and tenderness in both his followers and the funeral assembly, that stood in perfect contrast to the faithlessness of the Nazarenes, from whose hands he had so lately walked forth, rejected and rejecting.

her, and said unto her, Weep not.

14 And he came and touched the [1] bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, [h] Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

1 Or, *coffin.*—*h* Chap. 8. 54; John 11. 43; Acts 9. 40; Rom. 4. 17.—*i* Chap. 1. 65.

Weep not—The large attendance came to *weep* with her; this stranger met them to arrest her tears. They came to deposit her son in the tomb; he came to give him back to life. Like John, in Rev. v, 5, she was bidden to *weep not*, because the Lion of the tribe of Judah had prevailed to unseal the enclosures of death.

14. *They that bare him stood still*—Jesus, at the head of his attendants, was not unknown to them. The bearers of the bier obeyed the touch of his arresting hand. They trusted that this stoppage by the great prophet meant something. *I say*—The Lord speaks as if the case of life and death was controlled by the will of this *I*. *Arise*—And this utterance to the body is heard by the departed soul. In the land of spirits, the spirit receives the sudden message to return. For to call the dead to life requires the Lord of both worlds, who holds the keys of death and of Hades.

15. *Dead sat up...began to speak*—As the soul is again enshrined in the bodily frame, then the bodily action recommences. The raised corpse is about to speak. What will this man from the dead say? Whatever he would say; whether he would express his astonishment at the scene around him, or would commence disclosing the secrets of the spirit-land, his speech is cut short. Jesus silences his lips by handing him over to his mother. Such a benefactor can say *weep not* with a value in his words.

16. *They glorified God*—Truly the miracle has not been in vain, if it has awakened dead *souls* to life. Who knows how many true Christian converts remained faithful in this sweet Nain, (the name in Hebrew signifies *pleasant*,) and who knows what numbers now sleep in the many tombs that, at the present day, stand thick upon the eastern side of the slope, who in eternity shall rejoice over the mighty work of that day? *A great prophet*—Greater than Elijah, who indeed raised the dead, but with what pains and multiplied efforts! Jesus speaks the resurrection word, and it is done. And yet the evangelist narrates it in the simplest style, without any purpose of displaying the superiority of Jesus by the comparison.

16 [1] And there came a fear on all: and they glorified God, saying, [j] That a great prophet is risen up among us; and, [k] That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

j Chap. 24. 19; John 4. 19, & 6. 14, & 9. 17.
k Exod. 4. 31; Psa. 106. 4; chap. 1. 68.

Fear—glorified—This is a remarkable blending of awe at the display of divine power, and joy at the divine mercy. So God is truly said to be "fearful in praises." Exod. xv, 11.

17. *Rumour*—How many times Jesus may have raised the dead we know not; we have record of but three cases. And these three cases form a striking climax. The daughter of Jairus was raised upon her bed; the son of this widow was raised from his bier; and Lazarus was raised from his tomb. Yet this is no *contrived* climax, but appears spontaneously, from a comparison of three evangelists, each of whom contributes his part without being aware what his fellow-evangelist reports, or conscious of the effect of the whole. Did not a divine inspiration, unrealized by them, comprehend and bring out the composite result?

18 [l] And the disciples of John showed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou [m] he that should come? or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 [n] Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; [o] how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, [p] to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ [q] And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, [r] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among

l Matt. 11. 2.——*m* Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Zech. 9. 9.——*n* Matt. 11. 4.

o Isa. 35. 5, & 42. 7.——*p* Chap. 4. 18.——*q* Matt. 11. 7.——*r* Mal. 3. 1.

There is one striking peculiarity in this resurrection-miracle at Nain that no commentator seems to have noticed. Jesus *appears* to have gone twenty-five miles in a single day with a *competent*, ἱκανόι, number of *disciples*, (to *witness it*, doubtless,) to perform the deed, so *timing* his arrival as to meet the corpse at the proper instant. And then, as not a syllable intimates any further doing or staying at Nain, it would seem that his whole object was accomplished. Was it that he beheld in spirit from Capernaum that there was a subject at Nain upon whom, according to the laws of his action, a resurrection could most wisely be wrought? Perhaps he saw that the wonderful work might there be performed with least of turbulent commotion; meeting a spirit of most candid and tender faith, under attestation of a *competent* body of witnesses, in a spot best adapted to bear the record to future ages.

§ 39.—Jesus's Answer to the Message from John the Baptist, 18–23. (See notes on Matt. xi, 2–19.)

§ 40.—Jesus's Reflections on this Appeal to his Mighty Works, 24–36. (See notes on Matt. xi, 20–30.)

§ 41. The Woman, a Sinner, publicly Assured by Jesus at Meat in the Pharisee's House, 36–50. (Given by Luke alone.)

This beautiful narrative is given by Luke without any assignment of place or time, so that harmonists are at liberty to exercise their discretion to assign it the most probable position. As Magdala is not far from Nain, some old commentators, and the Romanist

those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, [s] being baptized with the baptism of John.

30 But the Pharisees and lawyers [s] rejected [t] the counsel of God [s] against themselves, being not baptized of him.

31 ¶ And the Lord said, [u] Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For [v] John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 [w] But wisdom is justified of all her children.

36 ¶ [x] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which [y] was a sinner, when she knew that *Jesus* sat

s Matt. 3. 5; chap. 3. 12.—3 Or, *frustrated*. *t* Acts 20. 27.—3 Or, *within themselves*. *u* Matt. 11. 16.

v Matt. 3. 4; Mark 1. 6; chap. 1. 15.—*w* Matt. 11. 19.—*x* Mat. 26. 6; Mark 14. 3; John 11. 2. *y* Romans 5. 8; 1 Timothy 1. 9.

writers generally, identify this female *sinner* with Mary Magdalene. But, *first*, there is no proof that Mary Magdalene was ever so a sinner as to render her company ritually unclean. *Second*, the first naming of her by Luke, a few verses ahead, indicates her not to have been hitherto mentioned. The identity of the two was certainly unsuspected by Luke. *Third*, she is so named, in company so honourable in rank, and with such evident priority to them, as to indicate her superiority over them. *Fourth*, the expulsion from her of *demons* does not prove either wickedness, degraded character, or low rank; and the noble females mentioned in company with her seem all to be connected with Jesus by gratitude for similar miracles of mercy. Lange and Van Oosterzee incline to revive the old identification. The English editor of Lange's Life of Jesus says that "to deny this is one of the present fashions of interpreters." But no plausible grounds are furnished by either for the revival of the obsolete contrary "fashion."

37. *A woman in the city . . . a sinner*— It is not said that her character was notorious through town, or that she was "a woman of the town;" but that, being *in town*, she heard of the Lord's also being there, and where he was. Dr. Clarke holds, correctly we think, that the word *sinner*, here and often elsewhere, signifies *heathen* or *Gentile*. The decisive proof-text for this then customary meaning of the word is Gal. ii, 15, where it was held ritually unclean to eat with *sinners*, namely, *of the Gentiles*. The phrase *publicans and sinners* requires this meaning; otherwise the phrase is a solecism; for the publicans themselves were a class of sinners in the common sense of that term. See Mark ii, 15–17; xiv, 41; Luke xv, 1, 2, 7, 10; xix, 7; John ix, 31.

To this woman there evidently belongs a previous history, which Luke pre-

at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* [z] weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, [a] he spake within himself, saying, [b] This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

[z] Isa. 61. 3; Matt. 5. 4; 2 Cor. 7. 10, 11; James 4. 9.

[a] Isaiah 65 5. — [b] Chapter 15. 2.

supposes, but does not give. It is plain that the entire argument of Jesus assumes that her love to him was preceded by forgiveness and was caused by it. She must, therefore, at some previous time, have heard with faith the Gospel from his lips; must have felt her condition of sin and ruin; must have repented and experienced the joy and gratitude of conversion. That justification, however, she had felt only by his spirit in her heart; never by announcement from his lips. Hence, when she learns the place of his stay, she hastens, provided with the fragrant token of gratitude, the ointment, to pour forth upon him.

Brought—In the East, the warm climate produces tents and open doors, destroying much of that exclusiveness which reigns in the close houses of more northern latitudes. The meals are often taken in the court, with one side perfectly open. And even in the house, while the company are at table, persons will come in, and, uninvited and unchallenged, take their seat upon the divan or long sofa that lines the walls, and enter freely into conversation with the host and guests at table. *Alabaster box*—See note on Matthew xxvi, 7.

38. *Stood at his feet*—Reclining at table, after the oriental fashion; his sandals, according to custom, having been taken off upon entering the house. The feet of Jesus would be extended, so that the woman could stand behind and wash them. The word βρέχειν in the Greek signifies not to wash, but to moisten by the natural dripping of the tears as she profusely shed them. As they dropped, with her loosened hair she wiped his feet and then anointed them. This custom of cleansing and anointing the feet prevails not only in the Oriental sections, but is the subject of many allusions in the classics, as taking place among the Greeks and Romans. Thus Aristophanes, the Greek dramatic poet, makes an Athenian say that upon going home at night "My daughter shall grasp me, anoint my two feet, and, *stooping down, kiss them.*"

39. *If he were a prophet*—The discerning of spirits was, according to the opinion of the Jews, one of the characteristics of the Messiah. (Isaiah ix, 3, 4.) But it was hasty reasoning for Simon to conclude that *every* prophet must know the secret character of *every* person who approaches him.

Perhaps the character of this Simon is treated more severely by commentators than he is by the Saviour or by the evangelist. He evidently invited Jesus for the purpose of forming a correct judgment as to his true prophetic mission. He was respectful, but not affectionate; he is candid in his replies, and, at the close, he does not join with the cavillers at the claim of Jesus to forgive sins. In his parable our Lord seems to hold that he was a forgiven man We see, then, no reason forbidding us to classify him with Nicodemus or Joseph of Arimathea, whom we hold to have been true disciples of Christ; or his

41 There was a certain creditor which had two debtors: the one owed five hundred [4] pence, and the other fifty.

42 And when they had nothing to pay, [c] he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 [d] My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 [e] Wherefore I say unto thee, Her sins, which are many

4 See Matt. 18. 28.—*c* Psa. 32. 1, 5, & 103. 3; Acts 13. 38; Rom. 3. 24, & 4. 5, 8.

d Psa. 23. 5.—*e* 1 Tim. 1. 14.

justification was, perhaps, like that of Zacharias and Elisabeth, complete under the old dispensation.

41. *A certain creditor*—The creditor is God; the two debtors stand for the woman and Simon. The two sums due represent the different moral characters of the two as they stand before the conscience of the world, and as they stand in view of their own moral judgment. One is, in the estimation probably of both, ten times better than the other.

42. *Which...will love him most*—No doubt each *ought* to love to the utmost of his power. The ruin of the least guilty is so utter, and forgiveness so great, that all the gratitude that his heart can hold is due. But as human nature is, which will feel the most intense emotions of gratitude for salvation?

43. *I suppose*—This is the modest expression of Simon's opinion. To which our Lord, supplying him a more authoritative term, replies, "Thou hast rightly *judged*." Our Lord's illustration, like Nathan's parable to David, makes the auditor decide the actual case before he hears it.

44. *Turned to the woman*—Half inclining his face, as he reclines upon the couch, towards her, while he speaks from the couch to Simon. *I entered into thy house*—Our Lord knew the honour that entrance conferred upon the house, but the host did not. Very touching is the reminder to the Pharisee of his want, not of courtesy to him as a guest, but of the tokens of love to him as a Saviour. Had Jesus come from a journey, the offices he named would have been matters of obligatory hospitality; and Jesus was evidently invited from the town. Beautiful indeed is the threefold contrast. Simon withheld water; she gave tears. Simon kissed not his face; she kissed his feet. Simon furnished no customary oil; she poured forth the costly ointment.

47. *Wherefore*—Our Lord now furnishes his reply to the silent query of Simon, *whether this professed prophet discerns spirits*, by showing him that he did most truly discern both her spirit and his. And so he also settled Simon's other query as to the rightness of allowing this female *sinner* to approach and touch him. Penitence and sanctification have made her pure; and gratitude, moreover, by her feeling of the greatness of her sin, her ruin, and her salvation, have wrought this paroxysm of love, and these acts of humility. *Her sins are forgiven*—Jesus does not here address the woman and now par-

are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, [f] Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, [g] Who is this that forgiveth sins also?

50 And he said to the woman, [h] Thy faith hath saved thee; go in peace.

[f] Matthew 9. 2; Mark 2. 5.—[g] Matt. 9. 3; Mark 2. 7.

[h] Matt. 9. 22; Mark 5. 34, & 10. 52; chapter 8. 48, & 18. 42.

CHAPTER VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

don her sins; he addresses Simon, and informs him that the reason of her much love is that she is one much forgiven; and forgiven before he has announced the fact to her, and even before the rich display of her love. Her gratitude is in effect a consequence, a *manifestation and proof that her sins are forgiven.*

48. *He said unto her*—She was before justified before God. The Lord has said this, and proved it from her deeds of love. He has justified her now before men. He has, before this Pharisaic company, at once vindicated himself and her, by declaring what God had done, namely, forgiven her. But the climax of mercy needs to be completed. Dearer than all to her soul is the blessed music of that voice, pronouncing to her very heart of hearts that her previous joy and love were no self-deception, but that forgiveness of sin, even of sin like hers, is truly hers. Her previous faith had attained the prize; her present act of love had won its declaration. Justified before God, before man, and to her own heart, her bliss was perfect.

49. *They that sat at meat*—A murmur of disapprobation passes around; but Simon is silent. Never was denunciation more terrible than that which is recorded from Jesus's lips against the sect of which this Pharisee is one; but not such is his discourse towards Simon. He speaks of him as a man forgiven of God. We would believe that Simon is silent, while others condemn, because he has his serious thoughts that he is conversing with a searcher of hearts, who has power to forgive as well as to try.

50. *Thy faith*—Our Lord rebukes not the insolent murmurers; but the more they murmur the more persistently does he assure the penitent. But it is her faith, not her love, that hath saved her. Our Lord here is beforehand with St. Paul in preaching justification by faith, and faith alone. It is faith which brings pardon, and pardon brings that Holy Spirit which inspires love. So that it is a faith which works by love and purifies the heart.

CHAPTER VIII.

§ 42.—Second Itinerancy in Galilee—Healing a Demoniac—Blasphemy against the Holy Ghost, 1–3. See Matt. ix, 35, and xii, 22–37; Mark vi, 6.

1. *Afterward*—After the laying of the Platform of the new dispensation, by preaching the Sermon on the Mount, and confirming it by miracles indicating his power over body and soul, Jesus entered upon an extensive range of ministry in Galilee. *The twelve were with him*—As they had been regularly installed in their number before the Sermon on the Mount Their number was adjusted to that of the twelve tribes, so that Jesus was now fully prepared to receive all Israel into that *kingdom of God* which he and they went forth to announce.

2 And [a] certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, [b] out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ [c] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon [d] a rock;

a Matthew 27. 55, 56.—*b* Mark 16. 9.

c Matt. 13. 2; Mark 4. 1.—*d* Zech. 7. 12.

2. *Certain women*—And this was suitable and right. For must the ministry to Jesus be confined to the male sex alone? These women, however, could serve Jesus in no fashion or character like the apostles, but unofficially and purely according to the full spontaneous dictates of a devout heart. *Evil spirits and infirmities*—So that evil spirits and infirmities are not the same thing. Devils and diseases may combine, but they are not identical. *Mary called Magdalene*—So called from Magdala, now Medjil, a town on the west side of Lake Gennesaret. See map at page 62, vol. i, and note on Matthew xiv, 34.

Luke makes mention of Mary here for the first time, and that in such a manner as clearly to imply that she is not the same as the sinful woman in the last chapter. Her native town is but a few miles from Capernaum, and she had met the Saviour and experienced his miraculous mercy. That her life had been unchaste, is a perfectly unauthorized notion. If we should infer any special sin from her demoniac possession, we should be as inclined to select sorcery as unchastity.

To sorcery the Jews, after the captivity, resorted as a dark substitute for their ancient Divine revelations and prophetic guidance; and hence it was, perhaps, that their persons became liable to demoniac possession; a result of which modern Spiritism might well beware. *Seven devils*—Words of mysterious but terrible import! *Seven* may be a symbolical and indefinite number to indicate the complete evil control under which Mary had come. *See sup., note to chap. vi.* Redeemed by Jesus, she now gratefully came from under the despotism of her demoniac masters into the blessed service of a divine Lord.

3. *Joanna*—The feminine of John, (see note on chap. i, 13,) and the same as Jane. *Chuza . . . Herod's steward*—The manager of his property concerns and his household affairs. The royal residence of Herod Antipas, Sepphoris, which was the Roman capital of Galilee, stood near the centre of that province, on an elevated table-land but a small distance from Capernaum. From the mountain which separated it from the broad plain Nazareth was plainly visible. Hence Herod, the actual sovereign, and Jesus, the rightful sovereign by birth, were in close proximity. And hence the wife of Herod's steward might easily hear of such miracles as the healing the centurion's servant and the raising of the widow's son at Nain. There were saints, perhaps, in Herod's house, as there afterwards were in Cæsar's. See note on Matthew xiv, 2. *Of their substance*—These seem to be mentioned by Luke, including Mary Magdalene, as women of rank, wealth, and character. In a very incidental way he gives us to understand how the Son of man was as a man supported. He did not live by miracle. He commanded no stones to be made bread The kingdom of God is to be built up, society is to be improved and renovated, not by miracle, but by the natural process of human agency.

§ 49.—PARABLE OF THE SOWER, 4-18. (Matt. xiii, 1-23; Mark iv, 1-20)

and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among [e] thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, [f] and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 [g] And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [h] that seeing they might not see, and hearing they might not understand.

11 [i] Now the parable is this: The seed is the word of God.

12 Those by the wayside are they that hear; [k] then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, [l] receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, [m] and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, [n] and bring forth fruit with patience.

16 ¶ [o] No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 [p] For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: [q] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [l] seemeth to have.

e Jeremiah 4. 3, 4.——*f* John 15. 8; Gal. 5. 22, 23; Philemon 1. 11.——*g* Matthew 13. 10; Mark 4. 10.
h Isa. 6. 9; Mark 4. 12.——*i* Matt. 13. 18; Mark 4. 14.——*k* John 2. 13, 14, & 3. 12; Rev. 20. 2.
l 2 Chron. 24. 2, 17; Ezek. 33. 31, 32; Acts 8. 13.

m 1 Tim. 6. 9, 10; 2 Pet. 2. 14, 15; 1 John 2. 15, 16.
n Psa. 1. 1, 3, & 92. 13, 15; Phil. 4. 17; Col. 1. 6, 10; Heb. 6. 7.——*o* Matt. 5. 15; Mark 4. 21; chap. 11. 33.
p Matt. 10. 26; chap. 12. 2.——*q* Matt. 13. 12, & 25. 29; chap. 19. 26.——[l] Or, *thinketh that he hath.*

Luke, after having in the previous paragraph stated the general progress and work of Jesus through Galilee, is either not solicitous of the order of the following events, or his sources of information did not enable him to know or form it. He places here first the *Parable* which we know from Matthew, in the parallel passage, to have been delivered the first of all his parables on the great day of the seven parables by the sea side. It was the first parabolic seed the great sower sowed.

16–18. Similar words were used in the Sermon on the Mount. They were appropriate on both occasions.

19 ¶ [r] Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [s] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, [t] What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ [u] And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, [v] torment me not.

29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out [w] into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

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r Matthew 12. 46; Mark 3. 31.—*s* Matt. 8. 23; Mark 4. 35.—*t* Gen. 1. 9, 10; Prov. 8. 29, & 30. 4.

u Matthew 8. 28; Mark 5. 1.—*v* James 2. 19; 2 Peter 2. 4; 1 John 3. 8.—*w* Revelation 20. 3.

§ 45.—Attempt of the Mother and Brothers of Jesus to see him, 19–21. (See notes on Matt. xii, 46–50; Mark iii, 31–35.)

§ 50.—The Crossing of Gennesaret, and the Tempest Stilled, 22–25. (See notes on Matt. viii, 18–27; Mark iv, 35–41.)

§ 51.—Two Demoniacs of Gadara Healed, 26–40.

The events 22-42 take place after the day of the seven parables. § 49

33 Then went the devils out
f the man, and entered into
ie swine: and the herd ran
iolently down a steep place
ito the lake, and were choked.
34 When they that fed *them*
iw what was done, they fled,
id went and told *it* in the city
id in the country.
35 Then they went out to see
hat was done; and came to
esus, and found the man, out
f whom the devils were de-
arted, sitting at the feet of
esus, clothed, [x] and in his
ght mind: and they were
fraid.
36 They also which saw *it*
old them by what means he
iat was possessed of the devils
vas healed.
37 ¶ [y] Then the whole multi-
ude of the country of the
Gadarenes round about [z] be-
ought him to depart from
hem; for they were taken with
great fear: and he went up
into the ship, and returned
back again.
38 Now [a] the man, out of whom
the devils were departed, be-
sought him that he might be
with him: but Jesus sent him
away, saying,
39 Return to thine own house,
and show how great things
God hath done unto thee. And
he went his way, [b] and publish-
ed throughout the whole city
how great things Jesus had
done unto him.
40 And it came to pass, that,
when Jesus was returned, the
people *gladly* received him;
for they were all waiting for
him.
41 ¶ [c] And behold, there came
a man named Jairus, and he
was a ruler of the synagogue;
and he fell down at Jesus' feet,
and besought him that he
would come into his house:

Psa. 51. 10; Rom. 12. 2; Eph. 4. 22, Col. 3. 9, 10; *y* Matt. 8. 34.——*z* Acts 16. 39.

a Mark 5. 18.——*b* Deut. 10. 21; Psa. 66. 16, & 126. 2, 3; John 4. 29.——*c* Matt. 9. 18; Mark 5. 22.

52.—Raising of Jairus's Daughter—The Woman with a Flux, 41–56. (See notes on Matt. ix, 1, 10–26; Mark v, 22–43.)

Jesus, after recrossing the lake, from
spossessing the demoniacs of Gadara,
tends the *feast given by Matthew* in
s honour to his brother publicans, and
in full tide of rebuke to the Phari-
ees who were cavilling at his eating in
uch company, when a sudden inter-
uption takes place. No less a person
an *the Ruler of the Synagogue of Ca-*
ernaum appears, prostrates himself
efore Jesus, and, announcing that his
aughter of twelve years old is at the
oint of death, beseeches him that he will
me and lay his hand upon her. Such
the ruler's faith, (according to Mark
23,) that although he did not, like
e centurion of Capernaum, say that
Jesus could restore her at a distance,
yet he held that he could by a touch of
the hand. Luke and Mark make the
ruler say that she *is a dying; is at the point of death;* Matthew makes him say *even now dead.* He may, in his im-
portunity, have said all three. In finally
saying that she was *dead*, he may, in
his intense feeling, have overstated, or
may have felt that her death would
occur before Jesus could arrive. Or,
finally, Matthew may have substan-
tially condensed the statements of the
ruler and the messengers from home
into one. See our note on chapter
vii, 1.

Of Rulers of the Synagogue there sometimes appear to be several, as in Acts xiii, 15; and sometimes but one, who may have been president of the whole, as in Luke xiii, 14.

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ [d] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me; for I perceive that [e] virtue is gone out of me.

47 And [f] when the woman saw that she was not hid, [g] she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 ¶ [h] While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: [i] believe only, and she shall be made whole.

51 And when he came into the house, he [k] suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, [l] but sleepeth.

53 And [m] they laughed him to scorn, knowing that she was dead.

d Matthew 9. 20.—*e* Mark 5. 30; chapter 6. 19. *f* Psa. 38. 9; Jer. 31. 18; Hos. 5. 3.—*g* Isa. 66. 2; 2 Cor. 7. 15; Phil. 2. 12; Heb. 12. 28.

h Mark 5. 35.—*i* John 11. 25, 40; Rom. 4. 20. *k* 2 Kings 4. 33, 36; Isaiah 42. 2; Acts 9. 40. *l* John 11. 11, 13.—*m* Job 12. 4; Psa. 22. 7.

43–48.—On the way to Jairus's house occurs the miracle of the *Bloody Flux.* (Notes on Mark v, 22–33.)

50. *Believe only*—In his earlier ministry Jesus allowed his miracle to precede the faith in order to create faith; in his advancing ministry he had a right, from his past works, often to require faith *before* the miracle; and then the miracle justified and rewarded the faith.

52. *Not dead, but sleepeth*—It was hardly to be expected that such a commentator as Olshausen would quote this language in proof that this maiden was only in a state of suspended animation. What is more common in all languages and habits of human thought than the likening of death to sleep? If our Lord was really in this language endeavouring to state the literal fact, we have no doubt he would have had better success, and would have said outright, *she is not dead, but is in a swoon, epilepsy, or a trance.* Literally and physically an epilepsy is no more *sleep* than it is *death.* The disciples could have understood him no otherwise than saying, To you this is indeed death without hope of resurrection; but with me, in power and in purpose, it is but a *sleep*, from which she is now to be *awakened.*

53. *They laughed him to scorn*—It was the crowd of "minstrels and people

54 And he put them all out, and took her by the hand, and called, saying, Maid, [n] arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but [o] he charged them that they should tell no man what was done.

CHAPTER IX.

THEN [a] he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And [b] he sent them to preach the kingdom of God, and to heal the sick.

3 [c] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 [d] And whatsoever house ye enter into, there abide, and thence depart.

5 [e] And whosoever will not receive you, when ye go out of that city, [f] shake off the very dust from your feet for a testimony against them.

6 [g] And they departed, and

n Chap. 7. 14; John 11. 43.—*o* Matt. 8. 4, & 9. 30; Mark 5. 43.—*a* Matt. 10. 1; Mark 3. 13, & 6. 7.
b Matthew 10. 7, 8; Mark 6. 12; chapter 10. 1, 9.
c Matthew 10. 9; Mark 6. 8; chapter 10. 4, & 22. 35.—*d* Matthew 10. 11; Mark 6. 10.—*e* Matthew 10. 14.—*f* Acts 13. 51.—*g* Mark 6. 12.

making a great noise," and whom Jesus *put forth* from the room, who *laughed;* suddenly changing their hired hypocritical mourning to *scorn.* Their *scorn* is expressed at the very idea that she is not dead; thus with Olshausen, putting the literal construction on Jesus's term *sleepeth.* That the maiden was actually dead we thus have the testimony of the father, of the messengers to the father from home, and now in the most intense form of these mercenary mourners. The *scorn* they felt at Jesus was excited, doubtless, by the indications furnished in his word *sleepeth* that he was about to deprive them of a profitable job in their trade of professional howling.

54. *Put them all out*—Their noise, their mercenary character, and their disrespect, entitled them to this dismissal; and the implicitness with which our Lord was obeyed, shows that his authority here was confessed and absolute.

As the fact of the maiden's death was, as we have shown above, plentifully attested, so the fact of her after living must have become known to all the living acquaintances. But Jesus allowed but five witnesses to behold the actual process, his three elect disciples (51) and the two parents. The disciples are chosen to testify it among the followers of Jesus, and record it for future ages; the parents to testify it to the friends of the maiden, and to confirm it whenever its reality was questioned among serious inquirers.

55. *Commanded to give her meat*—From miracle he hands her over to the usual means of life, honouring thereby the laws and course of nature, even after he had performed an act above the level of ordinary nature.

56. *Tell no man*—No man beyond the circle of those who of course would know that the once dead maiden still lived. They were to tell it to nobody but those who essentially already knew it; thereby giving it no unsafe notoriety. See note on Matt. viii, 4.

CHAPTER IX.

§ 57.—THE TWELVE SENT FORTH, 1–5. See notes on parallel sections, Matt. x, 1, 5–42; Mark vi, 7–11.

§ 59.—THE TWELVE PREACH AND WORK MIRACLES, Luke 6. Mark vi, 12–13. See closing paragraph of note on Matt. x, 42.

went through the towns, preaching the gospel, and healing every where.

7 ¶ [h] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? [i] And he desired to see him.

10 ¶ [k] And the apostles, when they were returned, told him all that they had done. [l] And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 [m] And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place.

13 But he said unto them, [n] Give ye them to eat. And they said, [o] We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, [p] Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and [q] looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ [r] And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

h Matthew 14. 1; Mark 6. 14.—*i* Chapter 23. 8. *k* Mark 6. 30.—*l* Matt. 14. 13.—*m* Matt. 14. 15; Mark 6. 35; John 6. 1, 5.

n 2 Kings 4. 42, 44.—*o* Numb. 11. 21, 23; Proverbs 11. 24, 25.—*p* 1 Cor. 14. 40.—*q* Psalm 121. 1; Acts 27. 35.—*r* Matt. 16. 13; Mark 8. 27.

§ 61.—Herod hears of the Fame of Jesus and desires to see him, 7–9. See notes on parallel sections, Matt. xiv, 1–2; Mark vi, 14–16.

§ 62 —The Twelve Return, 10. Mark vi, 30, 31.

§ 63.—Five Thousand Fed, 10–17. See notes on Matt. xiv, 13–21; Mark vi, 32–44; John vi, 1–14.

16. *Blessed them*—It was customary with the Jews at every meal to offer a prayer commencing with the thankful words "Blessed be God." Hence the Hebrew *o bless*, which originally had for its object God as the author of the meal, took as its objective case the food itself, and thence arose the phrase to bless the food, or to ask a blessing on the food.

§ 73.—Endowment of the Apostolic College, 18–21. See notes on Matt. xvi, 13–20; Mark viii, 27–30

19 They answering said, [s] John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? [t] Peter answering said, The Christ of God.

21 [u] And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [x] The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ [y] And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [z] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [a] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [b] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [c] And it came to pass about an eight days after these [1] sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed [d] the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And behold, there talked with him two men, [e] which were Moses and Elias:

31 Who appeared in [f] glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him [g] were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

s Matt. 14. 2; ver. 7, 8.——*t* Matt. 16. 16; John 6. 69.——*u* Matt. 16. 20.——*x* Matt. 16. 21, & 17. 22.
y Matt. 10. 38, & 16. 24; Mark 8. 34; chap. 14. 27.
z Matt. 16. 26; Mark 8. 36; Acts 1. 25.——*a* Matt. 10. 33; Mark 8. 38; 2 Tim. 2. 12.

b Matt. 16. 28; Mark 9. 1.——*c* Matt. 17. 1; Mark 9. 2.——1 Or, *things*.——*d* 2 Peter 1. 16, 18; Revelation 1. 13, 16——*e* Romans 3. 21; 2 Corinthians 3. 7.——*f* 2 Corinthians 3. 18; Phil. 3. 21; Colossians 3. 4.——*g* Daniel 8. 18, & 10. 9.

PERIOD SIXTH.

TRANSFIGURATION, AND MINISTRY OF SORROW AND STRUGGLE.

From ix, 22 to x, 42. Historical Synopsis (vol. i.) §74—§101.

§ 74.—JESUS FORETELLS HIS DEATH AND EXHORTS TO SELF-DENIAL, 22–27. (Matt. xvi, 21–28; Mark viii, 31-38.)

§ 75.—TRANSFIGURATION AND DISCOURSE WHILE DESCENDING THE MOUNT, 28–36. Matt. xvii, 1–13; Mark ix, 2–13.

29. *Glistering*—The verbs to *glister*, to *glisten*, and to *glitter* are but different forms of the same word, and have nearly the same meaning.

31. *Spake of his decease*—The three evangelists tell us that the two talked

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, [h] it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, [i] there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [j] This is my beloved Son: [k] hear him.

36 And when the voice was past, Jesus was found alone. [l] And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ [m] And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; [n] for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; [o] and they could not.

41 And Jesus answering said, [p] O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 [q] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 [r] But they understood not this saying, and it was hid from them, that they perceived it

h Psa. 4. 6, 7, & 27. 4, & 63. 2, 5; John 14. 8; 2 Cor. 4. 6.——*i* Exod. 40. 34, 38; Psa. 18. 9, 11; Isa. 19. 1.——*j* Matthew 3. 17.——*k* Acts 3. 22.
l Matt. 17. 9.——*m* Matt. 17. 14; Mark 9. 14, 17.
n Genesis 44. 20.——*o* 2 Kings 4. 31; Acts 19. 13, 16.——*p* Hebrews 3. 19, & 4. 2, 11.——*q* Matthew 17. 22.——*r* Mark 9. 32; chapter 2. 50, & 18. 34.

with Jesus, but Luke alone informs us what was the topic of the conversation. They conversed about his approaching sufferings; and in what tone appears from the remarkable phrase which follows, namely, *the decease which he should accomplish*. His death was viewed as a great voluntary work to be *achieved*.

§ 76.—Jesus casts out a Deaf and Dumb Spirit, 37–43.

See notes on parallel sections, Matt. xvii, 14–21; Mark ix, 14–29.

§ 77.—Jesus Foretells his Sufferings and Resurrection, 43-45. Matt. xvii, 22–23; Mark ix, 30–32; also notes on parallel sections in Mark ix, 10, and xvi, 10, 11.

§ 79.—The Disciples contend who should be greatest, 46–50. Matt. xviii, 1–35; Mark ix, 33–50. See notes on parallel sections.

We have now (verse 51) arrived at an extended passage, (including ix, 51 -xviii, 15,) which may be called THE GREAT LUKEAN SECTION; comprising Luke's largest independent contribution to Gospel history. Commentators have generally looked upon this entire section as simply a miscellaneous collection of narratives and discourses, put in this place because the evangelist knew no better time and locality to assign them. Our Historical Synopsis (vol. i, pp. 9–16) is constructed according to the Harmony of Newcome, and we prefer to allow it to remain. But we incline to prefer, so far as this part of the Gospels is concerned, the later plan of Wieseler, by which the whole is brought into a beautiful harmony, especially with John, and a more spirited narrative life is infused into the entire passage.

There are in this section *three* notices of Jesus's travels, (namely, ix, 51; xiii, 22; xvii, 11,) which divide the passage into three parts. Supposing the *first* to correspond with the going to the FEAST OF TABERNACLES, (John vii, 14,) the *second* to the going, after the Feast of Dedication, from Perea to Bethany, to raise Lazarus, and thence to his retirement to Ephraim; and the *third* to his departing from Ephraim westward to the Jordan, to join the caravans, on their way TO HIS LAST PASSOVER at Jerusalem, and we shall have a beautiful harmony which will be verified by the details. These three points divide this whole Lukean section into three parts: *first*, the period before arriving at the Feast of Tabernacles, (Luke ix, 51–x, 16;) *second*, the interval between the Feast of Tabernacles and the Feast of Dedication, (x, 17–xiii, 21;) *third*, the interval between the Feast of Dedication and the Lord's Last Passover. Hence we have the following

HARMONY.

Before the Feast of Tabernacles:	Jesus having been for some time driven from Judea into Galilee,	John vii, 1.
	being advised by his brothers to go to *the Feast of Tabernacles*,	John vii, 2-9
	leaves Galilee for the last time.	Matthew xix, 1.
	and sets his face towards Jerusalem.	Luke ix, 51.
	Having secretly sent messengers to pioneer his way through Samaria,	Luke ix, 52-56.
	after rejecting some unsuitable candidates,	Luke ix, 57-62.
	he selects and sends forth the SEVENTY,	Luke x, 1-16.
	and arrives at Jerusalem in the midst of THE FEAST OF TABERNACLES.	John vii, 14.
Between the Feast of Tabernacles and the Feast of Dedication.	Debates and discourses ensue at the Feast of Tabernacles ..	John vii, 15—x, 21.
	On leaving he receives the return of the Seventy,	Luke x, 17-24.
	and prosecutes a ministry in Judea.	Luke x. 25—xiii, 21.
	Again he is in Jerusalem at THE FEAST OF DEDICATION;	John x, 22-38.
Between the Feast of Dedication and the Last Passover.	but, driven by persecution, takes refuge in Peræa;	John x, 39-42.
	whence, returning towards Jerusalem,	Luke xiii, 22.
	he lingers, preaches, and travels three days,	Luke xiii, 23—xvii, 10.
	and arriving at Bethany, raises Lazarus,	John xi, 1-53.
	and retires to Ephraim for refuge.	John xi, 54.
	Thence travelling on the border land of Samaria and Galilee towards the Jordan, in order to join the *Passover* caravans for Jerusalem,	Luke xvii, 11.
	teaching and working miracles he comes to Jericho,	Luke xvii, 12—xviii, 35.
	on his way to his *last* PASSOVER at Jerusalem.	

We affirm not this Harmony to be (what no Harmony ever yet constructed is) demonstrably a programme of the true order of facts; but it incurs, perhaps, no more difficulties, and produces far happier adjustments, than any we have as yet examined.

not: and they feared to ask him of that saying.

46 ¶ [s] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, [t] Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: [u] for he that is least among you all, the same shall be great.

49 ¶ [v] And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for [w] he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that [x] he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and en-

s Matthew 18. 1; Mark 9. 34.—*t* Matthew 10. 40, & 18. 5; Mark 9. 37; John 12. 44, & 13. 20. *u* Matthew 23. 11, 12.

v Mark 9. 38: see Numbers 11. 28.—*w* See Matthew 12. 30; chapter 11. 23.—*x* Mark 16. 19; Acts 1. 2.

§ 95.—THE SAMARITANS WILL NOT RECEIVE JESUS—JAMES AND JOHN REPROVED, 51–56.

51. *Time...that he should be received up*—The *being received up* signifies his *being received* or ASSUMPTION into heaven at his ascension. The phrase by implication takes in all his sufferings, death, and resurrection. The clause, *time was come that he should be received up*, is very erroneously translated. Owen well renders it, *When the days were being fulfilled.* That is, *during the period or stage of our Lord's earthly ministry, which was closed by his death.* This was at the beginning of the last six months of his life. At this time he left Galilee for the last time. Matthew xix, 1. His mission hereafter was in Peræa and Judea. And during this period Jerusalem was the centre towards which, how often soever he diverged, he must ever gravitate until his final hour there. His adjacent ministries should be temporary, for duty, like destiny, should be perpetually pointing toward the scene of his final suffering. Hence the different passages in Luke, with the corresponding ones in the other evangelists, which allude to Jerusalemite journeys, designate not *one*, but *several*. *Set his face*—With a firmness unshaken by foreseen suffering.

To Jerusalem—For some time, as we learn from John, (vii, 1–14,) Jesus had been driven by the rage of his enemies into Galilee, where he now had finished his mission, as the Feast of Tabernacles was at hand. To that feast his half-skeptical brothers advised him to go and display his miraculous powers before *the world.* He declines their advice, feeling bound to a different course. While they go to the feast by the caravan route, he prepares to pass to Judea secretly, and by a route and for special purposes of his own.

52. *Sent messengers*—The messengers were procured in Galilee; *sent*, doubtless, from Capernaum, being probably prepared before the conversation with his brothers in John vii. So that he could start upon his journey as soon as they had departed upon theirs, and, as he had the cross route, he might arrive first, if he had the same destination, namely, Jerusalem. *Before his face*—Though unknown to the world and secret from his brothers, there was, as Alford says, "something of state" in this procedure. The purpose was to secure a safe and rapid transit through Samaria; as well as to summon a select body of his followers

tered into a village of the Samaritans, to make ready for him.

53 And [y] they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as [z] Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

[y] John 4. 4, 9.

[z] 2 Kings 1. 10, 12.

to form the organization of *the Seventy*. *To make ready for him*—He had doubtless not a few adherents in Samaria, and these messengers would provide for him safety where there was danger, entertainment where there were friends, and means of instruction if there were ready hearers.

53. *Did not receive him*—As but a single village is mentioned as thus rejecting Jesus, it would seem that his journey was generally pleasant. *Face ...would go to Jerusalem*—We have described the enmity between the Samaritans and Jews in our note upon Matt. x, 5. This religious hate was doubtless more intense at the Feast time, and upon those who were going to Jerusalem rather than to Gerizim. Hence the ordinary route of the Passover caravan was on the eastern side of the Jordan, avoiding Samaria.

54. *His disciples*—It does not appear that the twelve, besides James and John, were in this company. Nor, if this was a journey to the Feast of Tabernacles, is there anything to indicate that any one of these was there with Jesus. *James and John* were evidently not of the messengers, for they knew nothing of the opposition of this village till they arrive with Jesus. *Wilt thou that we*—They did not ask Jesus to *command* the *fire*, as if conscious that such would be a strange work for him. Nor do they imagine that they can perform the miracle without his permission. Nor do they doubt their own power, if done by his order. *As Elias did*—It was in this same Samaria, perhaps in some near locality, that Elijah the Tishbite called fire from heaven and consumed the fifties of the wicked king sent to take him. The suggestion of this example was not, then, as Olshausen says, an *after thought*, to protect themselves from the reproof expected from Jesus, but a *forethought*, awakened by both the circumstances and the place. There is a great temptation to suppose that this was a disposition to call down a *thunderbolt* upon the wicked, and that the name of *sons of thunder* given to these two apostles was a memento of their zeal. But, first, it may be doubted whether it was *lightning* or *thunder* which the words *fire come down* designate. Second, their *name* seems not so much to refer to the *fire* as to the *roar* of thunder. And, third, as Mark (iii, 16, 17) gives the surnames of the *three* principal apostles in connection as being bestowed by Jesus, we must hold the epithets not as bitter mementoes of sin, but as testimonies of honour.

55. *What manner of spirit*—We do not understand by these words, that these apostles knew not the nature of their own temper or spirit; but that they knew not the spirit of the dispensation to which they belonged. When the fifties of the wicked king came to Elijah he said, "If I be a man of God, let fire come down;" thus demonstrating his prophetic character by a miracle of destruction. But *the Son of man came not to destroy men's lives, but to save them.* Miracles of wrath belong not to his and their mission. They forget the spirit of their dispensation. This was assigning a reason why they knew not the spirit *to which they belonged;* and not, as many interpret it, the spirit *which belonged to them.* At the same time it points to a fact too wonderful

56 For [d] the Son of man is not come to destroy men's lives, but to save *them.* And they went to another village.

57 ¶ [b] And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, [c] Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 [d] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, [e] Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, [f] I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, [g] and looking back, is fit for the kingdom of God.

a John 3. 17.&12.47.—*b* Matt.8.19.—*c* Psa.84.3; 2 Cor. 8. 9.—*d* Matt. 8. 21.

e Chapter 15. 32; Rev. 3. 1.—*f* See 1 Kings 19. 20. *g* 2 Timothy 4. 10.

and too glorious for these apostles or the evangelists to invent, that the miracles of Jesus are throughout miracles of love and mercy. None but the great divine Original himself could have conceived such a character and thus have demonstrated its divinity forever.

56. *They went to another village*—Where the friends of Jesus may have been numerous.

§ 50.—Selection of Candidates, 57–62. Matt. viii, 18–27; Mark iv, 35–41.

A fuller study of this passage induces us to think that Luke preserves its true place. We can scarce doubt that between the sending forth the messengers above described, the selection and rejection of candidates in this paragraph, and the commissioning of the Seventy, which follows, there is an important connection. If we may suppose that one part of the business of the messengers was to enlist and gather the Seventy, and that these colloquies are part of the examination of Jesus into their qualifications, we may easily infer the time and nearly the place at which the Seventy were sent forth. *The time must have been just before the* Feast of Tabernacles; and the place must have been on the route to Jerusalem from Capernaum. The address to the cities of Galilee in x, 13–15 could have scarce been further away than the boundary line of Judea on his last departure from those cities. The place would therefore be not far from Shiloh or Ephraim. See our notes on the parallel passage in Matthew.

62. *Put his hand to the plough*—The eastern plough is made of two poles, one of which serves for the horizontal beam drawn by the oxen; and the other, crossing it, serves as a share, being sharpened at the lower end, to penetrate the ground, and as a handle at the upper end, upon which the ploughman grasps with one hand, while with the other he holds the long goad with which he pricks and spurs his team forward. He must place his whole weight upon the share, in order to force it into the soil, otherwise no furrow will be produced. The Saviour uses the term *hand* in the singular, because the plough is held with but a single *hand.* And the inclination of the whole body utterly forbids the looking back so as to prevent the devotion of the entire man, with all his force, to the onward work. Such is the image by which the Christian's zeal, not only as a minister, but as a private man, is pictured by Christ himself. The spiritual ploughman who applies not hand, body, and eye to

the work, will make no furrow, will sow no seed, will gather no harvest. He is not fit for the kingdom of God. It is not merely that he may not turn back or withdraw his hand. There must be no back glances of his eye, no turning of his head, but the forward throw of the man with all his might. It was by such a winnowing that our Lord selected his Seventy. How hardly did even they fulfil the high office.

CHAPTER X.

§ 80.—Commissioning of the Seventy, 1–16.

Our Lord having finally withdrawn his rejected ministry from Northern Palestine, and having arrived at the northern boundary of Judea on his last setting his face in that direction, proceeds to perform, in the midst of apparent dejection, a public symbol of future triumph. He selects from the *messengers* mentioned in the last chapter, from the candidates so well sifted in its closing verses, and probably from some of his friends in Judea, a body of *Seventy* to perform a mission of heralding his name and preaching through city and country.

Of the commissioning of the Seventy, Luke gives the sole account; and his narrative is limited to three paragraphs. Of the brevity of the account, imaginative men, especially among papists, have taken advantage, to fill up the number with names like Mark, Matthias, and Luke himself, and a sufficient catalogue of fictitious names. Rationalists, on the other hand, have used the fact that no reference is ever afterwards made to the Seventy in apostolic history, to discredit the truth of the account. To this cavil it may be perhaps a sufficient reply to say, that Luke is the sole author of later apostolic history; and it can hardly be supposed that he would by such omission slight or throw discredit on his own statement. And a still more conclusive reply is furnished, as will soon appear, from the transient character of the symbol. But why the precise number Seventy?

Grotius tells us that as the Jews, for smaller bodies of select men customarily used the number *twelve*, so in the larger they used the number *seventy*. The former number was doubtless founded upon that of the twelve sons of Jacob, and thence the twelve tribes of Israel; the latter had some respect to the seventy souls who came with Jacob into Egypt; or, rather, we may perhaps say that the reckoning of this seventy was so adjusted in reckoning Jacob's family, as to make a customary significant number. In the same manner Matthew so adjusts the reckoning of Christ's genealogy as thrice to produce twice the sacred seven; just as seventy is that sacred number decimally multiplied. *See supplementary note to chap.* vi.

But there was something of a vibrating between the number seventy and seventy-two. The seventy translators of the Septuagint were in full seventy-two, (p. 10;) and seventy was in fact put simply as the *round* expression of the fuller number. As twelve was the number of the phylarchs or tribe-chiefs, so seventy-two was the number of elders chosen by Moses, being six from each tribe; which makes the sacred number twelve multiplied by its own half. And then seventy (the round for seventy-two) were the palms, and twelve the springs of Elim. Exod. xv, 27. Seventy was the number of the Jewish Sanhedrim. So Josephus tells us that Varus sent twelve Jewish legates to the Jews of Ecbatana; and by the Jews of Ecbatana seventy legates were sent to Varus to plead their cause, all of whom he slew. Josephus himself, when sent to regulate the affairs of Galilee, chose seventy colleagues. In the seige of Jerusalem there were seventy citizens chosen as a body of judges. As twelve was the number of the tribes of Israel, so seventy is the ritual number of the nations of the earth, and seventy the ritual number of Gentile dialects. At the Feast of Tabernacles, whither Jesus was now going, the Jews were accustomed to sacrifice seventy bullocks in behalf *of the Gentile nations.*

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and [a] sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, [b] The harvest truly *is* great, but the labourers *are* few: [c] pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: [d] behold, I send you forth as lambs among wolves.

4 [e] Carry neither purse, nor scrip, nor shoes; and [f] salute no man by the way.

5 [g] And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

[a] Matt. 10. 1; Mark 6. 7.—[b] Matt. 9. 37, 38; John 4. 35.—[c] 2 Thess. 3. 1.

[d] Matt. 10. 16.—[e] Matt. 10. 9; Mark 6. 8; chap. 9. 3.—[f] 2 Kings 4. 29.—[g] Matt. 10. 12.

We may now see the reason for the selection of the number Seventy, and the probable significance of this body. This college of ministry, next in rank to the twelve, was appointed to herald the way of Jesus. But as the twelve had reference to the tribes of Jews, so the Seventy were the symbol of the preaching of the universal gospel to all the nations of the earth. It is true that the twelve, independently considered, were the ministry for the whole world. But just as Peter, though a universal minister, was the apostle of the circumcision in comparison with Paul the apostle of the Gentiles, so the *twelve*, though absolutely a universal ministry, were a Jewish ministry in comparison with the Seventy. This general view (adopted by such scholars as Weiseler, Tischendorf, and Ellicott) will perhaps increase in apparent probability as we proceed.

What the Seventy were to Christ, his missionaries, that the demons were to Satan, his emissaries. The downfall of the emissaries is revealed to the missionaries; the downfall of the prince of darkness is revealed to the prince of light. See notes on verse 17.

1. *After these things*—The preparatory doings of the last chapter. *Appointed*—In the Greek *set forth*, or publicly exhibited: The proper word to indicate the exhibition of a significant symbol. But inasmuch as ministers were so *set forth* or *publicly inducted* into their dignities, the word becomes synonymous with *ordain*, or to publicly appoint to office. *Two and two*—So that there were thirty-five different couples to go thirty-five different ways. Two were suited for mutual support and counsel; and, also, that by the mouth of two witnesses every thing might be established. Compare the two witnesses of Rev. xi, 3; upon which Bishop Newton remarks, that reformers in different ages seem to come in pairs; as Moses and Aaron, Elijah and Elisha, Huss and Jerome, Luther and Melancthon; and, we may add, in a later reformation, Wesley and Fletcher. *Whither he himself would come*—In Greek whither he was *about to come;* that is, provided the proper conditions should exist. It is not likely that our Lord would, or did, in fact, expect to visit the thirty-five different localities. But these Seventy are a miniature of the progress of the gospel in the Gentile world. They are the representatives of the preachers of the gospel, to herald the goings of Jesus in all the earth.

3. *Go your ways*—Take your various routes. This address to the Seventy is much on the model of that to the twelve in Matt. x. It has, however, no limitation to the house of Israel, or prohibition from Samaria. On the other hand, the powers are less extensive, and the prediction of persecutions is briefer.

7 [h] And in the same house remain, [i] eating and drinking such things as they give: for [k] the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 [l] And heal the sick that are therein, and say unto them, [m] The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 [n] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that [o] it shall be more tolerable in that day for Sodom, than for that city.

13 [p] Woe unto thee, Chorazin! woe unto thee, Bethsaida! [q] for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 [r] And thou, Capernaum, which art [s] exalted to heaven, [t] shalt be thrust down to hell.

16 [u] He that heareth you heareth me; and [x] he that despiseth you despiseth me; [y] and he that despiseth me despiseth him that sent me.

h Matthew 10. 11.—*i* 1 Cor. 10. 27.—*k* Matt. 10. 10; 1 Cor. 9. 4, &c.; 1 Tim. 5. 18.—*l* Chapter 9. 2.—*m* Matthew 3. 2. & 4. 17, & 10. 7; verse 11.—*n* Matthew 10. 14; chapter 9. 5; Acts 13. 51, & 18. 6.—*o* Matthew 10. 15; Mark 6. 11.

p Matt. 11. 22.—*q* Ezek. 3. 6;—*r* Matt. 11. 23. *s* Gen. 11. 4; Deut. 1. 28; Isa. 14. 13; Jer. 51. 53. *t* See Ezek. 26. 20, & 32. 18.—*u* Matt. 10. 40; Mark 9. 37; John 13. 20.—*x* 1 Thes. 4. 8. *y* John 5. 23.

7. *Go not from house to house*—Spend not your time in convivial visits.

13. *Woe.. Chorazin.. Bethsaida*—As Jesus has just left these cities, this is the last sad reference he makes to them. It expresses in language what the *wiping the dust from the feet* does in action. And this verse indicates that the sending forth of the seventy could have been on no later occasion.

15. *Thou, Capernaum*—In neither of the awful maledictions upon the incorrigible cities, as reported by different evangelists, does Jesus include Nazareth. The reason assigned for this by commentators, namely, that its inclusion might have been attributed to personal resentment, would apply equally well to either of the cities by whom he was rejected. May we not rather suppose that it was a manifestation of human tenderness for the home of his mother and of his own childhood? Nor has Nazareth so been blotted from existence, like the others, as that its site is doubtful.

The Seventy went their *ways*, and Jesus proceeded to Jerusalem, where took place the events of the FEAST OF TABERNACLES. John vii, 14; x, 21. Luke, however, as if to complete the history of the Seventy in one passage, immediately subjoins their return.

§ 85.—RETURN OF THE SEVENTY, 17–24.

A reference to our *Historical Synopsis* (vol. 1,) as well as to the Harmony on p. 101, will show that the events of the Feast of Tabernacles intervene between the departure of the Seventy and their return.

17 ¶ And [z] the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, [a]

z Verse 1.—a John 12. 31, & 16. 11; Rev. 9. 1, & 12. 8, 9.

17. *The seventy returned*—How long their absence we know not; but the most obvious place to assign their return is at or near Jerusalem, soon after the Feast of Tabernacles. As they were formally and solemnly assembled when assigned and sent, so it is plain from the account, that they now appear in full body at the appointed occasion to resign their significant offices. As they present themselves, *seventy strong*, our Lord may be supposed to face them at the head of his *Twelve*, who are in the background. (See verse 23.) *With joy*—But it is remarkable that, jubilant as they were upon this occasion, their rejoicing is not over souls or people converted, or houses or paths opened to our Lord. It does not appear that a single field of harvest was found for a divine laborer. But their joy is over a deeper success than even that. We understand that as they went forth in their respective character as symbols of a future ministry of Christ, it pleased the Father Almighty to vouchsafe to them that superior token of success which declared the complete triumph on earth of the gospel they preached. *Even the devils*—Rather *demons*, which in Greek is properly a different word from *devil*. It is to be regretted that our translators have used the same word for both. The word *devil* is seldom used in the original in the plural, and commonly signifies Satan, the Prince; while all the inferior evil spirits are δαιμόνια, *demons*. The *demons*, it was, who *possessed men*. The *demons* were held to possess the power of working evil miracles, (compare Rev. x, 21 with John viii, 44;) to utter pagan oracles; and to lurk in the idols of the heathen which are hence called *demons*, 1 Cor. x, 20; Rev. ix, 20; and hence the gods of the Pagan Mythology were held by the early Christians to be demons. *Are subject unto us*—They are not merely cast out, but *subjected*, subdued, and tamed. *In thy name*—It is by our act but *in thy name;* ours is the joy, but thine the glory. Hence, though our Lord cautioned them, he did not condemn their joy. The minister may rejoice in the happy effect of his own preaching; he may enjoy his work, if the glory be Christ's and not his own. And when we remember that the casting out of demons was not included in their commission, and that the apostles themselves had but lately failed in their attempt to perform that work, we shall easily see that there was peculiar ground of *joy*. But there was, perhaps, a higher meaning in the subjection of *demons* than they supposed. As Satan, the Prince of demons, is opposed to Christ, so these *demons, his angels*, were opposed to these human *angels* or messengers of Christ. They had, at his advent, themselves come forth as if in an abortive attempt, by *possession*, to rival *his incarnation*. And when these demons were subdued before these messengers it was as a symbol, sent from the Father, of the subjection of the powers of evil in the world to the rule of Christ. The perception of this fact by the Saviour was to him a higher *joy* than the Seventy knew, as will next perhaps clearly appear.

18. *I beheld Satan—Beheld* here is in the Greek imperfect, *I was beholding;* and grammatically it describes the action as *going on* while another action is being performed. While you were subduing demons, I was beholding and contemplating Satan himself *falling like lightning from heaven*. As the yielding demons, so the falling Satan, was a visible *revelation;* each symbolizing the glorious future. But how could it be a *literal reality* which Jesus saw? We pretend not to know. If, however, we understand it aright, there was vouchsafed from the eternal Father,

beheld Satan as lightning fall from heaven.

19 Behold, [b]I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather

[b] Mark 16. 18; Acts 28. 5.

to the human thought of Jesus a view of the actual event of Satan's primeval fall, seen in the past; with a true beholding *like the divine seeing of a real event in the future.* To the human perception of the man Jesus, that is, was presented the full view of that great event in the past eternity, known and remembered in the mind of the eternal Father, *the first downfall of Lucifer from his heavenly state.* That great reality he beheld, not so much in *vision* as in a perfect and divine perception, directed into the eternal past. This great reality was unveiled to him from God the *Father* (as intimated in verse 21) as the symbol of Satan's future overthrow in the great contest of Heaven and Hell on earth. It was perception rather than conception. As it was a reality, then, which the Seventy saw, so it was a reality which Jesus saw. And both realities were the type and prophecy of a divine future. We know not, however, upon what authority it is that some divines (as Stier) decide that Jesus could never receive *revelation* by vision. We see no proof that he who as a child grew in wisdom, who as a youth suffered temptation, who as a man was to suffer grievous eclipse of spirit on the cross, might not have had his moments of human cheer derived from divine revelation exhibited to his human vision.

19. *Behold I give*—The perfect tense, *I have given.* The Greek perfect signifies a past act whose effect remains. *I have given* and *the gift still remains.* The gift was imparted in the first bestowment of their symbolical office, as one of its significant points. It was probably to cease with their office, though this may not be so certain. The same promise was made even to private believers in Mark xvi, 18, on which see our note. *Power to tread on serpents and scorpions*—And as the casting out of demons by the Seventy, and the fall of Satan, which Christ saw, were both actual and physical realities, so was this *treading on serpents and scorpions* an actual and physical reality. The Seventy during their mission should find a superiority to reptile venom one of their miraculous gifts, as did Paul at Melita. Acts xxviii, 5. But all three of these realities were symbols of the spiritual. They were the type of the final *bruising of the serpent's head. All the power of the enemy*—It is not sin which has produced physical evil in the world; for evil, accident, and death existed on earth, as geology shows, before Adam sinned. But *sin excluded man from access to the tree of life*, from which he had been immortal, and thus sin established that relation of the body and mind of man towards external nature, as that disease and death ensue. Sin, therefore, constitutes to man the power of the serpent's venom and the scorpion's sting. Christ here promises to these his followers some faint restoration of the Adamic superiority to the power of the enemy. *The enemy*—The chief and first old Serpent; the Satan of verse 18, by whose first hostility all other venomous things are poisonous to man.

Hurt you—This promise of miraculous power should doubtless be limited by the laws of miracle and faith, as defined in our note on Matt. xvii, 20.

20. *In this rejoice not*—This is said comparatively. Rejoice not so much in a temporal power as in your own eternal salvation. Of what use is it to cast out demons, if you are finally cast away with devils forever? *Names are written in heaven*—The record or census of the names of all the living citizens was, as we find, kept in Jerusalem. Isa. iv, 3. So, figuratively, a book or census-roll

rejoice, because [c] your names are written in heaven.

21 ¶ [d] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 [e] [1] All things are delivered to me of my Father: and [f] no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [g] Blessed *are* the eyes which see the things that ye see:

c Exodus 32. 32; Psa. 69. 28; Isaiah 4. 3; Daniel 12. 1; Philippians 4. 3; Hebrews 12. 23; Revelation 13. 8, & 20. 12, & 21. 27. — *d* Matthew 11. 25.

e Matt. 28. 18; John 3. 35, & 5. 27, & 17. 2. 1 Many ancient copies add these words, *And turning to his disciples, he said.* — *f* John 1. 18, & 6. 44, 46. — *g* Matthew 13. 16.

of the living, a *book of life*, a celestial census, is kept in the New Jerusalem. "I John saw the holy city, New Jerusalem. . . . And there shall in no wise enter into it any . . . but they which are written in the Lamb's *book of life*." The record of our names in this New Jerusalem census is evidence of our heavenly citizenship. Our names are there recorded when we are justified by a living faith. The retention of our names is conditional; that is, our names may *be blotted out* by sin, and thus our citizenship be lost. Psa. lxix, 19, 28; Exod. xxxii, 31. "God shall take away his part out of the book of life and *out of the holy city*." Rev. xxii, 19. To cast out devils, to possess great power, may be a joyous prerogative; but what if it be enjoyed at the expense of a loss of our citizenship from heaven and name blotted from the Book of Life?

21. *In that hour*—At the season of that transaction. *Father, Lord of heaven and earth*—For it was from God the Father Almighty, as above stated, that the omens of triumph were given, both to the Seventy and to the human spirit of the blessed Jesus. *Rejoiced in spirit*—Rather *triumphed* or *exulted* in spirit. The revelations of the hour gave to *him* his joy and triumph, as well as to the Seventy theirs. *From the wise and prudent*—From not only the statesman, the general, and the prince, but from the rabbi, the priest, and the pontiff; from Herod, Caiaphas, and Gamaliel. Jesus was soon to encounter these *wise and prudent* at the Feast of Tabernacles.

These two verses, 21, 22, show that Jesus, in illustrating his mystical unity with the Father, rose into *precisely the style of his discourses as reported in the Gospel of John.*

22. *All things*—Thus far the face of Jesus has been toward the face of the Seventy—the *babes* for whose faith he has been thanking his Father; but now, as indicated by the words *turning to his disciples*, (which, though omitted from the English translation, are admitted by the best editions of the Greek Testament,) he so *turns* as to address the *disciples* in connection with the Seventy; and then, at verse 23, he so completely turns around and from the Seventy as to address the disciples *privately;* that is, *separately.* This present verse expresses the divine correspondence between Father and Son which had been implied by the thanksgiving of the previous verse. See notes on Matt. xi, 25–27.

23. *Privately*—To congratulate *them* particularly on the blessedness of the Gospel revelation to them in connection with the Seventy. These scenes are unknown and unappreciated by the great ones of the day; but the holier spirits of past ages had, and the unborn spirits of future ages will have, their eyes fixed on them. There was for the former a *Christ in prophecy*, for whose form they had looked with anxious ex-

24 For I tell you, [h] that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, [i] Master, what

h 1 Peter 1. 10.

i Matt. 19. 16, & 22. 35.

ectation; and there is a *Christ in history* or the latter, on whom the best thinkrs look back with wonder.

24. *Prophets*—As Moses, Isaiah, and Daniel. *Kings*—As David, Josiah, and Hezekiah.

The SEVENTY, as being a temporary symbol, now *recede forever from view.* Their collective name has not been recorded in later apostolic history; but their individual names were written in heaven, and the fulfilment of the predictions they symbolized is now taking place on earth. By consulting the Harmony, at page 101, it will be seen that after "the return of the Seventy," which followed the Feast of Tabernacles, Jesus prosecutes a ministry in Judea" until the Feast of Dedication. In what section of Judea this ministry was prosecuted we are not informed, as Luke gives no notice of place. But as we now from other evangelists that the residence of the sisters of Lazarus was in Bethany, so we may infer that Eastern Judea, lying between Jerusalem and the Jordan, was the region of the whole period.

This entire period, extending from the Feast of Tabernacles to the Feast of Dedication, terminates at xiii, 21. Though the contents are not equally striking with the lessons of the Peræan ministry, (xiii, 23—xvii, 10,) this period contains some brilliant gems of divine wisdom. Beginning with the memorable parable of the Good Samaritan, (25–37,) we have next the home in Bethany, (38–42,) the establishment of the Lord's Prayer as a permanent heritage, (xi, 1–13,) the sermon to the *myriads,* with its appendix, (xii, 1—xiii, 9.)

§ 86.—JESUS INSTRUCTS THE LAWYER BY THE PARABLE OF THE GOOD SAMARITAN, 25–37.

This narrative is given by Luke alone, without assignment of time or place. It has no apparent connection with the preceding narration. The parable of the good Samaritan, which is embraced in it, has been celebrated for ages for its beauty and moral power.

25. *A certain lawyer*—The *law* embraced in this man's profession consisted of two parts, the *oral* and the *written.* The written was contained in the Pentateuch of Moses; the *oral* was professedly derived by unwritten tradition from the seventy elders appointed by Moses to aid in the government of Israel. Numbers xi, 16. Both these formed a mass of rules and regulations, civil, moral, and religious, boundless in extent, complicated in character, exercising a controlling influence over the whole of Jewish life, and forming a subject for an infinite variety of subtle distinctions, disputes, and questionings. The distinction between *lawyer* and *scribe* is not very clearly drawn. In fact the same person receives from different evangelists each of these titles. Matthew xxii, 35; Mark xii, 28. The title of the *scribe* would seem to indicate a more special relation to the text of the law and its transcription; that of lawyer more to the study of its principles. *Stood up*—Rose to indicate his purpose of a discussion. *Tempted him*—That is, proposed to try his depth of intellect and knowledge of the *law.* There was no malicious purpose in the case. It was simply a challenge to a keen encounter of wits and professional knowledge. Among the Jews there was the *disciple* and the *doctor;* the former was one able to answer questions which he had specially read up; the latter was ready to answer questions on any part of the law. Similarly the Sophists among the Greeks would take a seat in public, and offer to discourse on any topic that any one would please

shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, [k] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [l] thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and [m] thou shalt live.

29 But he, willing to [n] justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from

k Deuteronomy 6. 5; Hebrews 8. 10.—*l* Leviticus 19. 18.

m Lev. 18. 5; Neh. 9. 29; Ezek. 20. 11, 13, 21; Rom. 10. 5.—*n* Chap. 16. 15.

to propose. *What shall I do?*—Though the lawyer proposes this question in the first person singular, he means it rather for a theoretical than a practical question. He is no convicted sinner asking the way to eternal life.

26. *What is written ... how readest thou?*—It is right to refer the lawyer to his own law-books, the minister to his Bible. Stier makes some beautiful points as to the *how*, here, as distinguished from the *what*. *How* we read, the spirit with which we inquire or study, is often of even more importance than *what* we read.

27. *Thou shalt love*—All the being of man is, by this law, to be given up to the work of loving God: the immortal, the animal, the intellectual, the moral, all in their highest vigor and to their utmost strain. These are syllables easily spoken; and the lawyer utters them in the routine professional style. These two passages of the law may be found in Deut. vi, 5, and in Levi*, xix, 18.

28. *Answered ... do and thou shalt live*—It requires no depth of penitent conviction in the lawyer, but simply a proper appreciation of the words he has uttered, to see that *he is damned with all his race*. For the direction *do this* governs both his whole past and his whole future. Has he kept it in the past? Will he, can he, keep it in the future? That is a hopeless case. But under this law the *live* depends upon the *do*. Death, therefore, is the only result.

29. *Justify himself*—The lawyer sees that he is proved to have asked a question both very easy to answer and very condemning in the answer. To justify himself in both these respects, he would show that there is a deeper bottom to the subject; and that at that bottom he may be saved. He resorts for this purpose to a definition of terms. He might fight a battle upon several of the particular words. What is *love?* what is *heart, strength*, etc.? If they mean *one thing*, I am, indeed, damned. By the law, I, under such definition, get nothing but the hopeless knowledge of sin. But does the word mean *this one thing?* And to save himself he selects the term *neighbour*. *Who is my neighbour?*—If it mean my dear brother Jew, I have a good conscience and a safe soul; and the voice of all Jewry ratifies the conclusion. If, however, this Jesus replies, "Every member of the race is your neighbour, even the Samaritan," then Jesus closes the door of popular prejudice against *his* conclusion. The lawyer will then have the bystanders on his side. Our Lord takes measures by the following parable to *make this lawyer say it himself.*

30. *A certain man*—This man is doubtless to be supposed a Jew, since he goes from Jerusalem. But our Lord chooses to state him to be simply and purely a *man*. *Went down from Jerusalem to Jericho*—From the heights of the mountains upon which Jerusalem was built, to the vale of the Jordan, in which Jericho stood, (eighteen miles distant,) is almost a constant descent. This man, we may suppose, takes the

Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way;

o Psa. 38. 11.

and when he saw him, [o] he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain [p] Samaritan,

p John 4. 9.

usual route. Starting from what is now St. Stephen's gate, through the eastern wall of Jerusalem, he crosses the garden and the southern slopes of the Mount of Olives to Bethany. Thence he proceeds through the road, once the channel of a stream and now a deep ravine; and at about ten miles from the city he enters that gloomy road through the desert wilderness called by St. Jerome *the bloody way*, and which from that time to the present has been the haunt of Arab and other robbers. "If we might conceive the ocean," says Professor Hackett, "as being suddenly congealed when its waves are tossed mountain-high and pitching in wild confusion against each other, we should then have some idea of the scene of the desert in which the Saviour has placed so truthful a parable as that of the good Samaritan. The ravines, the almost inaccessible cliffs, the caverns, furnish admirable lurking-places for robbers; they can rush forth upon their victims unexpectedly and escape as soon almost beyond the possibility of pursuit." Scarce a season at the present day passes in which some murder does not vindicate its title to the name of *the bloody way*.

Should the traveller have escaped unharmed, as the priest and Levite did, in due time there would open before him in rare beauty the plains of Jericho and the distant towers of *that city of palms*. It had been lately raised to its highest pitch of splendour by Herod the Great, who here built a favourite palace; and here, smitten, not by the vengeance of man, but by the hand of God, he died a most loathsome and terrible death. At the present day scarce do the ruins themselves remain to tell the spot where its towers, walls, and palaces stood. *Thieves*—Rather *robbers*. The thief takes by stealth, the robber by force. *Stripped him of his raiment*—The word raiment is not in the Greek. The *stripping* included, by force of the word, his *property* as well as his *raiment*. *Half dead*—So near *dead* as to be unable to help himself; and yet not without hope if he were but helped.

31. *By chance*—By a *concurrence* or *coincidence* of the two things. *A certain priest*—Very naturally; for Jericho was by law a *sacerdotal city;* that is, a city for the residence of the priests who, in their turn, went up to Jerusalem to perform their office at the Temple. No less than twelve thousand priests here lived, one or more of whom were daily seen walking this route. *On the other side*—He availed himself of the broad road to sheer away from the victim.

32. *A Levite*—A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites performed the humble services of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers, and literati. The scribes and lawyers were frequently of this tribe, which, in fact, was set apart by Moses as the intellectual body in the nation.

33. *A certain Samaritan*—To what we have said in regard to the Samaritan, in our note on Matthew x, 5, (to which we refer the reader,) we may add that it is denied by Dr. Trench, in his work on the Parables, that the Samaritan had any Hebrew blood in him. Before they were brought from Assyria the land of Samaria had been cleared of its Hebrew inhabitants to a man, and room made for a purely Gentile importation. Robinson tells us that

as he journeyed, came where he was; and when he saw him, he had compassion *on him*,

34 And [q] went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two [2] pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

q Exod. 23. 4, 5; Prov. 24. 17; Rom. 12. 20; 1 Thess. 5. 15.—2 See Matthew 20. 2.

the Samaritans of the present day present not the Jewish physiognomy. If so, the Samaritan was to the Jew a heathen in blood, a heretic and pretender in creed, a hereditary enemy in practice. The Jew derided the Samaritan as a Cuthite, abhorred his meals as swine's flesh, and cursed him in the synagogue. The Samaritans shed the blood of Jewish travellers to the Passover, gave false signals to the near province as to the time of the new moon, and even by stealth polluted the Temple by scattering dead men's bones in their holy places. *As he journeyed*—The Samaritan was not, like the others, a mere foot-passenger between the two cities; but he comes upon a beast, doubtless to be supposed an ass, from a distance. He is himself little likely to be treated with any favour in this latitude.

34. *Went to him*—First he *saw* him at a distance, as lying in his blood, yet living. Next he *had compassion* on him. Third, he did not pass *around* him, nor pass on *from* him, but *went to* him. He closed the lips of his gashes and bound them up. He had probably none of the *balsam* for which Jericho was in that day famous. But he had some of that *oil* which the Orientals consider so beneficial in their hot climate, the expressed juice of the olive. See note on Matthew 6: 17. So Jacob, even when a foot-passenger, carried his *oil* with him. Gen. xxviii, 18. If the oil was brought from Samaria, it was celebrated for its excellence. Ancient physicians recommended the use of both wine and oil, the first to cleanse the wound, and the last to soothe and heal. Sometimes they were mingled into a compound called an oinoleum. *Brought him to an inn*—The Greek word for inn here signifies a Take-all or Khan; and one is mentioned by travellers as still standing by the road, claimed to be the inn here specified. See note on chap. i, 7.

35. *Two pence*—Which, being the amount of the wages of a labourer for two days, was more than as many dollars' worth in our time. *Take care of him*—The inns of the ancients supplied nothing but room and lodging, it being expected that the traveller carried his own supplies. *I will repay*—He asked no aid in his charity, as if the doing of good was *his own* business and its own reward.

36. *Which...was neighbour?*—Dr. Trench, and other commentators of the present day, with doubtful correctness, we think, say that our Lord here reverses the question. The lawyer, they suppose, asks, *Who is to be held as a neighbour to be loved?* Whereas the real present form of the question is, *Who becomes my neighbour by loving?* Our Lord supposes the lawyer to *identify himself with the wounded Jew;* and thereby proceeds to force him by the parable to confess that even a Samaritan may be and is his neighbour. *Neighbourship*, then, depends not upon blood, or sect, or profession, but upon humanity. If the Samaritan, in spite of his being a Samaritan, may, as a man, with the true sympathies of a man, be *my neighbour*, then any being within the unity of the species, by his

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named [r] Martha received him into her house.

39 And she had a sister called Mary, [s] which also [t] sat at Jesus' feet, and heard his word.

40 But Martha was [u] cumbered about much serving, and came to him, and said, Lord,

r John 11. 1, & 12. 2, 3——*s* 1 Cor. 7. 32, &c.

t Luke 8. 35; Acts 22. 3.——*u* John 6. 27.

very being human, is my neighbour. And all this the Svaiour clinches with this *Go and do thou likewise.* Deal with a Samaritan as this Samaritan deals with a Jew; and so you will, Jew and Samaritan, be *neighbours.* And then the lawyer finds himself placed upon that high platform by which the divine law of love, ignoring the divisions of race, nation, and color, unites mankind into one neighbourship and brotherhood. It is not without propriety that Luke, a Gentile, should furnish this most beautiful parable.

§ 99.—JESUS RECEIVED INTO MARTHA'S HOUSE—MARTHA AND MARY, 38–42.

The document which Luke here uses names no place, as he narrates not so much for the story as for the lesson it inculcates. If from the parable of the good Samaritan any one should infer that all religion consisted in outward works of benevolence, let him learn from the example of Mary, and the rebuke of Martha, that outward performance must be based upon an inner work. Let no man despise the studies of the priest or the religious meditations of the Levite because, in some cases, such men sink into a mere abstract religion and forget the active duty.

38. *A certain village*— The village unquestionably was Bethany. Luke says nothing of Lazarus, and his account is evidently independent of John; and yet the character and condition of Mary and Martha so perfectly agree with their appearance in John as to furnish a striking proof of the truth of both. *Received him into her house*— Martha, it is evident, not only from this place, but from the order in which the three are named in John xii, 5, was the housekeeper. Whether she was a widow or maiden lady we know not; we only know that she was mistress, if not proprietor of the house.

39. *A sister called Mary*—We have met this sister and noted her before in our comment on Matthew xxvi, 1–16. Twice is this Mary rebuked, and twice vindicated by her Saviour. Once the rebuke is among the twelve, and here by her own sister. In both cases the rebuke is for an act of devout love to him as Lord and Redeemer. And in the last instance a eulogy is pronounced commemorating her name and deed forever.

Sat at Jesus' feet— As her divine teacher and rabbi. So young Saul sat at Gamaliel's feet. Acts xxii, 23. The rabbi's seat was high above the disciple's; so that the disciple was at his feet. The Jewish proverb was, "The disciples must soil themselves with the dust of the feet of the doctors."

Heard his word—In our note on Matt. xxvi, 12, we note the fact that Jesus seems to impute to Mary a clearer knowledge of his approaching death than even his disciples had attained. May not *this* have been the time of his imparting to her that knowledge, and may not the solemn sacrifice of the atonement have been the absorbing subject of this present converse? No wonder, then, that she should less regard the cares of the house than her more responsible sister.

40. *Cumbered*—Her mind was not only occupied, but *disturbed* and *distracted. Much serving*—The preparations of the apartments for her guest; furnishings, and feastings, and lodging. This was to honour him, but in

dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But [v] one thing is needful; and Mary hath chosen that

[v] Psa. 27. 4; John 17. 3; Gal. 5. 6; Col. 2. 10, 14; 1 John 5. 11, 12.

a very physical way. To provide amply for her Lord was her duty, and practical proof of her love and faith, (as attested in John xi, 20–28;) but there was a way more truly to honour him than by considering him as an epicure who had come for a banquet. Mary better understood that the Son of God sojourned but briefly upon earth, and that he devoted these few hours to their quiet home for higher purposes than the appetites of the table. *Lord, dost thou not care?*—Now, this is a nervous lady; and hers is a sharp, nay, a *two-edged* speech. It cuts Mary, and it cuts our Lord. Dost *thou* not care? This seems to mean that lazy Mary shirks, while Jesus, who ought to prevent, is indulging her. *Hath left me*—That is, she aided Martha for a while, until, perhaps, a sense of divine propriety said, "Enough; to provide more were an overdoing which he would blame;" and then she left, satisfied that she honoured the Lord more, and that she fulfilled the purpose of his visit better, by listening to the truths of the great Teacher than by providing a luxurious banquet or superabundant furnishings.

41. *Martha, Martha* — There is a solemn reproof in this repetition. It implies a doubt and a danger. *Careful and troubled*—To be the best housekeeper in town *adorns* the Christian piety of a lady, if it in no way encroaches upon and *destroys* it. But it is sad when the ambition of a secular duty crowds out important spiritual thoughts and engagements; allowing no time for the cultivation of those germs of spiritual life which are the commencement here of a heavenly life hereafter. We venture to believe that Mary, who limited one duty by another, and gave each its just proportion, could, in her calmness and clearness, accomplish more even of secular duty than her older sister with all her fluster.

42. *One thing is needful*—That is, one thing is a *necessity*. Your mind, in attending to a *multiplicity*, is forgetting the great *one*. *These* are desirable; *that* is indispensable. To make Jesus here say, as some commentators do, that but *one dish* instead of many *is needful*, is scarce less than burlesque; and such an interpretation should be carried out by making Mary's *good part* signify *the best bit in the dish!* How unjustifiable is this low interpretation, (ancient though it be,) is clear from this fact, that neither *dish* nor *food* has been once named in the narrative. The *many* to which the *one thing* is contrasted does not indicate either. It is properly supplemented by our translators with the word *things;* as including the total multiplicity of her household cares. Against this distracting earthly *many* our Lord solemnly opposes the heavenly but forgotten *one*.

The term *needful* in the Greek is a noun—*necessity*. What profit earthly activities, pre-eminences, gains, and enjoyments, if we miss that one absolute *necessity*, without which our all is lost!

Chosen that good part—Our Lord does not imply that Martha *has not* so chosen; he only asserts that Mary *has*. His purpose is not accusation; but, after gentle reproof of the accuser, to vindicate the accused. In preference to the distracting *many things*, she has chosen the *one good part*, a share in the blessed eternal things. *Chosen*—It was the act of her own free will. Neither the *good part*, nor the *choice*, nor the *will*, was imposed upon her by any arbitrary decree or purpose of God, or any necessity of her own inward nature. As amiable natures as she, with as good opportunities, doubt-

good part, which shall not be taken away from her.

CHAPTER XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, [a] Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us [1] day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him

a Matthew 6. 9.

1 Or, *for the day*

less, rejected the Saviour; as with all her loveliness and opportunities it was in her power to do. And, hereby, we do not depreciate the grace of God, and the operations of the Spirit, or the fullness or the freeness of the Saviour's atonement; all which enabled and offered, but never imposed or necessitated, her acceptance or her salvation. *Not be taken away from her*—As her free choice, through God's grace, accepted and made that *good part* her own, so that same free choice can ever retain it. As God never will take it from her, so neither men nor devils ever can. *She* may renounce and throw it away; but not all the powers of evil can ever *take it from her*.

CHAPTER XI.

§ 87.—The Disciples Taught how to Pray, 1–13.

1. *Came to pass...in a certain place*—Probably a few days after the last narrative, and within the vicinity, east of Jerusalem. See Harmony, p. 101. *He was praying*—Praying, perhaps, such a powerful prayer as to arouse the feeling that *they* knew not how to pray, and needed to be taught. *Teach us to pray*—Teach us the body of blessings we may hope to receive, and therefore what object is right, and not presumptuous to ask; teach us, even by an outline pattern if thou wilt, a skeleton prayer, of which all other prayers are but the amplification. *John also taught his disciples*—Each new dispensation may not only have its new unfolding of truths; but its new revelations may open new modes of access, and new topics of prayer, and motives and tempers of worship. A different prayer was offered in the Mosaic ritual from the patriarchal form. John opened up a new scope of prayer; and this new dispensation requires of Jesus to set the range of prayer in accordance with the new range of truth, and the new position of men with God.

2–13. Our Lord in verses 2–5 teaches them the form, and in 6–13 instructs them in the spirit of prayer. Brief are the forms of the Saviour's ritual; and then follows a memorable caution that the *form* must be without *formality*.

This repetition of the *same* prayer, as was given by the Saviour in the Sermon on the Mount, informs his disciples that he intends it for a model to his Church. Ask you for a method of prayer? That same prayer, a year ago dispensed to you, must be now held as inaugurated for future ages. As the decalogue, so this prayer, is twice given.

Parable of the importunate borrower, 5–8.

5. *He said unto them*—Intimating that much was said in the same current which is not reported; but the following parable was clearly recollected. *Which of you*—In teaching how God

at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [2] in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, [b] Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

2 Or, *out of his way.*

b Chap. 18. 1, &c.; Rom. 15. 30.

will do, Jesus, at the same time, teaches how we should behave. *At midnight*—The very best time for travel in the heat of a tropical climate is during the night. The trumpet of the caravan sounds at that hour to call the slumbering travellers to awake and march. *Lend me three loaves*—The loaf of the Orientals is a thin cake of barleycorn. The *three* would doubtless be *one* for his friend; *one* perhaps for himself, at least to break, as if participating for company's sake; and the *third* for courtesy, or for his friend if very hungry.

6. *Friend...set before him*—This is intercessory prayer. A friend, perhaps a sinner from his wanderings, has come, and needs that bread of life without which he perishes. The Christian has nothing of his own to set before him, no power to pardon or to save. But he has *a wealthy neighbour.*

7. *He from within*—To the soul that has hitherto neglected prayer, God is behind a vail; is shut up; is gone to sleep. But, in that case, woe when he awaketh! *Trouble me not*—He is short and sharp. He echoes not the honeyed word *friend.* Thus, in this parable, as in that of the unjust judge, the little obstinacy of man is made to illustrate the wise severity of God. The finite is the faint emblem of the Infinite; the defective of the perfect. See note on xviii, 2. *Door is now shut*—And doubtless bolted with a huge Oriental wooden lock. See on Matt. xvi, 19. *My children are with me in bed*—Says Dr. Thomson, "the whole family, parents, children, and servants, sleep in the same room, with slight change of garments or none at all." *I cannot rise and give thee*—These are wayward human reasons; yet symbols of the divine sternness. For with the froward God will shew himself froward. Psalm xviii, 26.

8. *Because of his importunity*—The word rendered importunity here means *shamelessness.* Whether shame be wrong or right depends very much upon what we are ashamed of. Some men are proud of what they ought to be ashamed of, and ashamed of what would be a true dignity. Very many are not ashamed to sin, and yet are ashamed to pray for pardon: much more to have others pray for their pardon. Others are not ashamed to pray, but are ashamed to be seen praying for others, who seek Christian intercession. But the shamelessness of the man in the parable consisted in a *persistence* in his prayer which *no shame could check or stop.* He feels that it is no time for delicacy. So God may wait until he sees that we have, by our long perseverance, fully *committed ourselves* to a position which we may by his grace permanently retain. Thus a wise delay in him begets stability in us.

Note, then, that it is not true, in the sense that many affirm it, that our prayers have an effect on *us only*, and *not on God.* God's immutability does not require that he should treat the same man who is first impenitent, and afterwards penitent, alike. God does immutably deal with men according to their works. As the same unchangable sun softens the wax and hardens the clay, so does God sustain and save us in our penitence, and harden and condemn us in our obduracy. Those

9 [c] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 [d] If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [3] offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ [e] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [f] He casteth out devils through [4] Beelzebub the chief of the devils.

16 And others, tempting *him*, [g] sought of him a sign from heaven.

17 [h] But [i] he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore [j] shall they be your judges.

20 But if I [k] with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

c Matthew 7. 7, and 21. 22; Mark 11. 24; John 15. 7; James 1. 6; 1 John 3. 22.—*d* Matthew 7. 9.—3 Greek *give*.—*e* Matthew 9. 32, and 12. 22.

f Matt. 9. 34, & 12. 24.—4 Gr. *Beelzebul*, and so ver. 18, 19.—*g* Matt. 12. 38, & 16. 1.—*h* Matt. 12. 25; Mark 3. 24.—*i* John 2, 25.—*j* Job 15. 6; Rom. 3. 19.—*k* Exod. 8. 19.

who say that prayer affects only ourselves and not God, can never consistently pray at all. It is impossible to frame a real prayer to God which does not imply that God may comply with our request.

9–13. This passage occurs in the Sermon on the Mount. Its connection is so intimate in both cases as to show that it was used on both occasions.

9. *Ask...seek...knock* — This man did *ask*, *seek*, and *knock*. It was *opened*, *granted*, and *obtained* by him according to the promise.

12. *A scorpion*—Most scorpions in Palestine are black and long, looking like a lobster and not like an egg. But Burckhardt and other old writers say that there was a white scorpion which when folded up had the latter resemblance.

13. *Being evil*—The whole argument of the parable to which these remarks are appended, assumes that the good which man in his evil nature will do from his small human motives, will be munificently paralleled and surpassed by God, from holy and divine motives.

§ 42. Healing the Demoniac and the Blasphemy of the Holy Spirit, 14–23; Matthew xii, 24–30; Mark iii, 22–30.

§ 43. Parable of the Unclean Spirit 24–26; Matthew xii, 43–45.

The entire passages, 14–26 29–36, find their parallel in Matthew xii, but the order is evidently most perfectly observed in Matthew.

21 [l] When a strong man armed keepeth his palace, his goods are in peace:

22 But [m] when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 [n] He that is not with me is against me; and he that gathereth not with me scattereth.

24 [o] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; [p] and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and [q] the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [r] Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, [s] rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ [t] And when the people were gathered thick together, he began to say, [u] This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [v] Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

l Matt. 12, 29; Mark 3. 27.——*m* Isa. 53. 12; Col. 2. 15.——*n* Matt. 12. 30.——*o* Matt. 12. 43. *p* Prov. 4. 16; Isa. 48. 22, & 57. 21.——*q* John 5. 14; Heb. 6. 4, & 10. 26; 2 Peter 2. 20.

r Chapter 1 28, 48.——*s* Matthew 7. 21; chapter 8. 21; James 1. 25.——*t* Matthew 12. 38, 39. *u* Matthew 3. 7; John 8. 44; Acts 7. 51, 52. *v* Jonah 1. 17, & 2. 10.

§ 44. The Blessedness of Christ's Mother may be extended to all the Holy, 27, 28.

Luke alone preserves a remarkable interruption of the discourse of Jesus by a hearty but intelligent ejaculation of a mother present. She sympathizes with Jesus as a great Rabbi, but *especially*, we suppose, in his eloquent denunciations of that class who not only *blasphemed him*, but *devoured widow's houses!*

27. *Lifted up her voice*—Her feminine tones overtopping all other sounds in the crowd.

28. *Yea*—Jesus accepts the mother's blessing upon his mother. *His* mother is blessed in being his mother, as she herself had predicted. Luke i, 48. Yea, she was blessed with the maternity of the Messiah because she heard the word of God and kept it. The blessedness of such a *doing* is thus superior to the bodily blessing of being mother to even such a son. And how repeatedly does Jesus pronounce the securement of our own salvation to be superior to every other interest. It is superior to gaining the whole world, superior to subjecting devils unto us, superior even to being the parent of the Saviour! Truly, whatever man may think, in God's esteem the salvation of the soul is precious.

§ 43. The Seeking for a Sign, 29–32. Matthew xii, 38–45.

33–36. See notes on Matt. v, 15–16; vi, 22, 23.

Our Lord here repeats the images and illustrations used in the parallel passages of the Sermon on the Mount. The connection here is clear. If his hearers' light had not been darkened, they would

31 [w]The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for [x]they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 [y]No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [b]bushel, but on a candlestick, that they which come in may see the light.

34 [z]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; [a]but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

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w 1 Kings 10. 1.—*x* Jonah 3. 5.—*y* Matt.5.15; Mark 4. 21; chap. 8. 16.—*5* See Matt. 5. 15.

z Matthew 6. 22.—*a* Psalm 81. 12; Proverbs 28. 22; Jer. 5. 21; Rom. 11. 8, 10; 2 Cor. 4. 4.

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have seen that he was a greater than Jonah.

§ 46.—JESUS, DINING WITH A PHARISEE, UTTERS WOES ON SCRIBES, PHARISEES, AND LAWYERS, 37–54.

We have here a part of the war waged by the hierarchy against Jesus in regard to ceremonial washing. Fully knowing the state of the controversy, a scribe, strenuous on that point, invites our Lord, personally, to a dinner, in a company like-minded with himself. Our Lord on his entrance accepts the issue, by omitting the much contested ablutions. The Pharisee is amazed, and our Lord, recognizing the drift of the company, unfolds the character and destiny of the hierarchy to their own view. The strain of indignant oratory contains some of the same strokes of rebuke which he addressed at still greater length, and with mightier exhibition of power, on a more public occasion at a later period. See Matt. xxii.

37. *Besought him*—Doubtless in full concert with the set mentioned in verse 53. *Sat down*—In the Greek *lay down* or *reclined*, as was the custom of the ancients at their meals.

The narrative that follows suggests the following queries and answers: What were the grounds of opposition on the part of the Jews, and the reasons of their rejection of Jesus of Nazareth? We may answer: *First*, While Jesus accepted Moses, and made the Old Testament the basis of his system, he assailed and aimed to abolish, as false and corrupt, the pretended oral tradition, with its infinite mass of petty distinctions and ritual observances, in which the Jewish doctors so much delighted, and which was the source of all their influence and power with the people. *Second*, Whereas they desired a Messiah of a political and warlike character, Jesus was a moral type, and only a Saviour from sin; and this was an unpardonable disappointment of all their hopes. *Third*, Even the ceremonial law of Moses, with all its sacrifices and passovers, and its great body of priesthood, Jesus proposed to abolish, as being all fulfilled and centered *in* HIMSELF; thus making

38 And [b] when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 [c] And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but [d] your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he, that made that which is without, make that which is within also?

41 [e] But rather give alms [6] of such things as ye have; and behold, all things are clean unto you.

42 [f] But woe unto you, Pharisees! for ye tithe mint and rue

b Mark 7. 3.—*c* Matt. 23. 25.—*d* Prov. 26. 25. & 30. 12; Jer. 4. 14; Tit. 1. 15.

e Isa. 58. 7; Dan. 4. 27; chap. 12. 33.—6 Or, *as you are able.*—*f* Matt. 23. 23.

the powerful and ruling class his unanimous enemies. Even the pride of the Jewish state, with its temple and favour with God, he proposed to abolish by bringing the hated Gentiles into the Church of God, and to reduce Israel to the level of the rest of the world. Thus it was that rabbies, priests, and rulers held him as a subverter, who aimed at the destruction of their interests and power.

What were the reasons that the common people heard him gladly? *First*, They had no power or position which they feared he would overthrow, so that they could hear him without previous prejudice or jealousy. *Second*, His miracles, through all their regions, aroused the whole mass of their community; and as they were entirely miracles of *love*, a gratitude and tenderness towards him arose in their hearts. His miracles of mercy prepared the way for his lessons of mercy. And as he descended to the lowly, and spoke in popular parables and beautiful analogies, drawn from nature, he won their hearts. *Third*, He spoke to the hearts of men; to their consciences; to their intuitive feelings; to their wants, and to their sorrows. He showed them their misery; and when he spoke of forgiving their sins, they were taught by his miracles to see that he had such power on earth. *Fourth*, *They* could then believe that a being so powerful, and so good, and so wise, was the son of God, the Messiah who would establish the kingdom of God; of which they had no clear idea, but believed it would be, like him, powerful, good, and glorious. Why should they not hear him gladly and love him freely?

What methods did the ruling class take to ruin Jesus? *First*, They charged him with blasphemy in making claim to be the Son of God; with being thereby an impostor and deceiver. *Second*, They solved the problem of his miracles by attributing them to diabolical agency. *Third*, They endeavoured by questions to draw out not only his opposition to traditional maxims and rites, but his purpose to supersede the ritual of Moses, the Temple, and the Jewish pre-eminence as a favoured nation. *Fourth*, They endeavoured to embroil him with government as a disturber and pretender to royalty, and finally procured his death as an enemy to Cæsar.

38. *Washed*—In the original, baptized. This is the same sort of washing as is mentioned Mark vii, 3.

39. *The Lord said unto him*—In this verse our Lord depicts, by a very impressive image, the contrast between the external ritual purity and the internal moral impurity of the pharisaical classes.

40. *Without...within also*—If the Creator require a clean body, will not he also require a clean soul?

41. *Give alms*—This we hold with Stier, and against Alford, to be ironical. Give alms, forsooth, and that is to make compensation for your extortions a purification of all your guilt! Our Lord casts no slur upon alms-giving, but upon using our alms-giving as a cover for sin.

39–44. On words similar to these we

and all manner of herbs, [g] and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 [h] Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 [i] Woe unto you, scribes and Pharisees, hypocrites! [j] for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! [k] for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [l] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly [m] ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said [n] the wisdom of God, [o] I will send them prophets and apostles, and *some* of them they shall slay and persecute:

g 1 Samuel 15. 22; Proverbs 21. 3; Tit. 2. 11, 12. *h* Matthew 23. 6; Mark 12. 38, 39.—*i* Matthew 23. 27.

j Psa. 5. 9.—*k* Matthew 23. 4.—*l* Matt. 23. 29. *m* Job 15. 6.—*n* Prov. 8; 1 Cor 1. 30.—*o* Matthew 23. 34.

have annotated in Matt. xxiii. That our Lord under similar circumstances should use similar thoughts and expressions, and even quote the same Scripture passage, is perfectly natural. The lawyer who has essentially the same cause to plead, though with different parties, would of course go through the same argument, quote the same authorities, and even make the same impassioned appeal to the same emotions. The popular orator in a political canvass repeats the same speech to rouse the passions of successive audiences. The physician a hundred times finds the same symptoms grouped in the same disease, and applies the same medicines. The author, even a Strauss, publishes thousands of copies of the same book. The singer, when *encored*, goes through the same notes and strains to excite the same feelings. Why then should not he who has once gone through with an impressive and unsurpassable train of thought, employ it a second and a third time, under precisely similar demands? Our Saviour was perpetually meeting the same sort of men, who were suffering the same diseases, and needing the same truths and dealings. The same sort of facts and teachings would therefore occur not only twice but thrice and four times.

45. *One of the lawyers*—There were several present, doubtless to take share in the contest. This lawyer was a professional man, as the inviting Pharisee was a layman. *Reproachest us also*—For the layman furnishes the practice, while we furnish the theory.

47. *Build the sepulchres...killed them*—They build sepulchres to show how *unlike* they are to those who *killed;* whereas, in our Lord's view, it would show that they are the *moral* as well as the *bodily* descendants of the murderers. Dr. Thomson remarks that, even now, were the apostles and Jesus himself alive, those who worship at the tombs would be ready to slay them or him.

49. *The wisdom of God*—The wisdom of God, speaking in 2 Chron. xxiv, 19, of which Jesus here gives an amplification in the same spirit of divine or avenging wisdom.

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 [p] From the blood of Abel unto [q] the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 [r] Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye [7] hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and [s] seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

IN [a] the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of

p Genesis 4. 8.—*q* 2 Chronicles 24. 20, 21.
r Matthew 23. 13.

7 Or, *forbade*.—*s* Psalm 56. 5, 6; Mark 12. 13.
a Matt. 16. 6; Mark 8. 15.

53. *Provoke*—The word here used in the Greek is applied to the practice among teachers of requiring the pupil to speak and answer accurately from memory. Hence, to *put prepared questions and require immediate answers*, in order to draw out expressions of hostility to Moses and the traditions, to the Temple, or to the Jewish nation, or to Cæsar; so as to excite the hierarchy, the people, or the civil authorities against him.

CHAPTER XII.

1. *In the mean time*—The Greek ἐν οἷς signifies, *At which times*. It refers to the period succeeding the contest with and the denunciation of the Pharisees in the last chapter; but the plural number indicates that the connection is not immediate. *An innumerable multitude*—In the original μυριάδων, MYRIADS; that is, *tens of thousands;* so that, if taken *literally*, it must indicate at least twenty thousand.

Commentators do not seem to observe that *this is an assemblage in* PERÆA, *scarce paralleled by anything in Galilee.* And such an assemblage must have been called together only in expectation that a great *discourse*, probably as part of the contest with the hierarchy, *was to be delivered.* In allusion to the numbers said by the Evangelist to be present, we will call it

§ 47—THE SERMON TO THE MYRIADS, 1–59.

Addressed partly to the disciples and partly to the multitudes, its subject is: *The importance, as against the Pharisees, of deciding for Christ; which is urged especially in view of the judgment to come, at his* SECOND ADVENT. It contains passages which had been previously delivered in Galilee, especially in his Sermon on the Mount; and passages resembling portions in the discourse on the Mount of Olives, Matt. xxiv, 5. This discourse may be considered as an *intermediate between those two great discourses;* and is scarce less important than either; being thus one of the *three* most important discourses recorded by the synoptical Evangelists.

I. *The warning against the hypocrisy of the Pharisees: the judgment day will expose it*, 1–3.

Unto his disciples first of all—The discourse alternates (sometimes doubtfully to those who heard it) between the *twelve* and the *multitudes*. But even those parts which were ostensibly addressed to one, had a real application

all, [b] Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [c] For there is nothing covered, that shall not be revealed; neither hid that shall not be known.

3 Therefore, [d] whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 [e] And I say unto you [f] my friends, be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two [1] farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.

8 [g] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me be-

b Matt. 16. 12.—*c* Matt. 10. 26; Mark 4. 22; chap. 8. 17.—*d* Matt. 12. 36; Jude 14, 15. *e* Isa. 51. 7, 8, 12, 13; Jer. 1. 8; Matt. 10. 28.

f John 15. 14, 15.—1 See Matthew 10. 29. *g* Matthew 10. 32; Mark 8. 38; 2 Timothy 2. 12 1 John 2. 23.

to the other, and were doubtless uttered in the hearing of both. *The leaven*—The deceitful and treacherous doctrines, spreading and impregnating the lump, like leaven. *Of the Pharisees*—With whom the contest is now intense, and against whom, in their own persons, he had lately uttered a solemn denunciation at the close of the last chapter. *Hypocrisy*—In holding, from self-interest, to a system which they did not truly believe; in rejecting Christ contrary to their own conscience; in pretending to a ritual purity while indulging in all unrighteousness.

2. *Covered...revealed...hid...known*—For the day shall declare it. Profound as are the concealments of the dissembling hierarchy, the great day of analysis will disclose it.

3. *In closets*—Any close room for stealth, or chamber for privacy. *Proclaimed upon the housetops*—The practice continues to the present day in Palestine, of making proclamations in the country villages from the flat roofs of the houses. "These proclamations are generally made," says Dr. Thomson, "in the evening, after the people have returned from their labors in the field. The public crier ascends the highest roof at hand, and lifts up his voice in a long drawn call upon all faithful subjects to give ear and obey. He then proceeds to announce, in a set form, the will of their master, and demand obedience thereto." So from the summit of final judgment will Christ proclaim the guilt of the hypocrite.

II. *To the myriads. Fear not them, but God who is able to judge and destroy the soul*, 4–12. Matt. x, 28–31.

4. *Unto you my friends—My friends* includes both disciples (that is apostles and followers) and the *myriads*. They were not only to beware of the deceit, but to be fearless of the menaces and hostilities, of the hierarchy.

5–7. They were to fear, not the hierarchy, but God who had the power of hell; whose eye neither the minute sparrow nor the slightest hair escaped.

8, 9. Matt. x, 32, 33. *Confess me*—In spite of Pharisaic wiles or violence. *Before the angels*—Present shame shall bring future glory.

fore men shall be denied before the angels of God.

10 And [h] whosever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 [i] And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the [j] Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, [k] Man, who made me a judge or a divider over you?

h Matthew 12. 31, 32; Mark 3. 28; 1 John 5. 16.
i Matt. 10. 19; Mark 13. 11; chap. 21. 14.
j Exodus 4. 11; Acts 4. 8, & 6. 10, & 7. 55.
k John 18. 36.

10. *Blasphemeth against the Holy Ghost*—As it is sadly to be supposed these malignant apostates had. Matt. xii, 31.

11. *Bring you unto the synagogues*—The same directions as were given to the Apostles, (Matthew x, 19,) are now given for all who may be destined to the same persecutions. The terms *synagogues*, *magistrates*, *powers*, are much more limited than *kings* and *rulers*.

III. *The worldling's ill-timed interruption brings out the parable of the Rich Fool*, 13–21.

13. *One of the company*—From the vast and crowded congregation a voice now comes interrupting the words of Jesus, who pauses to hear and then answer. The interruption slightly deflects the train of Jesus's remarks; but they still pursue the same general current, namely, the little importance of earthly suffering in comparison with our account at the day of judgment. *Master*—The man is not probably a follower of Jesus. He has not much if any religious interest; but he looks upon Jesus as a great Rabbi who has a solemn sense of responsibility and justice. He will, therefore, be a good and impartial arbiter in the contested case. *Divide the inheritance*—It is said to have been the custom for the older brother to divide, and the younger take his choice; but this brother had taken all and refused to divide.

14. *Man*—A word of solemn rebuke. *A judge or a divider*—Jesus uses of himself words which were used in reply to Moses. Exodus ii, 14. The judge is an official magistrate, and an arbitrator is voluntarily chosen. It was customary for contestants to choose a Rabbi for arbitrator. The custom came into use as early as the Captivity, when the Jews preferred to have their own cases tried, not by foreign courts, but by their own Jewish referees. An excellent but over-churchly commentator on this passage, draws a lesson from these words against those who assume, in Church or State, official functions to which they have not been regularly called, that is, in a so styled apostolic succession. But if Jesus had accepted this man's request, it would have been no assumption of *office* at all, but the performance of a voluntary kindness. One would expect such a commentator to know that some of the noblest early bishops of the Christian Church, Ambrose and Augustine, felt obliged to undergo the onerous task of arbitration against their own wills, but in obedience to conscience, and according to the doctrine of Paul. Our Lord refused: *first*, in order to admonish this man of his folly in thinking of lawsuits in the midst of a discourse on the judgment day of God; and *second*, because as Son of God, in a brief mission for mankind, the hours of his brief ministry could not be devoted to secular matters between man and his fellow.

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, [m] Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night [n] [2] thy soul shall be required of thee: [o] then whose shall those

l Josh. 7. 21; Job 31. 24; Prov. 23. 4, 5; Micah 2. 2; Hab. 2. 9; Eph. 5. 3; 1 Tim. 6. 7, 10.——*m* Eccles. 11. 9; 1 Cor. 15. 32; James 5. 5.

n Job 20. 22, & 27. 8; Psalm 52. 7; James 4. 14.——2 Or, *do they require thy soul.*——*o* Psa. 39. 6; Jer. 17. 11.

15. *Coveteousness*—The inordinate desire for accumulation. It is natural to suppose that one or both of the parties in the quarrel for the inheritance was trying to overreach. And the intense absorption of the man in this matter, and his untimely interruption, would be of themselves proof of *covetousness*. *Life*—That is, his *true life*. The rich fool committed the error of forgetting that there was a higher *life* than bodily supplies afford. Give him the gratification of sense and he dreams that all is provided for.

Parable of the Rich Fool, 15–21.

Suggested by the worldly man's interruption. It is in some degree a new turn of the discourse, and yet it lies under the main line of the argument.

16. *The ground*—His money then came apparently from no overreaching, but from the blessing of God on the soil he cultivated. But he forgot whence the blessing came.

17. *What shall I do*—Other men are perplexed to *get* wealth; this man is perplexed to *dispose* of it.

18. *Pull down*—His barns then are not, as they often were among the Jews, caves of the earth or rocks. They are tall buildings; but he must have still more spacious ones. *My fruits*—My products. *My goods*—The heathen philosophers, especially the Stoics, denied that perishable things should be called *goods*. But to this man they were, indeed, *my goods*. They were his *life*, than which he knew no life higher, and which he considered to consist in the abundance of his possessions.

19. *Soul*—Neither he nor his *soul* has a thought of anything but the enjoyments he now enumerates. *Ease, eat, drink, and be merry*—Indolence, gluttony, drunkenness, and licentiousness; in these four things lie this man's conception of *life*.

20. *God said*—The man had had his *say;* there is now a higher Being who puts in a word. *Said*—We are not told *how* God spoke, but certainly in such a way that even the *fool* understood him. Some think all *God said* was only in his decree or sovereign purpose; others that he so said by disease or dream. As the narrative is a parable, we understand that Jesus simply means to put God's *say* in its true and terrible contrast with the fool's speech to his soul. *Thou fool*—In biblical language the true *fool* is the man who wants the *moral sense;* that is, the proper good sense in moral or religious matters. *This night*—Not another day. *Thy soul*, which was to enjoy all this *life*. *Required of thee*—As if it was a loan which is now to be paid back. *Whose shall*

things be which thou hast provided?

21 So *is* he that layeth up treasure for himself, [p] and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [q] Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and [r] God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the [s] grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [s] neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ [t] But rather seek ye the kingdom of God: and all these things shall be added unto you.

32 Fear not, little flock; for [u] it is your Father's good pleasure to give you the kingdom.

p Matt. 6. 20; verse 33; 1 Timothy 6. 18, 19; James 2. 5.—*q* Matthew 6. 25.—*r* Job 38. 41; Psalm 147. 9.

s Isaiah 40. 6; 1 Peter 1. 24.—3 Or, *live not in careful suspense.*—*t* Matthew 6. 33.
u Matthew 11. 25, 26.

those things be—thy heir will take the things in which thy *life* seemed to consist.

21. *Treasure for himself*—Whose accumulations have no aim but the gratification of the selfish desires and appetites. He is rich *for* himself and *to* himself. *Not rich toward God*—He is rich toward man, who possesses those things which man values. He is rich *toward God*, who possesses those things which are in the sight of God of great value. God's *rich man* and man's *rich man* may be paupers to each other.

IV. *To the disciples he thereupon counsels absolute unworldliness*, 22–34. For the correspondent passages in Matthew consult the marginal references.

22. *Unto his disciples*—As he now turns again to his *disciples* it is plain that *them* in verse 15 and *my friends* in verse 4 designate the *myriads*, doubtless including the twelve. These words now addressed to the *twelve* were most of them uttered to the people in the Sermon on the Mount, and doubtless to the people, through the twelve, on the present occasion. But they have on both occasions apparently a stricter application to the twelve than to the world at large. The passages parallel to those upon which we are commenting may be found by the marginal references.

32. *Little flock*—Addressed primarily to the twelve. *Father's good pleasure*—The words *good pleasure* no doubt express a supreme and sovereign purpose;

33 [v]Sell that ye have, and give alms; [x]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 [y]Let your loins be girded about, and [z]*your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 [a]Blessed *are* those servants, whom the lord when he

v Matt. 19. 21; Acts 2. 45, & 4. 34.—*x* Matthew 6. 20; chap. 16. 9; 1 Tim. 6. 19.

y Eph. 6. 14; 1 Pet. 1. 13.—*z* Matt. 25. 1, &c.

a Matthew 24. 46.

but God's purposes are never matters of mere blank power; but are founded in infinite benevolence and wisdom. God is omnipotent love and infinite reason; and his sovereignty is the enthronement of true divine excellence and perfect goodness over the universe. *The kingdom*—The *kingdom* of heaven, mentioned as the object of those who *seek* in the last verse.

33. *Sell that ye have*—For you will be rich as kings by such a surrender. *And give alms*—For this will be the richest investment. *Provide yourself bags*—Purses, out of the proceeds of your sales. *Wax not old*—As the *purses* will which contain your earthly funds. *A treasure in the heavens*—In lieu of *that ye have.* There is a beautiful little allegory contained in this verse.

V. *Gradually extending his address from the twelve to the multitudes, Jesus warns of his Second Coming*, 35–48.

The Saviour's address so imperceptibly expands to *take in all alike*, that Peter is at last induced to ask his Lord which he means, the *twelve* or the *myriads?* How beautifully calculated was this passage to make the hesitater between Jesus and the hierarchy tremble! It is the Son of man, it is himself before whom these *myriads*, and even these scribes and pharisees, are to appear, (and how soon neither they nor he *know;* though with him it is a voluntary unknowing,) and receive their final doom! Before the stupendous importance of that day, sublunary suffering and enjoyment dwindle into nothing. In view of its uncertainty of approach, how entire the attitude of readiness required! And whether that uncertainty be for a year or myriads of years, preparedness is, from man's transitory existence, equally suitable and important. Whatever may be the distance of that day to the whole earth, each man's distance from it is a narrow and uncertain margin of his mortal life. The coming of the Son of man is not *death;* but death is the limit of our distance from it. Compare supplementary note on Matthew xxv.

35. *Let your loins be girded*—The lord of a household of servants has gone late at night to a wedding. What hour he will return is utterly uncertain. If when he returns he finds them prepared, alert, watching, and dutiful, rich will be their reward. But woe be to them if the reverse. *Girded about you*—Ready for action in doing the honours of his return. When a servant was about to engage in active service, he first drew tight around his waist the girdle which bound his loose and flowing dress, that its folds might not impede his work. *Your lights burning*—As the lord returns, he must see from the distance that his house is in order. Your lamps must be, momentarily, ready for use and service.

36. *Knocketh, they may open*—Not be fast asleep, with their lights gone out, or low in the socket.

37. *Blessed are those servants*—At the Roman Saturnalia the masters put on the servile dress and waited on and served their servants. As our Lord bases this parable upon the ancient relation of master and servant, so he uses this custom for an image to express the

cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 [b] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [c] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, [d] Who

b Matt. 24. 43; 1 Thes. 5. 2; 2 Pet. 3. 10; Rev. 3. 3, & 16. 15.—*c* Matt. 24. 44, & 25. 13; Mark 13. 33; chap. 21. 34, 36; 1 Thes. 5. 6; 2 Pet. 3. 12. *d* Matthew 24. 45, & 25. 21; 1 Corinthians 4. 2.

great honour he will confer upon his servants at the judgment day. He will indeed then have put off the "form of a servant;" and all the blessings accruing to his followers from his ever having worn it, he will then confer.

38. *Second watch ... third watch*—Our Lord here doubtless uses the old division by which the night was portioned into three watches. In the *first* would be the wedding; in the *second* or *third* the return.

39. *The goodman of the house*—The *householder*. The image is now changed. Before, it was the servant, knowing not the hour of the coming of his Lord; now it is a householder, knowing not the hour of the coming of the thief. *His house to be broken through*—Be digged through; for the walls of the eastern houses are often of clay, and the house would be attacked by excavation.

40. *Cometh ... hour ... think not*—The language is now literal. The judgment day lies in the unknown future. It may be to-day; it may be myriads of years hence. We may be mistaken in placing it nearer than it is, or making it more distant. Even our interpretations of those prophecies which seem to us at the present time to indicate that the day is distant, may be wrong; for prophecy is designedly obscure, in accordance with the law that the future must be profoundly hid from mortal knowledge. But, on the other hand, near two thousand years have passed since these warnings of our Lord were given, and those were certainly mistaken who have, during every age from the apostles to the present day, fixed the time as to be in their own generation. On this very subject it is that the apostle warns us that one day is with the Lord as a thousand years. (See 2 Pet. iii, 8.) This night of the master's absence is to be measured by the chronology of eternity, by the arithmetic of infinity; for it is the eternal and infinite One that speaks. Yet it is plain from many scriptures that when the Lord does come it will be upon an unsuspecting world.

VI. *Jesus, in answer to Peter, extends the warnings so as to include all.*

41. *Unto us, or even to all*—Our Lord had addressed 22–34 to the apostles. But so solemn is his charge, 35–40, to watch for his second coming, that Peter wishes to know whether these solemn responsibilities belonged to the apostles alone, or to *all Christians*.

42. *Who then is*—Our Lord in effect says that *every man may apply* the warning *to his own case*. In his discourse on the Mount of Olives (Mark xiii, 37) our Lord expressly extended the warning to ALL: *What I say unto you I say unto all*. Perhaps our Lord means here to indicate that the *all* includes more than that whole congrega-

then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 [e] Of a truth I say unto you, that he will make him ruler over all that he hath.

45 [f] But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [4] cut him in sunder, and will appoint him his portion with the unbelievers.

47 And [g] that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 [h] But he that knew not, and did commit things worthy

e Matt. 24. 47.—*f* Matt. 24. 48.—4 Or, *cut him off*; Matt. 24. 51.

g Num. 15. 30; Deut. 25. 2; John 9. 41, & 15. 22; Acts 17. 30; Jas. 4. 17.—*h* Lev. 5. 17; 1 Tim. 1. 13.

tion, and embraces the great congregation of the entire Church and world between the two advents. See our note on xviii, 8, and also supplementary note on Matt. xxv. *Who is that faithful and wise steward?*—Whoever and whenever and wherever he is, *blessed is he!*

45. *Say...delayeth*—Supposing that he ought to come sooner. It is remarkable that every mistake on the subject of time hitherto made arises from requiring it to be *too soon*. *Beat...eat...drink...drunken*—Our Lord here gives a graphic description of the disorder and revel of the slaves of a householder, set loose from all fear or sense of responsibility.

46. *Cut him in sunder*—The highest punishment here symbolized is inflicted on a certain class of sinners, (of whom the scribes and Pharisees, with whom his struggle now is, are the type,) *who, having truth and knowledge in possession or in reach*, not only neglect to avoid sin, but even persecute the righteous. But the question now arises: What becomes of those who *know not*, and *have no revelation in reach?* To that question the Lord now answers, laying down the law of *proportionate retribution*. For a discussion of this subject see our *Work on* THE WILL pp. 343–360.

47. *Knew his Lord's will*—Either actually, from received information, or, virtually, because the revelation was within reach and with due warning. *His Lord's will*—Namely, that the *servant* should keep his girded loins and trimmed lamp in readiness for the coming of his Lord. The sin here is rather *negligence* than the *riot* of verse 46. The terms of punishment are therefore much milder. *Prepared not himself*—For his Lord's return in judgment. *Beaten with many stripes*—In the blended proportion of his *knowledge* and his *amount of sin*.

48. *Knew not*—Who had no access to revelation. The case, as it squares with the parable, would be that of a *servant* whose lord was absent to a night feast, but *who has not been informed of his lord's orders to wait and watch for him. Did commit things worthy of stripes*—The servant now supposed is one who, nevertheless, *commits* any *things worthy of stripes* which he knows, without special revelation, by the light of common sense and conscience, are contrary to his duty as a servant. If what he does is committed through unavoidable mistake, without possibility of learning the right and wrong, he has done nothing worthy of stripes, save in the esteem of a very

of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ [i] I am come to send fire on the earth; and what will I, if it be already kindled?

50 But [j] I have a baptism to be baptized with; and how am I [5] straitened till it be accomplished!

51 [k] Suppose ye that I am come to give peace on earth? I tell you, Nay; [l] but rather division:

52 [m] For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [n] When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And [o] when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

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i Ver. 51.—*j* Matt. 20. 22; Mark 10. 38.—5 Or, *pained*.—*k* Matt. 10. 34; verse 49.

l Mic. 7. 6; John 7. 43, & 9. 16, & 10. 19.—*m* Matt. 10. 35.—*n* Matt. 16. 2.—*o* Job 37. 17.

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unreasonable and tyrannical master. *Shall be beaten*—Unless he repent before God. *With few stripes*—Few in comparison with what the sinner in the broad light of revelation would suffer. He is beaten *because he sinned against light;* he is beaten less because he had *less light*. But he is beaten according to his sin and light, in the same proportion as sinners under the dispensation of revelation. So that there is an equalization of responsibility and penalty in the entire administration of God. *Much given...much required* — This is the just and universal *law* lying at the bottom of the principles just laid down. *Men*—This principle of God's government is the principle on which *men* judicially act. It accords with the universal conscience and common sense. And if *men* universally know the principle, it is right that they should be judged as knowing it. How responsible would be our Lord's present auditors, if they rejected him and his Gospel, and preferred the *leaven* (verse 1) of the scribes and doctors, he leaves them from these principles to determine.

VII. *The crisis of decision between the hierarchy and Christ*, 49–55.

A cold shudder now seems to pass our Lord in view of this crisis. The *fire* is the strife which is to divide the world and terminate only in the trial and delivery by the last *Judge*. (Verse 58.)

49. *I am come*—At this my first advent. *To send fire*—As (Matt. x, 34) he had come to *send a sword*. See our note on that and its following passage. *What will I*—What can I will or purpose but to accept it? *If it be already kindled*—If the fierce wrath of my enemies, which must result in my death, be already burning. If it be so, I must endure the dread agony.

50. *A baptism*—The baptism is the terrible paroxysm of inward agony. There is no such antithesis here as some find between the *fire* of strife (or as some say, of the Holy Spirit) and water of baptism. The *fire* is indeed the strife which the Gospel will eventuate. The *baptism* is the passion of the *garden* and the *cross* which he was about to undergo. (See note on Matt. xx, 22.) *Straitened*—Compressed and

56 *Ye* hypocrites, [p] ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ [q] When thou goest with thine adversary to the magistrate, [r] *as thou art* in the way, give diligence that thou mayest be delivered from him; lest

p 1 Chron. 12. 32; Matt. 11. 25.—*q* Prov. 25. 8; Matt. 5. 25.

grasped as if by a pressure enclosing on every side.

Our Lord now (51–53) shows that his present conflict with these Pharisees and its consummation are but the type of the more extended conflict in which all are to be engaged on one side or the other, and continue so until his *second coming*. Next (54–57) he earnestly invokes them to be attentive to the omens by which they were warned to choose the right in the great moral battle; and last (58, 59) he presses all to a quick decision in view of the final *magistrate*, *judge*, *officer*, and *prison*. See notes on Matt. x, 34–38.

VIII. *Necessity of understanding and recognizing the crisis*, 54–57. See note on Matt. xvi, 1–15.

56. *Ye hypocrites*—(See verse 1.) It cannot be doubted that many of the scribes and Pharisees, whose leaven is *hypocrisy*, were present and allowed to appropriate this epithet.

57. *Yea*—Even without any extraordinary signs or omens. *Even of yourselves*—From the intuitive convictions of your own conscience. *Judge ye not*—As between my Gospel and the leaven of the Pharisees. *What is right*—Accordant with truth and righteousness, and worthy of God. The dealings of God with man all accord with the ultimate standard of *right*.

IX. *Importance of decision in view of the final judgment decision*, 58, 59. See notes on Matt. v, 25, 26.

Let the reader grasp as an entire

he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [6] mite.

CHAPTER XIII.

THERE were present at that season some that told him of the Galileans, whose blood

r See Psalm 32. 6; Isaiah 55. 6.—6 See Mark 12. 42.

unit the Sermon to the Myriads, (embracing this whole chapter,) and he will find *one thought* pervading it: namely, decision for Christ, as against his adversaries and in view of the judgment day.

CHAPTER XIII.

1–9. The assembled *Myriads* break up their congregation at the solemn close of the discourse of the last chapter; but a lesser circle remains round our Lord, with whom a colloquy now ensues. Some persons, who, perhaps, have arrived lately from Jerusalem, narrate a cruel slaughter which has just been committed there by Pilate. This draws from Jesus a *solemn admonition*, which may be considered as *an appendix* or afterpiece to the main discourse to the Myriads just closed.

1. *Were present*—Had come with the intelligence from the metropolis. Jesus is now in eastern Judea. *At that season*—So as to retail the news in the hearing of Jesus at the close of his discourse. *Told him*—The Greek word implies that they announced it to him as *news*. *Galileans*—These importers of news from Jerusalem doubtless know that our Lord is himself a *Galilean*. He is "Jesus, the prophet of Galilee." (Matt. xxi, 11.) If they heard his discourse, they might have recognized the Galilean traits of articulation. His *twelve*, whom he addressed alternately with the people, are all *Galileans;* and their dialect, whenever they might chance to utter anything, (as Peter did,

Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, be-

a Job 22. 5, 16;

cause they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon

John 9. 2; Acts 28. 4.

verse 41,) would *bewray* them. Hence we see a reason why these news-men may have been ready to furnish Jesus a bad piece of information about his fellow *Galileans*. In the second place, there seems very fair reason to believe, with the best commentators, that these slaughtered Galileans were the fanatic partizans of Judas the Galilean or Gaulonite. This man was an ultra Jew, who took ground against paying tribute to any foreign power, as treason against Jehovah. Pilate would be very well disposed to improve the opportunity to aim a deadly blow at such a set of men upon very slight pretexts. These informants, be it farther noted, are on the side of Pilate, holding that the *sinners* in the case are undoubtedly the Galileans. They see, therefore, chance to taunt Jesus, as if implicating him in the fanaticism and treason of the Gaulonite's followers, and warning him of a similar danger. *Pilate had mingled with their sacrifices*—From the tower of Antonia, which we have elsewhere described (see note on Matthew 21: 12 and 26: 5,) as having been so built as to command the temple, for the very purpose of instantly repressing all tumults and seditions, for which its courts rendered it a favourite and advantageous place, Pilate was able to pour a destructive volley upon the occupants of any part. These Galileans were in the court of the temple, near the great altar; and probably the process of slaying their sacrificial victims was going on. The arrowy shower of death came, and the blood of the sacrificers and of their sacrifices *blended in the same stream!* It was an awful omen! On the victim lies the weight of the worshipper's sin; but here his own blood is made to mingle with the sin-atoning blood of the slain beast!

2. *Jesus answering*—The two parts of Jesus's answer at once neutralize their sneer and rebuke the false theology of these informants. These Galileans were not proved by their sad fate to be worse than other Galileans, or than people in *Jerusalem*, verse 4. For special misfortunes are no proof of special guilt; and the same perdition which these sinners may have incurred will be the fate of all who repent not. *Because they suffered these things*—Our Lord does not deny that even temporary suffering is a penalty for wickedness; or that all mankind are sufferers because they are sinners. But he denies that the greater sufferings are proof of the greater guilt. Such are the sins of all that they might suffer these same calamities without injustice being done them.

3. *Ye*—Not *Galileans* only, but ye Judeans and Jerusalemites. And this neutralizes the sneer at Jesus as a *Galilean*. *Likewise perish*—This we hold to be addressed to them primarily as *individuals*, however true it was of the entire nation as such. The *likewise* does not imply that they will die by a shot from Pilate, or a fall of the tower, or by any violent death; but by death under the wrath of God, which is but the gateway to a death eternal. It was forty years later than the utterance of these words that Jerusalem was destroyed; and but very few then at years of accountability could have suffered its terrible woes. But it is a somewhat singular fact that Jewish writers say that the Emperor Trajan, in the final war with the Jews, mingled the blood of the Jews with their sacrifices!

4. *Or those eighteen*—A more striking instance, as being more purely providential. Of course history makes no mention of so ordinary an accident as

whom the tower of Siloam fell, and slew them, think ye that they were [1] sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; [b] A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: [c] cut it down; why cumbereth it the ground?

1 Or, *debtors*; Matt. 18. 24; chapter 11. 4.

b Isa. 5. 2; Matt. 21. 19.—*c* Ex. 32. 10; Matt. 3. 10.

the fall of a tower. *The tower of Siloam*—Siloam is a fountain south-east of Jerusalem, for a full account of which see John ix, 7. This tower seems to have stood near the fountain, or perhaps in the locality which received its name from the fountain. *Dwelt in Jerusalem*—And this brings it home to those informants themselves. Not the poor *Galileans* alone, but the proud inhabitants of the mountain-girt capital even, must *repent* or *perish*.

The Parable of the Fig tree, 6–9.

Our Lord now completes both the discourses, namely, of the *myriads* and its present appendix, with a parable which contains the substance of the whole, and closes with the awful sentence "cut it down." The whole discourse pointed its warnings first at the *individual sinner*, and then at the *collective body*, or the organic or governmental system. And these all unite in one; for the same warnings were applicable to each case. The *nation* is indeed the corporate *person*; the destiny of the individual is involved in the fate of the nation.

6. *A certain man*—The *man* is Jehovah; the *fig-tree* is the Jew, national or personal; the *vine-dresser* is the Redeemer. This is a parable in *words*, as the cursing of the barren fig-tree was the same parable in *action*. See note on Matt. xxi, 18–23. *He came*—This *He* is the same as the owner in the parable of the wicked husbandman, namely, God the Father Almighty. *Sought fruit*—Fruit is a very common and very expressive image of men's moral actions; springing as both do from the natural vigor of the being by which they are produced. But they differ in one important point, that the fruit is a necessary inevitable product, whereas a good or evil deed is free and responsible. *Found none*—In the beautiful passage of Isaiah v, 1, where the same sad truths are illustrated under the image of a vineyard, the planter not merely finds no true fruit, but he finds the opposite, namely, an evil product. There was not only omission of good, but commission of bad.

7. *Behold these three years*—The fig produces within this period after planting. This is applied by some to represent the period of the Lord's ministry. If so the nation was allowed to survive near forty years after the voice of the intercessor had surrendered and ceased on earth. *I come*—This is a verb of *continuity*. During the whole three years again and again *have I been coming*. The visits of God are secret and unrecognized, though they be ever recurring. Our fruitfulness, our barrenness, our production of the wild poison fruit, all take place beneath his watchful but patient eye. *Seeking fruit*—The master seeks, and seeks from season to season. There may be no fruit; there may be leaves; there may be the leafless branch; in either case he departs in sorrowful disappointment. *Cumbereth the ground*—Renders the ground barren, absorbing the virtue of the soil only to abuse it. For the sinner can never sin by omission alone. He will commit positive sin, and produce positive evil and destruction.

8 And he answering said unto him, [d] Lord, let it alone this year also, till I shall dig about it, and dung *it;*

9 And if it bear fruit *well:* and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her,

d Jer. 14. 7, 9; Joel 2. 17; Rom. 10. 1; 2 Pet. 3. 9.

8. *Let it alone*—It is the voice of the intercessor. No worth or worthiness in the sinner preserves him. He lives upon sufferance, and dies when the pleading voice becomes silent. *Dig about it*—Hollow the earth around the root of the tree, and then pour in the manure, keeping the soil loose and mellow to catch the nourishing dews and rains that a cherishing heaven may send. Thus from beneath and from around and from above is the sinner beset with mercies to save his soul from death.

9. *And if...and if not*—Upon these two *ifs* hangs eternity. God may surround and ply him with means; but he leaves it at the last to the man himself to decide, by his own free will, between these two *ifs.* If God has indeed predetermined the matter, if the barrenness of the tree is the secured consequent of his own previous decree, then the events of the entire parable become a farce, and the lesson becomes an enigma. *Cut it down*—The echo of the owner's words in verse 7. *Cut it down,* says divine justice; and in due time, still more fatally, *Cut it down,* responds divine mercy. The nation and the man may, like Jerusalem after the crucifixion, survive a few abandoned years after the sentence has gone forth *Cut it down* But the day of doom without mercy at last arrives, a type and prelude of a more terrible wrath in the world of retribution.

§ 88.—The Woman loosed from the Spirit of Infirmity of Eighteen Years, 10–21.

10. *Teaching in one of the synagogues*—The last great discourse was in the open air. But the synagogue on the Sabbath is still open to our Lord's preaching in south-eastern Palestine; although the ruler of the synagogue would, if he dare, exclude him.

11. *Spirit of infirmity*—Not perhaps a case of complete possession, but of bodily debility produced under Satanic influence. Stier denies that subjection to Satanic influence is any proof of wickedness, and claims that this woman was afflicted by Satan in spite of her piety, like Job of old. She is found in the synagogue on the Sabbath to hear the words of life; not a word is said of the pardon of her sins; when she is healed she breaks forth in devout songs of praise to God, and she is pronounced by the Saviour, with manifest tenderness, a "daughter of Abraham." *Eighteen years*—For that long period Satan had been destroying, but God had been keeping her alive. She had lived and suffered to some purpose; for she had survived to prove, by the very length and obstinacy of her disorder, the true power of Jesus to heal. *Bowed together ... lift up herself*—Her body, if not her soul, bowed to the earth. So does the power of Satan bind the *souls* of sensual men to the earth. They are unable to look up to the God above them. It is the power of the Redeemer that can loosen their bonds if they apply to him, and give them power to raise themselves up and to use their tongues in praise of his strange mercy.

12. *Saw her...called*—While Jesus is teaching, the debilitated cripple is descried by him in the women's part of the synagogue, and she comes forth at his command, apparently so bowed down that she could scarce have seen

he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 [e] And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, [f] There are six days in which men ought

e Mark 16. 18; Acts 9. 17.—*f* Exod. 20. 9.

he face of her benefactor if he stood in he pulpit. *Loosed*—For Satan's grasp ad fastened and tied her down with *her wn* stiffened sinews and muscles. esus lays his hand upon her, through which a heavenly power is poured, and he Satanic spell disappears.

13. *Straight, and glorified God*—So hat she was doubly straight, namely, n body and in soul.

14. *The ruler of the synagogue*—Who s so great as your little great man, who imitates, of course, the prejudices nd follies of his superiors? This official had not dared, for reasons which ay appear, to withhold from Jesus the ulpit or the synagogue for preaching. ut he understands that the doctors nd lawyers maintain that for Jesus to erform miracles on the Sabbath is a esecration of that holy day. He will herefore protest, in the name of the ecalogue, against such work. *Answered*—It is not clear to *what* he ave answer; but it was most probably the woman's praise to God for her lease from Satan. *With indignation*—Which he meant to have considered a bly *indignation*, prompted by his soul, r God and Moses. *Said unto the people*—He has not the courage to face esus. He therefore falls foul of the nocent congregation, because he *dare* rate them, being, as he is, *ruler* of the nagogue, while they are only the synogue itself. *There are six days*—The an quotes, without intending a verbal

to work: in them therefore come and be healed, and [g] not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, [h] doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, [i] being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed

g Matt. 12. 10; Mark 3. 2; chap. 6. 7, & 14. 3. *h* Chap. 14. 5.—*i* Chap. 19. 9.

exactness, a very important item in the fourth commandment; namely, that men *should* work six days, and that that should be the limit of their week's work. *Come and be healed*—The coming to the synagogue was Sabbath duty; but the *being healed* was no *work* which the people or the woman had done. This man, then, when he whips the people, means the blow for Jesus. He commits the contradiction of supposing that the miracle is really and divinely performed, but *wicked* on the Sabbath; as if God was breaking his own Sabbath and must be prevented by the people.

15. *Hypocrite*—He belongs to that class whom Jesus has stamped with that terrible name. This man might well have withered, had he known and felt the awfulness of that epithet, pronounced from such lips. It is applied to this man as his share of the name, as applied by our Lord to the whole class of his teachers and masters. Early in his ministry our Lord gave out that there *was* such a standing class. See Matthew vi, 2, 5, 16. Later he began to tell who and which they generally were, (xv, 7; xvi, 3; xxii, 18.) Later to denounce woes upon them, (xxiii, 14, 15,) and finally to assign them their portion, (xxiv, 51.) This cavilling at healing on the Sabbath day was one of the stereotype tests of the *hypocrite*. See note on Matthew xii, 1–9.

from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all [k] the people rejoiced for all the glorious things that were done by him.

18 ¶ [1] Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three [2] measures of meal, till the whole was leavened.

22 [m] And he went through the

[k] Exod. 15. 11; Psa. 111. 3; Isa. 4. 2; John 12, 17; Acts 3. 9, 11, & 4. 21.

[l] Matt. 13. 31: Mark 4. 30.——2 See Matt. 13. 33

[m] Matt. 9. 35; Mark 6. 6.

17. *His adversaries were ashamed*—For of course this ruler of the synagogue is not without his party to hold to the great doctrine that divine power must not break the Sabbath. But they were at this time *ashamed;* for the falsity of their excuse was shown by the Saviour so clearly as to be perceived, not only by their own consciences, but by the listening multitude. *All the people* who had no self-interests in the way; no pride of belonging to the hierarchical party; nothing to prevent their looking at things as they are. *Rejoiced*—Joined to all these things was the fact of Jesus's deeds of mercy. These poor people know what it is to suffer, and can realize what blessedness it is to be relieved, and how blessed the relieving power. They cannot see easily that miracles of mercy are works of Beelzebub. *Glorious things*—Their eyes can see the *glory* of the *things* done by him. How happy would it have been for them if no later influence from the malign power of the rulers had ever warped these men so as to prevent their uniting in the cry at the fatal hour, *Crucify him, crucify him.*

18–21. Our Lord, in view of the spirit of faith and joy produced in the hearts of the people in consequence of this miracle, and its triumphant justification, instructs them now, by two *parables*, in the mysteries of his kingdom. The scene is still within the synagogue; and the continuance of Jesus in discourse shows the effect of his favour with the people in spite of the subdued hostility of the ruler. The two parables occur in Matthew, chapter xiii, where see our notes.

THE PERÆAN MINISTRY, BETWEEN THE FEAST OF DEDICATION AND THE RETIREMENT TO EPHRAIM. xiii, 22—xvii, 10. See Harmony, p. 101.

Jesus went to the Feast of Dedication, John x, 22–40. After which, according to John x, 40, he went to beyond Jordan, (Peræa,) where John at first baptized, and there abode. Many, as John assures us, who had the original testimony of the Baptist, were convinced of its fulfilment in him, and became believers on him. Of this PERÆAN MINISTRY Luke here gives an account; covering apparently, however, but the two or three closing days. Jesus, then, as we learn from John, departed to raise Lazarus, and then retired to Ephraim.

A *marked fact* in this brief account of the Peræan ministry is the conversion of many Jewish publicans and [Gentile] *sinners*, and the Lord's defences of them against the malignity of their Phariseean assailants. This contest draws out from Jesus a series of most striking discourses and parables. Jericho and the Jordan region probably abounded in Publicans and a Gentile population.

22. *He went through their cities and*

cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 [n] Strive to enter in at the strait gate: for [o] many, I say unto you, will seek to enter in, and shall not be able.

25 [p] When once the master of the house is risen up, and [q] hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [r] Lord, Lord, open unto us; and he shall answer and say unto you, [s] I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

n Matt. 7. 13.—*o* See John 7. 34, & 8. 21, & 13. 33; Rom. 9. 31.—*p* Psa. 32. 6; Isa. 55. 6.

q Matthew 25. 10.—*r* Chapter 6. 46.—*s* Matthew 7. 23, & 25. 12.

villages—This is *Luke's general heading for the Perœan ministry* of Jesus. The *cities and villages* were those of the Transjordanic region, including Bethabara and the localities generally of John's baptisms. See map.

But Luke really gives the teachings of Jesus for the closing two days of the Perœan ministry. See note on verse 31.

§ 89. — ARE THERE FEW SAVED? — HEROD'S MESSAGE TO JESUS, 22–35.

23. *Lord*—The respectful address, and the confidence of the inquirer in our Lord's ability to furnish an authoritative answer, show that he is a believer. The question was much debated by the Jewish doctors, some maintaining that all Israelites are *saved* by birthright, others asserting that the saved will be few; just as but two of the original Israelites arrived in Canaan. We may remark that there can be no reasonable doubt that the word *saved* in such discourses refers, contrary to most Universalist interpretations, to salvation from hell in a future world. Such was its meaning among the debaters of our Lord's day.

24. *Strive*—The common remark that Jesus evades the question, as being a query of idle curiosity, is hardly correct. In Matthew vii, 14, he says of the narrow way, "*Few* there be that find it." And this word *strive*, while it gives the reply in practical form, still asserts that salvation is of difficult attainment, and consequently obtained by the *few*. See notes on Matthew vii, 13, 14. *Will seek*—It is one thing to *strive* and another to *seek*. And it is to be supposed that the failure arises from *seeking* to enter otherwise than by the strait gate; and to *enter the strait* gate is to *strive*.

25–30. The exclusion of sinners from heaven is here compared to the exclusion of night wanderers from a hospitable house.

25. *When once*—Once for all and forever. *The master of the house*—The hospitable entertainer of his friends for the night. *Is risen up*—From his evening divan to close the house for the night. *Hath shut to the door*—Locked for the night's safety and repose. *Ye*—Our Lord gives his reply to the question in the most admonitory form of the second person plural. *Lord, Lord, open*—These are not members of his family. They only claim acquaintance Nor is there any intimation of its being a feast. On the contrary, all they ask is an open door and a refuge. *Know you not whence*—Ye are straggling night-walkers, from I know not what quarter. I cannot recognize you as part of my family or as guests.

26. *We have eaten and drunk*—They had perhaps partaken of his miraculous feedings with the five thousand. *In thy presence*—At the same table, so as to be acquaintances. *Taught in our streets*—We have heard thee preach. Our Lord here slightly changes the *man* from *householder* to *preacher;* that is, from his parabolic to his real self.

27 [t] But he shall say, I tell you, I know you not whence ye are; [u] depart from me, all *ye* workers of iniquity.

28 [v] There shall be weeping and gnashing of teeth, [w] when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 [x] And behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures

t Matt. 7. 23, & 25. 41; verse 25.—*u* Psa. 6. 8; Matt. 25. 41.

v Matt. 8. 12, & 13. 42. & 24. 51.—*w* Matt. 8. 11. *x* Matt. 19. 30, & 20. 16; Mark 10. 31.

27. *Workers of iniquity*—The word workers here signifies hired operatives. He charges them, therefore, with being the paid fabricators and labourers of wickedness. The *householder* has entirely disappeared; and in the following verse the *house* has become a *kingdom*, the kingdom of heaven.

29. *They shall come*—At the final consummation. For few as the Lord finds the number of the saved *now* to be, yet when the earthly history of the race closes, immense will be the number gathered from all points of the compass, constituting, perhaps, the vast majority of mankind. The points of the compass are given in their usual order; but it is something of a coincidence that they follow the course in which the Gospel seems in human history to proceed.

30. *Last. . .first*—The Gentiles, which were last, have become first; the reverse has been the history of the Jews. And so in the following chapters (xiv–xvi) the Pharisees and Publicans are reversed from first to last.

Herod's malignant warning, and the Lord's reply, 31–34.

31. *The same day*—The day on which the question of verse 23 was answered; namely, the first of the two closing days of the Peræan ministry. *Certain of the Pharisees*—Herodian partizans among the Jews, flatterers and tools at the court of Hered Antipas. (See note on Matt. xxii, 16.) They were Pharisees in profession, but Sadducees in life and practice. It is this same sort of men, if not this very set, who appear in Luke xx, 19, 20. They appear here as emissaries sent from Herod to Jesus. *For Herod*—Jesus in Peræa was within the dominions of Herod, and not far from that very fortress of Machærus where John had been beheaded by this same Herod Antipas. For the life and character of Herod Antipas, and for the superstitious dread he entertained of Jesus, consult our notes on Matt. xiv, 1, 2 *Will kill thee*—It is evident that Antipas, equally infidel and superstitious, was actually at the present time *afraid* of Jesus; equally dreading to have him in his dominions, or to touch him with violence, so as to incur the odium of murdering a second holy man. He therefore sends these spies to frighten Jesus out of his dominions.

32. *Go ye and tell*—These men did not claim really to have come from Herod Antipas. They do not pretend to report Herod's own words as from him. But Jesus does, in his reply, recognize the fact which *they* leave unexpressed. He assumes that they came from Herod as with a murderous message, and he sends back his reply to Antipas by them. Our Lord thus unmasks the whole deceit, and holds Antipas responsible for at once his cunning and his cruelty. *That fox*—Who conceals himself, yet threatens my life through you. Those who charge our

o-day and to-morrow, and he third *day* [y] I shall be perected.

33 Nevertheless I must walk

[y] Heb.

ord here with improper disrespect to is human sovereign, ought to see that he term *fox* is a just rebuke for Herod's n of artfulness.

Though our Lord uses this epithet to ebuke the *present* duplicity of Herod ntipas, yet fox-like cunning was one the permanent qualities which he ther possessed or affected. Wetstein ys: "He, like many other princes of his me, shaped his manners after the odel of the Emperor Tiberius, who, nong all traits of character, prided mself upon his own *dissimulation.* nen Herod was an *old* fox, since he id held the government now thirty ears and had played the most diverse aracters. He played the slave to iberius, the master to Galilee, the end to the Emperor's prime favourite janus, and to his own three brothers, rchelaus, Philip, and Herod II.; all hose dispositions were most opposite each other, and to the temper of ntipas himself." *To-day and to-morw*—The method of Wieseler, as we ve remarked, (p. 101,) furnishes here very apt adjustment. Most commentors have been obliged to explain this rase of time to be indefinite. This ises from their inability to indicate any rticular period of *two or three days* hich it can be applied to measure. t turn to John xi, 6, and we find that er he received, at this very locality, e message of Lazarus's death from e sisters of Bethany, *he abode two ys*, and then said, *Let us go into Judea.* t us suppose that the spies of Herod d the messenger of the sisters arrived about the same hour, and the *two ys* of John are just these *two days* of sus. Starting on the third day, Jesus ould reach Bethany on the fourth, d find Lazarus *four days dead.* John 39. And so, too, if a message uching Lazarus and Herod Antipas ived at the same time, we see how it

to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

2. 10.

happens that in a parable delivered a few hours afterwards a *Lazarus* and an infidel *Rich Man* present themselves to view. (See note on chap. xxi, 19–31.) And we may add that, keeping Herod Antipas in view, we may, perhaps, discover a connection in the passage xvi, 13–18, which commentators have been so puzzled to find. *The third day I shall be perfected*—The Greek for *I shall be perfected*, τελειοῦμαι, (being, as Van Oosterzee maintains, a present middle,) signifies, *I complete* or *finish;* namely my Perœan work.

So fearless and calm was the Saviour's reply to the despot. Spite of the bloody threat, he will remain his full appointed time; he will perform those cures and dispossessions of demons that excite the tetrarch's anxiety; he will then leave his work, not half done, but complete and *perfected.*

This period of two or three days covers all our Lord's discourse to xvii, 10. How should we divide the matter into the days? It is not easy to say. We suggest that on the first day Jesus attends the feast, xiv, 1–24; and 25–35 is delivered to the crowd that followed him as he returned from the feast to his abode. On the second day are the assemblage and discourse, xv, 1—xvi, 31; while xvii, 1–10 is uttered *to the disciples* on his way to Bethany.

33. *I must*—It is the divine order, and no tetrarch's threats can disturb it. He repeats the allotted time with firm emphasis, that these Herodian Pharisees may see that he utters a fixed fact. *It cannot be*—Literal, *It is not admissible.* A rebuking irony upon guilty Jerusalem. That a prophet be martyred elsewhere than in Jerusalem breaks a rule of uniformity. It was indeed done in the case of John and some others: but the exceptions are only sufficient to illustrate the striking uniformity to the *rule.*

34 [z] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, [a] your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [b] Blessed *is* he that cometh in the name of the Lord.

[z] Matt. 23. 37.—[a] Lev. 26. 31, 32; Psa. 69. 25; Isa. 1. 7; Dan. 9. 27; Mic. 3. 12.

[b] Psalm 118. 26; Matthew 21. 9; Mark 11. 10; chapter 19. 38; John 12. 13.

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat

34. *O Jerusalem*—Jesus reiterated the same apostrophe, in fuller terms, at a later moment, in Jerusalem itself, as his closing sentence before his retirement to the sacrifice of himself for the sins of the world. See notes on Matthew xxiii, 37–39, and cut on opposite page.

35. *Your house is left*—Our Lord speaks as from a future standpoint; namely, his departure by death at the crucifixion. The word *desolate* is here spurious; but is used in the later utterance of the apostrophe as the sign of utter giving over of the city to its fate. *Not see me*—In the later utterance Jesus adds *ye shall not see me henceforth;* as the standpoint of his abandonment, was then already assumed. That sad abandonment still continues, for the vail is still on Israel's heart. But though Jerusalem be desolate and Israel scattered. His unseen person is still on Zion, and His unseen *feet still stand on Olivet.* His ever preserving care perpetuates the race in its vicissitudes, waiting for the day when devoted Israel shall say, *Blessed is he that cometh in the name of Jesus the Lord.* Through what ages his spirit shall thereafter watch over restored and millennial Israel until He shall appear to gather his elect into his kingdom, we cannot say. For in the dim perspective of prophecy distant events and ages are reduced in size; time is almost dropped from the account, and events far asunder are visually made to touch. See notes on Matthew xxiv, 14–29. See, also, Supplementary Note on Matthew xxv. But when at the consummation of the time he shall appear, every eye shall see him; the guilty shall look upon him whom they have pierced, and mourn; and the true Jerusalem shall say, *Blessed is he that* COMETH.

CHAPTER XIV.

It would seem that whatever rudeness modern sceptics have found in the severe language of our Lord to Pharisees at their own table, these Pharisees were themselves very *apt to repeat the invitation.* It is often the case that men return, again and again, to hear the preaching of ministers who offend them through a wounded conscience. Our Lord is on the present occasion a central object for all eyes and ears, while he himself is calmly at perfect ease. A miracle is performed; a standing controversy is agitated and apparently settled, 2–6; some admonitions on humility of heart and conduct are administered them, 7–11; a method of giving feasts which God will reward is prescribed to his entertainer, 12–14; and a warning against failing to attend the final feast of the Son of man, 15–24, completes this discourse of feasts at a feast.

1. *One of the chief Pharisees*—That is, one who was a leading character among the Pharisees. The Pharisees were not an official class, but a sect; and their chief men were their eminent doctors or wise men. But such were often promoted to office, as this sect was very influential in public affairs, Alexander Jannæus, one of the Jewish kings, opposed the Pharisees with

THE JEWS' WAILING-PLACE AT JERUSALEM.

BEING PART OF THE WESTERN WALL OF THE ENCLOSURE OF THE TEMPLE

read on the sabbath day, that
hey watched him.
2 And behold, there was a
ertain man before him which
ad the dropsy.
3 And Jesus answering spake
nto the lawyers and Pharisees,
aying, [a] Is it lawful to heal on
he sabbath day?
4 And they held their peace.

And he took *him*, and healed
him, and let him go;
5 And answered them, saying,
[b] Which of you shall have an
ass or an ox fallen into a pit,
and will not straightway pull
him out on the sabbath day?
6 And they could not answer
him again to these things.
7 ¶ And he put forth a par-

a Matt. 12. 10.—*b* Exod. 23. 5; Deut. 22. 4; chapter 13. 15.

ll his power during his own life; but
hen he came to his death, he advised
is surviving queen to submit herself
ntirely to their control. Obeying this
dvice, she was able to rule in peace.
his chief Pharisee was very likely one
the Sanhedrim. *On the Sabbath day*
—The Jews made it a point of honour
the Sabbath day to take a much
ore sumptuous meal than upon any
her day. They must feast thrice that
y as a religious merit; for who so
d should be saved from the three pun-
ments: the sorrows of the Messiah,
e pains of hell, and the wars of Gog
d Magog. Jesus was a guest on this
casion, and rendered it a religious
sembly. Those who cannot, like
sus, render a Sabbath social gather-
g a profitable occasion, had better
sent themselves. *They watched him*
—The standing point of debate, *Will*
heal upon the Sabbath day? was evi-
ntly before their minds.

2. *And behold*—As if it were a sud-
n and unexpected object. *A certain*
n—How he came there Luke was
t very likely to be informed; espe-
lly if, as some plausibly think, he was
t there for the occasion by the treach-
ous Pharisees. *Before him*—As Jesus
perhaps on the divan before the com-
ny had taken seats at the table. For
was, probably, that strife for pre-
dence at the table which called forth
lesson from our Lord which follows.
opsy—A disease in which the body
some part of it is filled with water;
st usually the abdomen. It is at-
ded with difficulty of breathing, in-
se thirst, and diminished urine. The body is emaciated, feverish, and feeble, and the spirit despondent. In some cases it is held incurable.

3. *Answering*—Answering, perhaps, their silent evil eye.

4. *Held their peace*—Unable to condemn what their law permitted; unwilling to concede a point on which so much cavil had been founded. Jesus proposes the old question, as if the advantage had fairly turned on his side. *Took...healed...let go*—Displaying his own mastery before their watching eyes with a sort of calm, majestic omnipotence.

5. *Fallen into a pit*—Our Lord used the instance of unloosing the beast in defending his loosing the bonds of a daughter of Abraham. He uses this instance of relieving the beast from the well in this case of the man saved from the watery disease.

6. *Could not answer him*—The miracle was displayed before their eyes; the question was propounded for their discussion; and before both they were silenced. But it is one thing to silence a man and another to convince; and it is another thing still to change his heart and save his soul.

Parable on Humility, 7–11.

The miracle and its discussion is over; but as the guests come to recline upon the couches at table, the dispute, discreditable, but common in those times, arises as to which shall occupy the most honourable place at table. Our Lord makes it the occasion of a lesson.

7. *A parable*—Truly *a parable;* for though at first it seems a series of pre-

able to those which were bidden, when he marked how they [c] chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; [d] and thou begin with shame to take the lowest room.

10 [e] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [f] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou

c Matt. 23. 6; Phil. 2. 3; 3 John 9.—*d* Esther 6. 6, 12; Prov. 3. 35, & 11. 2, & 16. 18.—*e* Proverbs 25. 6, 7.

f Job 22. 29; Psalm 18. 27; Proverbs 29. 23; Matthew 23. 12; chapter 18. 14; James 4. 6; 1 Peter 5. 5.

cepts upon good manners, yet it contains as the concluding verse, 11, a doctrine of wisdom belonging to the divine administration. *Be humble before God, if thou wouldst attain a high place at his right hand. To those which were bidden*—Lesson *first*, verses 7–11, is for the guests; lesson *second*, 12–14, is for the host. Like a good provider, the Lord dispenses the proper share for each.

8. *A wedding*—The Greek term had become applicable to any feast. *Highest room*—See note on Matt. xxiii, 6. Which was the most honourable place was decided, by custom, differently among different nations. Among the Greeks and Romans each couch was a triclinium, or triple seat; of the three the holder of the middle place was the most honourable; and the triclinium of the host at the head of the table was the most honourable among the couches. It would seem that among the Jews the host did not, as among us, assign the place, and quarrels among the guests about the precedence were very common. *A more honourable man*—Whose dignity perhaps induces him to come in late, and by his coming attract the general attention to his importance.

9. *And thou begin* — Yes; *begin*, after having exalted thyself awhile, to lower thy crest. *With shame*—All the more heightened by the fact that all eyes notice the great man's exaltation and thy humiliation at the same glance.

10. *Friend, go up higher*—Jesus here gives a lesson of human propriety, the observance of which improves both the public manners and morals. The writer of the book of Proverbs had given the same lesson in words which our Lord evidently intends substantially to quote, chap. xxv, 6, 7. "Put not forth thyself in the presence of the king; and stand not in the place of great men. For better it is that it be said unto thee, Come up hither," etc.

11. *Whosoever exalteth himself*—Men do indeed often act on the reverse of this maxim. They often take the humble man at his word and increase the insignificance he admits of himself. On the contrary, impudence and assumption often have their rewards from men, by securing a consideration of their claims. And yet history warns the proud man and the proud nation to beware. The Greek philosopher, Chilo, being asked what Jupiter is doing, replied, 'Abasing the lofty and exalting the lowly." And Jesus here warns us that we shall find the same law of Jehovah verified in eternity.

How to give feasts for a divine reward, 12- 14.

12. *To him that bade him* — We could almost suppose that our Lord

makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a [g] recompense be made thee.

13 But when thou makest a feast, call [h] the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the [i] resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [k] Blessed *is* he that shall eat bread in the kingdom of God.

16 [l] Then said he unto him, A certain man made a great supper, and bade many:

17 And [m] sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one

g Zech. 7. 5, 7; Matt. 5. 46.—*h* Neh. 8. 10, 12. *i* Dan. 12. 2, 3, John 5. 29; Acts 24. 15.

k Revelation 19. 9.—*l* Matt. 22. 2.—*m* Proverbs 9. 2. 5.

meant to compliment the man who had furnished the feast for *him*. *A recompense*—And then thou wilt be cheated of thy recompense from God. Our Lord here is giving no lesson against the interchange of hospitalities among friends. He does not deny that they have their healthful social influence among men. The repayments of the social debts of life, performed in the right spirit, have the blessing of God upon them. He would be evidently condemning himself in attending them, if he were rebuking the inviters. But the bent of his lesson is this: As the feast of interchange has its return from thy fellow, so the feast of benevolence has its return from God.

14. *Be blessed; for they cannot recompense*—So that in fact the helpless poor are better recompensers than thy rich friends, since they have God to repay their entertainment for them. *At the resurrection of the just*—So that the act of benevolence is an act of faith. It is the evidence of high and noble trust in God in a soul that looks beyond the sordid present. Many Jews disbelieved that the wicked also will rise at the resurrection of the just; and others denied that they would rise at all. Our Lord does not, by using the phrase, endorse either view. He simply maintains that there will be a *resurrection of the just*, and that then will be the time of the full fruition of their reward. The Jew who spoke in the last verse in fact believed that he would be raised at the coming of the Messiah. Jesus used his phraseology, but in a truer sense.

The Parable of the Marriage Feast, 15–24.

15. *One of them*—Hearing that at *the resurrection of the just* the feast of the bountiful host will be repaid, one of the guests present, expecting that he would enjoy that higher feast also, utters an ejaculation upon the blessedness of such a lot. *Eat bread*—The figure under which the Jew expressed the bliss of the Messiah's glorious kingdom. *Kingdom of God*—By this the Jew meant *a resurrection kingdom*, when Messiah should come. Our Lord shows the ejaculator, that *the feast of the true Messiah* is the very feast which he and his fellow-guests are rejecting.

16. *Unto him*—Our Lord's first parable was to the guests; his second to the host; his third to this ejaculator.

17. *Sent his servant at supper time*—According to the custom of the East, that after the first invitation a messenger is additionally sent to give notice of the supper time.

18. *They all*—They seem to have been the gentry of the city, which we suppose to be Jerusalem. This *they* would seem to include the Pharisees, the present hearers of our Lord, and even the self-congratulating individual

[n] *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, [o] Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, [p] That none of those men which were bidden shall taste of my supper.

[n] Isaiah 28. 12; Matthew 12. 5, 6; Acts 18. 6. Acts 8. 4. 7; Revelation 22. 17.

[o] Proverbs 1. 20, 25, & 8. 2, 4; Jeremiah 5. 1; [p] Matt. 21. 43, & 22. 8; Acts 13. 46.

to whom the parable was addressed. *With one consent*—Scarce a single individual of the hierarchy accepted the invitation of the Gospel. There have been a number of explanations of these three excuses. Some explain the piece of ground as referring to property possessed, the oxen as property getting, and the wife as sensual enjoyments. We might suggest that the land is dead materiality; that the oxen rise to animal life, and the wife to human and social life. It seems doubtful, however, whether our Lord meant any symbolical classification. The *three* simply mean that the attractions of this world overcome the attractions of that *eating bread in the kingdom of God* which this man was lauding. *Have me excused.*—There is a climax in the form of the excuse. The first feels himself under the necessity, *needs*, to refuse; the second will not affirm necessity, and would *go*, but *begs* to be excused. The third neither pleads *necessity* nor *asks* to be excused, but stays away of his *will*.

21. *The master*—Who is Christ himself. *Being angry*—His judicial wrath and condemnation at the rejecters of his Gospel, the very men who were listening to his parable. *Streets and lanes of the city*—Of Jerusalem, the representative of the theocracy. *The maimed*—Who have lost a limb. *The halt*—Who cannot walk from some disorder. These represent the publicans and the sinners, who go into heaven before the proud Pharisee.

22. *Yet there is room*—The *room* is indeed as vast as the merits of his atonement; capacious as heaven itself.

23. *Go out*—Overpass the boundaries of the theocracy. *Highways and hedges*—In the mild climate of the East these refuges are plentifully stocked with their squalid inhabitants. To the Jew this would suggest the Gentile races. And thus, in the kingdom of the Messiah on earth, we have the prelude to what is described as taking place in the kingdom of the Messiah to come, (xiii, 28–30.) So that Jesus, pausing in the parable, speaks in his own literal person, addressing the company present. This makes Jesus, stepping out of parable into literal, disclose himself as the parabolic inviter, and they as the rejecters, with a most thrilling impressiveness. In a similar manner Jesus oversteps the parabolic nature in Matthew xxv, 40, as we have intimated in our note on the 35th verse of that chapter. See also note on chapter xii, 46.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [q] If any *man* come to me, [r] and hate not his father, and mother, and wife, and children, and brethren, and sisters, [s] yea, and his own life also, he cannot be my disciple.

27 And [t] whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For [u] which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, [v] This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that

q Deut. 13. 6, & 33. 9; Matt. 10. 37.—*r* Romans 9. 13.—*s* Rev. 12. 11.—*t* Matt. 16. 24; Mark 8. 34; chapter 9. 23; 2 Tim. 3. 12.

u Proverbs 24. 27. — *v* Matthew 7. 27, & 27. 3, 8; Acts 1. 18. 19; 1 Corinthians 3. 11, 14; Hebrews 6. 4.

§ 91.—JESUS STATES THE DIFFICULTIES OF PROFESSING CHRIST.

25. *There went great multitudes*—These multitudes followed him as friends and partizans perhaps as he walked from the feast to his place of abode. See note on Luke xiii, 32. The miracles, the preaching, the power of Jesus's character, attracted floating multitudes, whose feelings were deeply stirred, but whose souls were not renovated by the truth. They trailed after his footsteps rather than followed his precepts; being *followers* not in a spiritual but in a mere bodily sense. So it is that, in periods of religious excitement, light minds are often flung upon the Church, which she hardly knows what to do with. *Turned, and said*—Jesus presents to them that true disperser of such chaff—*the cross.*

26. *If any man come to me*—With a true and earnest coming; not an excited chasing of my footsteps. *Hate not*—With a moral and holy repulsion. *Father*—The relatives, the ties, the interests that stand in the way of his entire surrender to me. *His own life*—When to love it would make him an apostate and cheat him of the martyr's crown.

27. *Bear his cross*—See note on Matthew x, 38.

28. *Build a tower*—As becoming my disciple is building the structure of your salvation. *Sitteth not down first*—Added to describe graphically the reckoning of the tower builder. *Have sufficient*—Just so you, pursuers of my footsteps, imagining you will be my disciples, should weigh, before you go farther, whether you have *the moral capital.* See whether you are so renouncing every obstacle, abhorring every counter tie, and making that complete surrender which the enterprise demands.

29. *Begin to mock him*—Just as the world always does when a Christian, especially a young convert, gives out. There are three possible ways in the case. One is to make a hasty profession without the capital. The second is to decline to attempt to become a disciple. The third is to obtain, what always may be obtained, the strength from God to prosecute and persevere. The third the Lord has specified in verse 26. The two other alternatives he is describing now.

31. *What king*—In this little parable the soul of the would-be disciple is the king; the adversary to his salvation, whether the *devil* or all opposing *evil*, is the *another king. Whether he be able*—Just as the sinner must examine himself and be sure that he is ready to give up all for Christ. *With ten thousand to meet him*—Let the sinner

cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [w]Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

w Matt. 5. 13; Mark 9. 50.

CHAPTER XV.

THEN [a]drew near unto him all the publicans and sinners for to hear him.

a Matthew 9. 10.

examine and see whether with the moral force within him he has ability (obtainable from above) to fight the battle of salvation. Let him be sure that he has the right and sufficient strength; otherwise he may find it necessary to *capitulate to the devil.*

32. *Great way off*—The sinner had better make no start at all in the service of Christ than to make a false start. He may as well give up to the devil first as last. For a false start is in itself *no start at all;* it being only a fit of self-deception, terminating in a self-disgrace, and, what is worse, a disgrace to the cause of religion.

33. *Of you*—Who are in great danger of supposing that to be my pursuer is to be my follower. *Forsaketh not all*—Here is the true third way. Neither make a false start nor a hopeless stand still, but give up at once all for Christ, and act by the gracious ability that he will confer.

34. *Salt is good*—Excellent is salt! is, literally translated, the Lord's exclamation. The true living, sparkling, stimulating, conservating article is the very emblem of faith, perseverance, and life. He who has the principle it symbolizes will not merely chase at my heels, but truly tread in my footsteps. *Have lost its savour*—If we have taken up with *salt* which has no *saltness*, then truly it is no salt at all. *Wherewith. . . seasoned*—That is, wherewith shall the salt be re-endowed with its saline power? There is no giving any Christian value to that religion which has no self-surrender to Christ in it.

35. *Fit neither for the land*—That is, to be used as soil; neither as manure. *He that hath ears to hear*—The commentator will fail to understand this whole discourse, 25–35, unless he keeps in his eye the audience to which it was so kindly directed; namely, a retinue of loose but admiring attendants, who applauded at every step, but who were liable, under opposing influences, to cry *crucify him* to-morrow. This expostulation aims to call them to consider their depth of feeling and the true method of being an earnest disciple of Jesus. He illustrates his meaning by the most practical examples, popular but expressive, and founded in the truest common sense as well as the deepest wisdom. The whole is impressively closed with earnest admonitions to every man who had *ears to hear* his touching words, to accept them in their true force. Some of them may truly have heard with the ear of the soul. It was from this pitiable yet interesting class that many of his followers who formed the body of his apostolic Church after his ascension, were gathered. For true religion easier finds its way to the vacant destitute soul, which has merely the primitive common sense which God has given, than into the most cultivated mind occupied already with its systems and with its prejudices.

CHAPTER XV.

The TRIAD OF PARABLES *in behalf of the Perœan Publicans and Sinners.*

1. *Then drew near*—We suppose these transactions to have taken place

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, [b] and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 [c] What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he

b Acts 11. 3; Gal. 2. 12.

c Matthew 18. 12.

in the Peræan ministry of our Lord, of which *Bethabara* was probably the rallying point. This, being near Jericho and the fords of the *Jordan*, with their custom-houses, many publicans and sinners would be in the neighborhood, to whom the preaching of our Lord presented powerful attractions. This section too was more plentifully stocked with aliens and Gentiles, who, mingling with the irreligious Jews, constituted in all probability the *sinners* here named in connection with the *publicans*. We therefore do not quite coincide with Stier and Alford, who understand Luke as merely affirming a general fact that publicans and sinners were in the habit in different places of attending the Lord's ministry. On the contrary, we rather hold that the discourses of this entire chapter and the next took place on a very special day, namely, the closing day of his ministry in Peræa. See note on Luke xiii, 32. It forms, indeed, a key to the entire passage, xv, 1—xvii, 10, to note that *among the Gentile and publican population in this region there was a general turning toward Christ*, and that he is earnestly *sustaining them against the cavils and sneers of the Pharisees*. So also chapters xiv and xviii, 9–14.

2. *Pharisees and scribes*—This would seem to imply that our Lord was in some populous town, where numbers of these classes were to be found. And the reply of Jesus, of which Luke doubtless gives us but an abbreviated sketch, is still so full, as well as so regular and symmetrical, as to induce us to suppose that it was a public and even a synagogue discourse. It cannot be a mere collection by Luke of parables brought together by classification, but must be accepted as a threefold unit. *This man receiveth sinners*—Accepts them as followers and even apostles, as Matthew.

First Parable. *The Lost Sheep—The stupid sinner*, 3–7.

4. *What man of you*—Our Lord puts the case home to them as the official shepherds of the people, grounding his appeal on their own conscience. *Having a hundred sheep*—The hundred and one was a favourite comparison among the Jewish teachers. *Sheep*—The emblem of the flock of Israel; and, hence, here more principally the Jewish sinner, who more or less knew the law or ought to know it. It hence takes in the case of the publican whom he is defending. *In the wilderness.*—*In the pastures* of the rural sections. The term does not imply that the ninety and nine are abandoned, or left out of the shepherd's care. *Until he find it*—There is no giving over the search until the lost is found; for even here, in the outskirts of Israel, I am seeking and finding them.

5. *He layeth it on his shoulders*—The shepherd of the East at the present day is often seen bearing upon his shoulder the forlorn sheep that is too weak to be driven. It furnishes a beautiful image of the tenderness of the Redeemer to the soul of the penitent, which he is saving from its lost condition.

6. *Cometh home*—The home of Christ on earth, to which he brings the repentant sinner as a sheep of the fold, is his Church. There are the ninety and nine, and there is the place where the shepherd exerts his guardian care.

calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep [d]which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, [e]more than over ninety and nine just persons, which need no repentance.

d 1 Peter 2. 10, 25.

e Chapter 5. 32.

Thither would he gather the publican and sinner whom he now *receiveth and eateth with*. *Friends and neighbours*—His *fellow* but *under* shepherds, the *pastors* of his flocks in the great field of the world.

7. *Joy shall be in heaven*—A sweet and literal assurance that the inhabitants of heaven take a deep interest in the souls of our race, candidates as we are for a fellowship with them on high. Heaven is not in sight of earth, but earth is in sight of heaven. The Church above forever watches the Church below. When the children of God rejoice over a new convert saved by repentance and forgiveness from death, there is no vain joy. It is the only joy on earth with which we have proof that angels sympathize. Hence angels watched with interest while these Pharisees condemned our Saviour's sympathy with these publicans and sinners. *One sinner*—How much the joy of heaven then when whole scores and hundreds are converted. Truly he that winneth souls is wise. *Repenteth*—The repentance here spoken of, it is important to note, is the repentance of a sinner, taking the first step in that course by which from a child of hell he becomes an heir of heaven. It is the repentance of a *publican* and of a (Gentile) *sinner* classified with him. It implies previous unregeneracy, impenitence, and a course of persistent sin; from which having turned, the man is justified, regenerate, and enrolled in the Lamb's book of life. This has nothing to do with the repentance of a justified Christian, which is a constant abhorence of sin, and sorrow for his shortcomings, which produce indeed condemnation, but not entire loss of justification. *Just persons*—Under the Jewish dispensation, those who were justified, like Zachariah and Elizabeth, as walking in all the ordinances of the law blameless. Many of these had never by apostacy lost the first grace sealed upon them at circumcision, and hence were never heirs of hell. And so, under the new dispensation, if the child before arriving at years of accountability is accepted of God, there is no reason why he should lose that grace and become a child of the devil. God has never made it necessary that any one should be at any time of life an heir of death. *Need no repentance*—Who have never been unregenerate sinners. For the word *repentance* signifies here the same thing as in the former part of the verse. That the *just persons*, here, are the unfallen inhabitants of other worlds, would be a beautiful interpretation, but a far-fetched one. That Jesus did go forth to redeem our race alone is very probable; but is hardly asserted in this text. God may have a vast flock, and our race may be the only wandering sheep. But what our Lord is here doing is, to show that he is performing the work over which angels rejoice with a joy in which these scribes and Pharisees should join rather than murmur. They should, with angels, rejoice when he goes after the wandering Jewish *publican* and Gentile *sinner* in order to bring them home through repentance to the fold of the Church. To this the fallen and unfallen worlds may be analogous; but they do not come within the actual purpose of the parable.

It is by no means meant that the soul of the sinner converted from his abandonment is any more precious in the sight of God than is that of the faithful walker in the paths of righteousness, who has never fallen from the justification of his childhood. God more truly loves a life of faithful obedience than of late repentance. The man

8 ¶ Either what woman having ten [1] pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

1 Gr. *drachma*, equal to the denarius. See Matt. 18. 28.

who spends half his life in sin, is little likely to receive that rich reward in glory which he might have attained had all his days been days of service. His powers, indeed, of efficient service, during the remainder of his years, are likely to be much diminished; and he will have through life just reason to lament the loss of his best days in sin; a loss which eternity cannot repair. What our Lord does mean here is, that such is the danger which the repentant sinner has escaped, such is the immediate interest of his rescue, and such the new rapture of having gained a companion in glory, that a sudden burst of joy arises in heaven.

It is sometimes said that if the angels believed that a repentant sinner might apostatise and be lost, we can hardly suppose their joy would be great. We might as well say, that if the angels knew who were the eternally elected, we can hardly suppose they would be much interested in their conversion; as it would make their salvation no more certain. We do not find that Christians who believe in the possibility of apostacy, as a general thing, take less interest in the conversion of souls than those who deny it.

PARABLE SECOND. *The Lost Piece of Money*—The self-forgotten sinner, the heathen, 8–11.

Jesus was the seeker not only of the Israelite publican, the sheep of the flock, who was stupid and wandering though conscious, but he sought the *sinner*, the *heathen*, perhaps, who was self-forgotten and unconscious. Both these classes he, no doubt, found here by the shores of the Jordan. The former belonged to his domestic, the latter to his foreign, mission. To this last class Luke himself may have belonged; hence he alone, of the Evangelists, gives this parable.

8. *What woman—The woman* here is the Lamb's wife, the Church. But if we adopt the interesting view that, while the *shepherd* is the Son of God, the *woman* the Holy Spirit, and the *father* in the last parable is God the Father Almighty, then we may view this *woman* as the Church, in which the Holy Spirit dwells, and through which it works. Then as the Son was incarnated in the Christ, and the Father embodied in creation, so the Holy Spirit is here impersonated in the living Church of God. *Ten pieces of silver*—Commentators have recognized the increasing value of the *sheep*, the *coin*, and the *son*, by the diminished number from which they are lost. The *sheep* is but the hundredth part of the flock; the *coin* is but the tenth part; the *son* is one of *two*. *Pieces of silver*—In the original a *drachma*. This was a true heathen coin, circulating among the chosen people of God. It was no sacred *shekel*. It was a Greek piece, from a Roman mint, stamped with some pagan superscription; as the owl, the tortoise, or the head of the Grecian goddess Minerva. Fit emblem of the heathen *sinners* who were circulating and mixing among the house of Israel. *The house*—If the woman is the Church, then the *house* is not the Church, but the world. The dead, senseless sinner is not in the Church. *Light... swept... searched*—In her missionary work the Church, inspired by the Holy Spirit, must hold forth the *light* of divine truth, must sweep through every part of the world, and *seek* until she finds the *sinner*. She must display her *light*; for valuable as is this coin it is hid in darkness. She must *sweep* the world; for he is buried in the dust of this earth. She must *search* till she find; for the precious metal knows not its own value. It is unconscious of its own nature and state. All this, as literal description, was specially suitable in the ancient *house*; as it was without the wonderful modern

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, [f] there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me [g] the portion of goods that falleth to *me*. And he

f Ezekiel 18. 23, 32; Matthew 18. 10, 11; Acts 5. 19; Heb. 1. 14.—*g* Deut. 21. 16, 17.

convenience of the glass window, of which the use is now so common, that we never think of it among the great inventions.

9. *Her friends and her neighbours*—Here *the* Church is perhaps *a* Church; we have a picture of the union of the various sections into which the universal Church must of necessity be divided; and it is a common rejoicing over the conversion of sinners and the triumphs of the cross. *Rejoice with me*—Just as these Scribes and Pharisees ought to have rejoiced with Jesus when stupid Jewish wanderers, or senseless Gentile outcasts, listened to his gospel and renounced their sins. This joy of the Church over the converted sinner is pictured forth by Jesus to show these doctors of the Jewish Church that if they are of the true Church they will rejoice too. *Which I have lost*—For the Church has *lost* every soul that *is lost*. Every soul is redeemed by Christ. Every soul is met as it enters probation with the saving power of the atonement, and is truly an heir of heaven. Every soul enters life a proper member of the Church; of which membership baptism is the true recognition. And if the soul be left unconscious, as a piece of metal, of its own worth, and become hard in sin, and buried in darkness and dust, with the image, not of the blessed Redeemer, but of the gods of heathenism, which are but forms of the devil, it is the Church who *lost* them, and the Church who may rejoice when *she has found* that which *she had lost*.

PARABLE THIRD. *The Prodigal Son*—The knowing and wandering sinner.

11. *And he said*—This phrase may imply, by distinctly marking off the ensuing parable, that it was spoken at a different time from the two previous We prefer to consider all *three* as occurring in parts of one discourse, though perhaps separated by intervening remarks which are not recorded. It is, we think, very probable that few or none of our Lord's discourses are reported without some abridgement.

This has been called by some the *pearl among parables;* by others a *gospel in the Gospel*. And it is one of those passages, preserved by Luke alone, which seem to remind us that Luke was not a Jew but a Gentile. *A certain man*—God the Father, as the *woman* impersonates the Holy Spirit, and the *shepherd* the blessed Son. *Two sons*—Let the reader not forget what we have said, that these are Christ's defences of his receiving publicans and sinners; or rather his rebuke of the Jewish hierarchy for not receiving them, while they *murmured* at *his* doing so. The *two sons* are, *first*, the scribe and his class; and, *second*, the publican or (Gentile) sinner, and his class. These may be so extended as to make the former the Jews and the latter the Gentiles. But this would, indeed, be an extended and not the simple primary meaning.

12. *The younger*—According to a narrower view of genealogy the Jew is the older, and the Gentile the *younger*. But extending our view further back, we shall find that Abraham was the first Jew and that Adam was Gentile. Thence tracing the genealogy of Jesus back, according to Luke, he was the *son of man*, (and the word Adam in the Hebrew signifies *man*,) and not merely the son of Abraham. *Younger of them*—As being least experienced

divided unto them [h] *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And [i] he would fain have filled his belly with the husks that the swine did eat: and [k] no man gave unto him.

h Mark 12. 44.

i Isa. 44. 20; Lam. 4. 5.—*k* Psa. 142. 4.

and wise. *His living*—Rather, the substance, the property. It is said by some that both sons had by Jewish law the right to make this demand; and a law of this nature is quoted as existing among the Hindoos. It is difficult to suppose that such a law would exist anywhere. But it is plain, at any rate, that in this case, though the parent divided the estate to them, yet he *gave* the half but to the younger; for the elder complains that he had not been allowed to own a kid; while the father pacifies him by the assurance that the still existing *mine* is in promise, at least, a *thine*.

13. *Not many days after*—This son has set up for himself, just as *man* desires to be independent of *God*. And being so, his next purpose is a due distance, where the will of God shall never seem to reach him, and if possible beyond the reach of his eye. *Gathered all together*—His means were now all in a movable form, not in real estate; and he was fully prepared for a profligate squander. *Riotous living*—The word here rendered *riotous* is used both in Latin and Greek, and expresses the utmost abandonment of character, and is in fact the original of the English word "sot."

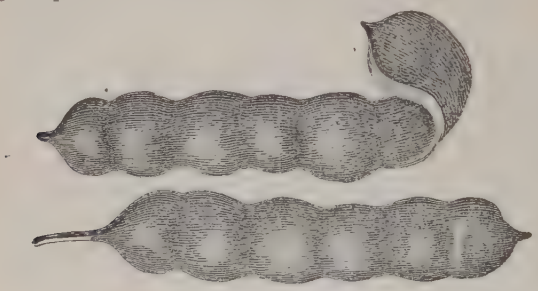
14. *Spent all*—In the original *squandered all*, just as he had previously (verse 13) *gathered all*. *A mighty famine*—The apostacy of man from God, of which this course of the son is an emblem, is the source of the evils which afflict human life, and the purpose of these evils is to bring the wanderer home first to *himself* and then to his *father* God. *Want*—Happy for him that he was in *want* of what his father's house could alone supply.

15. *Joined himself*—As yet he prefers the hireling's lot in the abodes of sin to his filial place in the abodes of home. In his decision thousands persevere, and their souls are starved to eternal death. *A citizen*—As he himself is an alien and a foreigner. Is not this citizen the devil or one of his angels? Is any *man* a *citizen* of the realm of sin? *To feed swine*—To the Jew this is the very essence of moral abomination. "Cursed is he who feeds swine" was a Jewish malediction. And not to the Jew alone of the nations of antiquity. Egyptian, Greek, and Roman alike bestowed a special abhorrence upon the swineherd. As nearest of kin to the unclean devil, the swine was the fittest of all lower animals for the devils to enter, as the devils themselves requested.

16. *Filled his belly*—For it is only his *animal* nature that man in his lost depravity is able to think of feeding or sustaining. *Husks* — Rather *pods*. These were not, as the American reader is apt to imagine, the husks of *maize*, that is, of *Indian corn*. They are the fruit of the *carob tree*, and are from their shape called in the Greek *little horns*. From the popular notion that they were the food of John the Baptist, they are called *St. John's bread*. Dr. Thomson describes them as "fleshy pods somewhat like those of the honey locust tree, from six to ten inches long and one broad, lined inside with a gelatinous substance, not wholly un-

pleasant to the taste when thoroughly ripe. I have seen large orchards of this Kharub in Cyprus, where it is still the food which the *swine do eat.* In Syria, where we have no swine, or next to none, the *pods* are ground up and a species of molasses is made, which is much used in making certain kinds of sweetmeats. In Cyprus, Asia Minor, and the Grecian islands, you will see full grown trees bending under half a ton of green pods."

The carob fruit is more properly a human food than husks. During famines, such as the prodigal suffered, in countries where the tree grows, it is a sort of support for the people. Unripe, it is slightly astringent to the taste: ripened on the tree, it has a disagreeable odor; but dried on hurdles, it becomes an eatable but not very agreeable article. It is generally abandoned by men to swine and cattle



CERATONIA SILIQUA, OR KHARUB PODS.

"The husks which the swine did eat." Luke xvi, 16.

No man gave—The question is asked by commentators, why did he not take and eat a share of the pods; inasmuch as he was feeding the swine with them? Some have answered, that he only drove the swine into the fields to feed on grass and herbage, while they were fed on pods at home under the master's eye. But even then it may be replied that, being on hire, he would be fed at least as well as the swine he tended. To obviate all these difficulties other commentators have supplied *anything* after *gave*, and this would make the last clause signify that no man bestowed upon him any relief. But, *first*, it seems most natural to supply *husks* as the proper grammatical object of *gave;* and *second*, this interpretation still imputes to our Lord the very forced supposition, that the man should not be fed as well as the swine he was hired to herd.

We suggest that the vain desire for the unobtainable pods (including all of verse 16) was a later stage of his history, and after he had been turned out from his swineherdship. It was bad enough to be a swineherd; but while he was a swineherd he could, at any rate, feed with the swine on carobs. It was worse to lose his place, and hunger for the pods he once dispensed to, and shared with, the lowest of animals. Even to feed swine is better than to be vainly ravenous for swine's fare.

And such are the steps by which vice descends into the depths of degradation and misery. In his father's house, the prodigal's heart, soul, and spirit were fed with their high nourishment; with his *harlots* he descended to the sensual gratification of palate and lust; with the *citizen* he sunk to sustaining his animal nature with bestial *husks;* with *himself*, finally, he arrived at complete starvation. Happily, when the bottom was reached the ascent commenced. Such is not always the case; for beneath *this* lowest deep there is a lower deep, which has no bottom and admits no ascent.

17 And [l] when he came to himself, he said, How many hired servants of my father's have bread enough and to spare and I perish with hunger!

18 I [m] will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose and came

l Jeremiah 31. 18, 19; Ezekiel 18. 28; Acts 2. 37.

m 2 Kin. 7. 3, 4; 2 Chr. 33. 12, 13; Psa. 32. 5; Jer. 31. 6.

17. *Came to himself*—For all this time he has been in an insanity or a dream. Would it were so; for then he would have been unfortunate or irresponsible. Had he but waked in the morning from a troubled dream, he would have smiled over his own imaginary miseries, and have gone down in a sweet morning innocence to meet his father's kiss, from lips that spoke of love but not of forgiveness. *He said*—The *he* who says this is the God-given *reason*, the secret conscience; long silent or unheard, now awakened by suffering, and speaking. *Hired servants*—He thinks of *hired servants* because that has been so long his own condition. His father had, it seems, no slaves. The Greek word here is μισθιος. See note on vii, 2. Commentators make a very needless difficulty of the explanations of this word *hired servants* in the true economy of grace. If it be true that all our salvation is of grace, it is equally true that the saved are *rewarded according to their works*. God *pays* man for his services. And this none the less from the fact that he provides for man all his power, and confers upon his works all their rewardable value. See note on xix, 16. We may note, *first*, That the *hired servants* in the father's house, are the Church; *second*, they labor for *him*, and by him are rewarded with the true bread; *third*, they have no right, as from birth, in the house, and are only adopted members of the family. All these traits are plainly to be found in converted Gentiles; and thus here we have again the defence of our Lord for *receiving sinners*, that is, Gentiles, whose coming to him on the banks of the Jordan at these times had excited the murmurings of the scribes and Pharisees. (Verses 1 and 2.) Not only St. James but St. Paul in the right passage will say that *men are justified by works*. The son was a laborer as well as the hireling.

18. *I have sinned*—Very different from his bold address, (verse 12,) *Give me the portion*. Confession is good for the soul. *Against heaven*—Against the divine authority of God as Creator, and against the law of right and nature. *And before thee*—It was from the former, *heaven*, that the famine came upon the land. It was from the latter, *thee*, that the son wandered, and to whom he was now returning.

19. *As one of thy hired servants*—This son embodies in himself all classes of wanderers and aliens from God, both Jew and Gentile. As Jew he has a natural born sonship. But as Gentile, though he has also a natural born sonship in the back ground, he now takes position as an alien. And then when the father forthwith restores him to sonship, he who is in symbol even the alien, becomes a true son in the Gospel acceptance. *No more worthy to be called thy son*—He says truth. He has forfeited his birthright. If a man by free voluntary sin lose the grace to which he is born, and which meets him from the atonement at the threshold of life, being symbolized in his circumcision or baptism, he is only a *son* as all others are sons, and must return to God as a returned alien. It is the mercy of God which restores his sonship.

20. *He arose*—What worth is a wish, or a purpose, without the *volition* and the *act?* He *arose*, for in this meditation he had been sitting, or even lying, on the ground; a picture of misery, an object of wrath, a despond-

to his father. But [n] when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against

n Acts 2. 39; Ephesians 2. 13. 17.

ent, shiftless son of despair. *He came*—This is the approach of the son to God, even before his justification. It is right. As an *approach* it is acceptable to God, who has the feeling of mercy, and the purpose of pardon, in his heart; but that pardon has not yet reached the son, and is not yet consummated. Works conditional to justification, though they are performed by the man as unjustified and unregenerate, are conducive to salvation; are required and approved in their place by God; and do bring the sinner to that point at which he receives pardon and eternal life. *A great way off*—Before he has reached the threshold of the Church of God. The movements of the father's love are here depicted with great life, in order that the Pharisees, who hear this, may feel how they were opposed to the heart of God when they murmured at Christ's receiving publicans and sinners. Verses 1 and 2. *Saw him*—Descried and knew; knew him, as with a father's eye, before the servants had recognized him. *Had compassion*—The infinite heart of God is moved by man's sincere repentance. Hence let no fatalism say that our prayer affects *us*, but not God. God is a living God, and deals with us differently, according as we deal with him. Note, also, that this father had a father's heart, even when the son was a swineherd. He would have embraced him ever, but that he had gone over to the embraces of the harlots. The atonement was not made to soften the heart of God: it was given by God's tender heart to remove the difficulty which inflexible justice placed in his way; preventing the performance of the merciful desires of his divine heart. But note,

heaven, [o] and in thy sight, and am no worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put [p] a ring on his hand, and shoes on *his* feet:

o Psa. 51. 4.—*p* Gen. 41. 42; Esth. 3. 10, & 8. 2.

finally, that the tenderness of the father's heart would not have saved the son from the dying of famine, a miserable swineherd, if he had not said, "I will arise and go to my father," and done what he said. For him otherwise God had nothing but abandonment; and famines to send after him. *Ran*—The old father is young in heart and so in limb. He does, in his affection, entirely outstrip his son's young limbs in their shame and tardiness. *Fell on his neck*—In the oriental style. See Gen. xxxv, 14. The same urgent manner was customary among the Greeks in the times of Homer. It was a sign of reconciliation after enmity and offence.

21. *The son said*—He attempts to repeat the confession he had meditated; but before he is through, his father's love smothers his words. So does God hasten to bless the earnest prayer of the heart, before the utterance of the lips. *No more worthy to be called thy son*—Very properly does he take the place of a hired servant, for he has forfeited his sonship. And every one of the hired servants in the house has a sonship in the background. If this parable were to be acted over again and again, as a drama, or a tableau, each one of the hired servants of the house would have the right in turn to act the part of the original son, wandering and becoming alien, returning and becoming son. They are the *hired servants* only for the present enactment of the drama. They are all impersonated by this son, and are exalted in his exaltation.

22. *The best robe*—Literally, the *first robe;* that is, the *first in quality* of the whole. *Robe...ring...shoes* — These investments betoken the bestowing of

23 And bring hither the fatted
alf, and kill *it;* and let us eat,
nd be merry:
24 [q] For this my son was dead,
nd is alive again; he was lost,
nd is found. And they began
o be merry.
25 Now his elder son was in
he field: and as he came and
rew nigh to the house, he
eard music and dancing.
26 And he called one of the
ervants, and asked what these
hings meant.
27 And he said unto him, Thy
rother is come; and thy father
ath killed the fatted calf, be-
ause he hath received him safe
nd sound.

28 And [r] he was angry, and would not go in: therefore came his father out, and entreated him.
29 And he answering said to *his* father, Lo, [s] these many years do I serve thee, neither transgressed I at any time thy commandment; and [t] yet thou never gavest me a kid, that I might make merry with my friends:
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

[q] Ver 32; Eph. 2. 1, & 5. 14; Rev. 3. 1.
[r] 1 Sam. 17. 28; Isa. 65. 5.
[s] Isaiah 58. 2, 3; Zechariah 7. 3.
[t] Malachi 3. 14.

he endowments and prerogatives of the
hild of God.

23. *The fatted calf*—Which had been
eserved, by the father's hospitality, for
ome special occasion, as the delicacy
f the season.

24. *Dead...alive*—The metaphors
f *death* and *life*, to express ruin and
ecovery, can be found in various lan-
uages. Thus Cicero at his return to
ome after banishment says, in a public
ddress to the city, that he is recalled
rom death to life; from despair to
ope; from destruction to safety.

25. *Was in the field*—Rather, *at labour;*
ut he strangely does not appear; or, at
ny rate, no one seems to have thought
necessary to notify him of the common
oy. *Music and dancing*—According to
he custom of the ancients, this may be
upposed to be a hired concert of mu-
icians and dancers.

28. *Angry...would not go in*—Our
ord now holds up to the murmuring
harisees of verse 2 a likeness of them-
elves for them to recognize and avoid.
s the elder son is angry at the joy
hich welcomes the prodigal home from
is wanderings, so have these men mur-
nured at the mercy with which Jesus
has received the publican and the sin-
ner. *Came his father out and entreated*—As God now, by Jesus, entreats these doctors of Israel not to spurn the outcast publicans and sinners who may be induced to forsake their sins.

29, 30. In these two verses our Lord gives, in parable, the substance of the Pharisaic murmur. *We* are the piety of the nation; and for us should be reserved all the respect and deference which the professed prophet of God has to pay. But us have you deserted, and given all your interest and labour to these publicans, who have prostituted their birthright to the service of a heathen power.

29. *Do I serve thee*—The word *serve* here is the service of a slave, and hence some have held it as characterizing the Pharisee's devotion to God. *A kid*—Far inferior to the fatted calf.

31. *All I have is thine*—Thou art still my son; thou hast not been disinherited; what I have is still within my reach as ever. The captious Scribes and Pharisees were still in Church relations *ever with* God. Yet they were forfeiting their organic sonship by being, like this son, *angry* because Jesus

32 It was meet that we should make merry, and be glad: [u] for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, [a] What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

u Verse 24.

a Isa. 10. 3; Hos. 9. 5; Acts 9. 6.

was calling the wanderers home. And mark that the son in the parable *stays without;* and *without* the parable leaves him. After the parable has thus fulfilled its immediate object, it may be applied to a great variety of equivalent cases. We may truly, then, say that the elder son is the Jews, and the younger the Gentiles; and that the return of the prodigal is the restoration of the Gentiles to the Church of God. The elder son, the Jews, is still angry and without; but he, too, may ultimately re-enter his father's house in joy. The true lesson for these Pharisees is, that it is a poor and pitiful piety which wraps itself in a cold and selfish sanctity, and never smiles in gladness when sinners come home to God. And yet we must guard against the error of supposing that the repentant are dearer to God than the life-long Christian. For, as Philo the Jew says, "there ever remain in the souls of the repentant the scars and traces of ancient sins."

CHAPTER XVI.

§ 93. PARABLE OF THE UNJUST STEWARD; AND OF THE RICH MAN, 1–31.

1. *He said also*—In addition to what he had said to the Pharisees in the last chapter, but probably on a later occasion. The *disciples* here mentioned are understood by most commentators to be not so much the twelve as the received sinners alluded to in the second verse of the last chapter; namely, the *publicans and* (Gentile) *sinners* converted under Christ's preaching in the Jordanic regions of Peræa and Judea.

A steward—The steward is probationary man; the *rich man* whom he serves, is the God of life and providence. The removal from the stewardship is the *fail* or life-close at verse 9. *Was accused*—Disease and decay in due time charge the man with unfitness for his stewardship, and the God of life calls him to answer it.

2. *Be no longer steward*—The voice of death is imperious; for it is the decree of God himself.

3. *Said within himself*—When death approaches the most worldly man begins to reflect. But with the Christian all this has been thought of, and the provision made in due time. He has prepared for death before the *king of terrors* drew near. *I cannot dig*—No work or device, no skill of science can postpone the inevitable hour, to make provisions for the better world. *To beg I am ashamed*—To supplicate for life is as useless as it is cowardly. The ear of the destroyer is deaf to all expostulations.

4. *Put out of the stewardship*—The steward here was an overseer to the landlord's estate, namely, his landed property. He bargained with the tenants and took the rents. About to be expelled by his *lord*, he means now so to make friends of the tenants, that

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred [1] measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou. And he said, A hundred [2] measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the chil-

1 Gr. *batus*, a measure containing near nine gallons; Ezek. 45. 10, 11, 14.

2 Gr. *corus*, a measure containing 11 1-9th bushels.

they will furnish him with house and home.

5. *So he called*—His purpose is to gain the favour of the tenants by cancelling a large part of the rents due. This was a fraud upon his landlord; but he was one of the *children of this world*. (Verse 8.) *Every one*—So that they might all be in the plot and none be on the landlord's side. *Debtors*—Who owed for rents.

6. *Hundred measures*—This is the Hebrew *bath*, containing nearly nine gallons. *Oil*—The tenants paid not in money, but in the products of their estate. *Take thy bill*—The account which is to be receipted. *Sit down*—Said by way of picturing the transaction. *Quickly*—In order that the whole may be done before detection. *Write fifty*—So that they must pay but half the real due, and he will give the receipt in full of all demands.

[We have throughout given the interpretation of the parable which has for ages been generally adopted. This interpretation makes this lowering of the tenants' debt a dishonest transaction on the steward's part; and yet it follows in the next verse that he was *commended* for it; and from the whole parable, that a bad man is held up as, *in one respect*, a model.

But Van Oosterzee furnishes another explication which removes these last particulars. The key to the whole parable, which he gives, is briefly this: *The steward had overcharged the tenants and pocketed the surplus; and so this marking the tenants at a lower figure really is a righting of the matter.* The unjust steward therefore is *commended* for only the right part of his conduct.

Yet the principle still remains that the good may learn many things of the bad, in the way of example; and we therefore (while accepting Van Oosterzee's modification) conclude to change nothing we have said on that point.]

7. *To another*—The parable narrates the case of two as specimens of the whole.

8. *The lord*—The landlord. The same lord as in verses 3 and 5. *Commended the unjust steward*—Though he had been the victim of his fraud, and saw no way of redress, yet he commended the acuteness of the trick. He laughed at the stratagem like a shrewd worldling, if for no other purpose than to turn the laugh from himself. He would himself have played the same manouvre, or one twice as good. *For*—These are the words of Jesus, explaining why the landlord laughed, and why the steward was commended by the landlord.

The trick and the laugh at the trick were in the spirit of the *children of this world*. In so saying our Lord guards us against the idea that either the fraudulence of the stratagem or the commendation of it by the landlord was by him approved. They are before condemned as not belonging to the children of light; he would have *the child of light* be in *his* way as acute as the *children of this world* in THEIR way. As the former are wise for this world, so he would have the good be wise for the better world. As the former are wise in the things of darkness, so he

dren of this world are in their generation wiser than [b] the children of light.

9 And I say unto you, [c] Make to yourselves friends of the [a] mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 [d] He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

[b] John 12. 36; Ephesians 4. 5. 8; 1 Thessalonians 5. 5.—[c] Daniel 4. 27; Matthew 6. 19, & 19. 21; chapter 11. 41; 1 Timothy 6. 17, 18, 19.—[a] Or, *riches.*—[d] Matt. 25. 21; chap. 19. 17.

would have the latter wise in the things of *light*. We should be as wise in holiness as they are wise in wickedness. *In their generation*—See note on xxii, 32. By a derived meaning, their kind, class, species. One class are the children of God; the other class are the children of Satan.

9. *I say unto you*—As this steward in his worldly dealing made earthly friends which would receive him into their earthly houses, so do you, from your worldly management, so contrive to make heavenly friends *above*, who will receive you *to everlasting habitations. Make to yourselves friends*—Of God, of Christ, of all the holy ones above. Render yourselves fit to be a congenial associate with glorified saints and angels. *Of*—Rather, *from* or by *means of. The mammon*—The world's god. See note on Matt. vi, 24. *Mammon of unrighteousness*—That is of *unrighteous mammon*—The mammon of unrighteousness is unrighteous mammon, just as a man of wealth is a wealthy man, or a woman of great beauty is a beautiful woman. Mammon is called unrighteous, not because trade is in itself unlawful, nor because, as Stier would tell us, property is founded in sin; but because the spirit which pervades trade, if not purified by Christianity, and as it exists in heathen countries, and as a heathenish element in Christian countries, is *unrighteous. When ye fail*—In the Greek, when you *depart* or *leave off:* that is, from *life*, as the steward did from his *office. They*—The *friends above*, whom you have *made*, as directed in the former part of the verse. *Everlasting habitations*—In contrast with the *houses* of the tenants mentioned in verse 4.

Jesus does here advise us to imitate a wicked man, but not in his wickedness. Good men may be often instructed by the example of the wicked. If a reveller can, as he often does, spend one night a week in revelry, surely the Christian may be incited to have one watch-night in the year. We may take the devil as a model of unceasing activity; we in a good, as he in a bad cause. It is a maxim in heraldry, that of the animal placed as emblem on the coat of arms, the good qualities alone must be considered, and not the bad. So, if on the national banner an eagle, a lion, a rattlesnake, be placed, we leave out of account the beastly or reptile baseness, and take in only the excellences in these beings. Our Lord commends to his apostles the wisdom of the serpent, but not his venom; the harmlessness of the dove, but not his simplicity. In the same way he instructs from the Unjust Judge and the Reluctant Neighbour. See note on xviii, 2–8, and on xi, 5–8.

10–12. In these three verses (which are the moral of the parable) the three terms, the *least*, the *unrighteous mammon*, and *that which is another man's*, all mean essentially the same thing; namely, the *earthly*, the *temporal*, the *finite*. In contrast to each of these, separately, are the terms *much*, *the true riches*, and *that which is your own;* by which are meant the *heavenly*, the *eternal*, the *infinite*. The sentiment then given in each verse in succession is this: *if we are unfaithful in temporal things we are unfaithful for eternity.*

10. *Faithful in...least...in much*—If we are faithful in this world's *least*, we are faithful for eternity's *much. Unjust in the least...in much*—Our

11 If therefore ye have not been faithful in the unrighteous [4] mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ [e] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, [f] who were covetous, heard all these things: and they derided him.

4 Or, *riches.*—*e* Matt. 6. 24.

f Matthew 23. 14.

least sin is committed for eternity, and if unforgiven must result in an eternal woe proportionate to its guilt. We may, by our degrees of unrighteousness, more or less sink ourselves deeper into perdition; but the slightest unremoved condemnation *is* eternal.

11. *In the unrighteous mammon... the true*—We have here the real definition of the term *unrighteous mammon.* It is the opposite of the *true* divine *riches;* the *riches* of God's favour. We may remark that the word *riches* is here in italics, which intimates that it is supplied by the translators, there being no word for it in the Greek. It is as if our Lord wanted a word which language did not supply. To say in the contrast *the unrighteous mammon,* and the *true mammon,* would be to sanctify the word *mammon.* He gives the word *true* and leaves us to supply the blank; and so the translators have supplied with the literal word *riches.*

12. *That which is another man's*—This *other man,* in the parable, is *the landlord.* With probationary man, it is God. Nothing earthly is our *own* if we are *stewards.* Nothing is *ours,* because everything is but in our momentary possession. Everything is like the snowflake upon our warm palm; it vanishes as the snowflake to the air, back to the God who gave it. *That which is your own*—The permanent and the eternal, which is not lent for a time, but given for endless ages, *is your own.* According then as we have faithfully dealt with what God has temporarily lent, so will he bestow on us eternal possessions.

13. *No servant can serve two masters*—This verse is found nearly verbatim in Matthew vi, 24, on which see our note.

Renewed topic of controversy with the Pharisees—The doctrine concerning riches, 14–31.

14. *The Pharisees* (probably the same Herodian set as in xiii, 31–33, and xv, 1, 2, where see our notes) raised a dispute because Jesus *received* and *ate with converted publicans and sinners.* Their murmurs then drew out the THREE PARABLES *in regard to mercy for the penitent.* Their present assault in consequence of the two last parables, and the doctrine of Christ in regard to *riches,* called forth *the parable of the rich man. Were covetous*—Literally, in the Greek they were *φιλάργυροι,* or *silver-loving.* That is, they were greedy for wealth and pomp. *Heard*—The Greek imperfect tense signifies *were hearing.* They were listening while our Lord delivered the last parable, greatly disgusted with his treatment of the subject of *riches. Derided*—Greek, *were deriding* him; they were doing so while he spoke. The word in the original signifies that sort of *propelling the breath through the nostrils* expressed by the word to snuffle, and more delicately by the word to *sneer.* Of course they sneered with bitter words also. We might imagine them saying, "No doubt that treacherous steward is the proper model for his set of villainous *publicans;* the stewards of the Roman oppressors of Israel." But they themselves were the courtiers of Herod Antipas, who was by blood an Edomite.

15 And he said unto them, Ye are they which [g] justify yourselves before men; but [h] God knoweth your hearts: for [1] that which is highly esteemed among men is abomination in the sight of God.

16 [j] The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 [k] And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 [l] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

g Chap. 10. 29.—*h* Psa. 7. 9.—*i* 1 Sam. 16. 7. *j* Matt. 4. 17, & 11. 12, 13; chap. 7. 29.

k Ps.102.26; Isa.40.8, & 51.6; Matt.5.18; 1 Pet.1.25. *l* Matt. 5. 32, & 19. 9; Mark 10. 11; 1 Cor. 7. 10,11.

Replies of Jesus to the sneers of the Pharisees, 15–34.

Jesus first shows these haughty *deriders* how abominable was their own position as the supporters of adultery, 15–18. He then illustrates the fate of the *φιλαργυροι*, or *silver-lovers*, by the instance of the *rich man* and *Lazarus*, The passage 15 – 18 is somewhat obscure, but the key of it is perhaps to be found in verse 18. Herod Antipas had been guilty of adultery by his most notorious marriage with Herodias, and the Pharisees had left it to John the Baptist to rebuke him.

15. *Ye*—The countenancers of royal adultery. *Justify yourselves before men*—Make an imposing display of maintaining your own purity and righteousness before the government and nation. *Your hearts*—God knows that you are unrighteous from your covetousness for wealth and power. *Highly esteemed*—In the original *lofty* or *very high*. Alluding to the lofty haughtiness of these sneering favourers of royal vice. *Abomination..God*—Whose law you are surrendering to your own self-interest.

In the three following verses our Lord shows that the *law* continued until the coming of John; and the Gospel still maintains the *law*, and both condemn adultery.

16. *Until John*—God's *law* and the *prophets*, which condemn wickedness in the *highest* as well as the lowest, reached as far as John, the rebuker of Herod's adultery. *Every man*—Even this crowd of publicans and sinners. *Presseth*—Pushes himself in with whatever success he may.

17. *And*—The word is in the Greek, *but*. The meaning is, that the Gospel, which now succeeds the *law*, rather confirms than abolishes the *law*. And so the law, the prophets, John, and the *Gospel*, all with one voice condemn the adultery which these Herodian Pharisees dare not condemn.

18. *Marrieth her*—Our Lord calls no names, but there was no hearer but made the application. Herod Antipas had married the wife of his brother, as all the nation knew. See notes on Matt. xiv, 1–4. The part these guardians of the nation's morals had acted would rise up to every man's mind to their confusion as *deriders* of Jesus. Thus did this first reply of Jesus serve to show them how little they were making the *mammon of unrighteousness* the genuine friend of their highest interest.

Jesus's second reply to his deriders—The P rable of the Rich Man and Lazarus, 19–31.

Is this a parable or history? The answer depends very much upon the definition we give of a parable. The parable may be strictly a fictitious narrative, in which symbols are used to represent some other object, as the lost sheep to represent a sinner, or the mustard seed the Gospel. In this sense it is no parable; for the rich man represents not some other self or thing, but his own self; namely, a worldly *rich man*. He is taken as an example of his class. Nor is it a *history* in the

19 ¶ There was a certain rich man, which was clothed in [m] purple and fine linen, and fared sumptuously every day:

[m] Judg. 8. 26; Esther 8. 15.

sense of a narration of a particular real individual fact. It is not so much a detail of a particular case as a picture of what takes place in thousands of cases. It may indeed be founded upon or suggested by some particular case; it may be so framed that some particular man, as Herod Antipas, may be suggested to the hearer's imagination. Just so the parable of the pounds is by all admitted to be based upon the history of Archelaus. And this answers the objection of Trench and others to this view, namely, that it is derogatory to our Lord to suppose that he would frame offensive pictures applicable to particular men. If Archelaus could be the basis of the parable of the pounds, Antipas could be the basis of the parable of the rich man. The parable of the rich man bears some resemblance to that of the rich fool. (chap. xii, 13–21;) but that drops the veil at death, whereas this traces his destiny into the world of spirits. That is a rural parable, and was perhaps delivered in the country; whereas this is a parable of town life, and was delivered probably in a city; a city in Eastern Judea, it may be Jericho, a favourite city of the Herod family.

19. *A certain rich man*—His name is not given; for *Dives*, which many suppose to be his proper name, is but the Latin word for *rich man*. *Clothed in purple*—The purple was anciently the royal colour, the gorgeous hue of the imperial robes; and hence the very term, the *purple*, is still used to signify the royal dignity. Though already used in our Saviour's time by the opulent, it was considered a mark of pomp and effeminacy. This most brilliant dye was discovered, it was said, at Sidon, being the juice from a shell-fish brought to notice by its having stained the mouth of a dog who had devoured one. *Fine linen*—The fine *byssus* or *linen* was first commonly used by the Jews in the time of Solomon. It was either white, or a brilliant yellow; so that this rich and effeminate man disclosed a golden undergarment beneath the external purple. *Sumptuously*—Brilliantly, magnificently; referring rather to external pomp than to luxurious diet. *Every day*—This rich display was not reserved for special days, for festivals, or galas; it was his ordinary style. It has been argued by many divines that no special wickedness is here ascribed to the rich man; nothing but ordinary worldliness; so that we thereby learn that it requires no extraordinary human guilt to attain a terrible destiny in the world to come. On the other hand, Strauss carries the same idea so far as to maintain that Jesus makes simply the being a rich man his only sin, and poverty the only merit of Lazarus by which he attains Paradise. Thence Strauss charges our Saviour with maintaining the ascetic doctrine of the Ebionites, that wealth is in itself a damnable sin, and poverty an excellence deserving salvation. But Trench well replies that Abraham, in whose bosom Lazarus reposed, was a *rich man;* and we may add that so were Isaac and Jacob; and both *Moses and the prophets*, whom this rich man was condemned for not believing, *taught that riches were a blessing from God.* And it may be doubted that Ebionitism or asceticism ever maintained that *mere* poverty was a merit or constituted a claim to Paradise. Religious poverty—poverty from devout motives and accompanied by rigid morality in all other respects, is the poverty which all asceticism demands in order to holy merit. It is perfectly preposterous to maintain that Jesus represents Lazarus as a *voluntary* religious mendicant. The sins of this rich man were those of the Sadducee: infidelity, selfishness, and a sordid, hard-hearted worldliness. And when we conceive such a character, all kinds of wickedness may be considered as *truly* in *him*. Such a man will for his own self-interest sacrifice every other interest. To

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried [n] by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And [o] in hell he lifted

n Psa. 91. 11, 12; Heb. 1. 14.

o Psa. 9. 17; Prov. 5. 5; Isa. 14. 9.

benefit himself, he will invest in any iniquity, whether it be the rum traffic, the slave-trade, the gambling "hell," or piracy. So that you may fully consider this rich man as the blank figure, the outline skeleton, upon which you may inscribe any or every iniquity you think proper.

20. *Named Lazarus*—The abbreviated form of Eleazar, signifying, "God is my help;" a very suitable name for one who had no sympathy from man, and very little aid from the brutes. But, besides this suitableness, it is very probable that our Lord was soon to be on his way to raise *Lazarus* of Bethany from the dead; a circumstance which not only sheds a peculiar illustration upon verse 31, but suggests the reason why Jesus at this time adopted that name for the parable. See notes on xiii, 32. Two messages had just been announced to Jesus: one that his friend Lazarus is dead; the other that his own life is threatened by Herod. To the *silver-loving* Pharisees, followers of Herod, he might now say: Let a Lazarus be as poor as a perishing beggar, and an Antipas rich as a prince, yet the destiny of the former is infinitely preferable to that of the latter. *Laid at his gate*—Deposited there with the hope of attracting the rich man's pity. The portals of the wealthy were the customary resort for mendicants. *Full of sores*—Ulcerated; one of the natural effects of a mendicant's life.

21. *Desiring to be fed*—Jesus does not say *being fed;* but introduces the *dogs* as showing a kindness for which he gives no credit to the *man*. *The dogs*—The street dogs of the city where the rich man resided. See note on Matt. vii, 6. These ferocious and ravening *brutes* softened to tenderness; but the *man* had no pity.

22. *The beggar died*—It is not said that the beggar was, like the rich man, *buried*. His carcass may have been thrown into the valley of Hinnom; so that while his soul may have been in Paradise, his body may have been in the earthly symbol of hell. *He was carried*—That is, his true *self*, his *soul*. Phædon asked the dying Socrates: "How shall we bury you, Socrates?" "Just as you please," said Socrates, "if you can catch *me*." And smiling, he continued: "I cannot convince Phædon that the *mind* conversing with him is *myself;* but he thinks *me* to be the corpse he will soon see laid out, and asks how he shall bury ME."

Lazarus's *dogs* gave place to the *angels*. Thus heavenly beings *minister to them which shall be heirs of salvation*. *Abraham's bosom*—The abode of the blessed spirits was symbolized by the Jewish Church as a great banquet at whose head was the great father of the faithful, *Abraham*. Happy he who, as John reclined on the Saviour's breast at the last supper, reclines at the paradisaic table in Abraham's bosom. But this, the chief point of happiness, was then not only conceived as belonging to all, but the very term *Abraham's bosom* became the name for the blessed *abode*. So it is said by the Jewish doctors, "We, dying, shall be received by Abraham, Isaac, and Jacob into their bosoms."

23. *In hell*—In *hades*, or the great *unseen*. That is, the invisible place or region of disembodied spirits. While the body of man is in the *grave*, his soul is in *hades*. So taught the Jewish Church; and Jesus here confirms the teaching. But hades, it is said, consists of two regions, namely, Paradise, or Abraham's bosom, the abode of

up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

the righteous; and Tartarus, the abode of the wicked. But though hades is thus the abode of the blessed spirits, still it is overshadowed by the power of death, and the happiness of the blessed is incomplete until the resurrection. And because it is thus under the power of death, and is the place of *detention*, even for the good, the word hades is sometimes, as here, used as the proper name of the compartment of the wicked only. But when the day of resurrection shall come, the righteous shall, after the judgment, ascend body and soul to heaven, and the wicked be cast into the *lake of fire, gehenna*, or the *second death*. And death and hades shall be merged into the same lake of fire. Rev. xx, 14.

These views of future retribution, more or less clearly, have been taught among all the nations of the earth; as if they were written by the finger of God upon the human heart. It is not, indeed, possible in the present parable to draw the line between the figurative and the literal. The conversation between the two parties embraces doubtless the truths it suggests in dialogue form. But the true conclusion is, that the Great Teacher here opens as true a picture of the world beyond death as our present inexperienced minds can receive, conceive, and truly understand. The commentator who by a natural unforced construction arrives at the most literal interpretation, attains probably the nearest to the *essential* if not to the physical truth.

Eyes—But has the disembodied spirit *eyes, tongue, finger*, etc.? We answer, a spirit possesses sight; for even in life it is the soul that sees, and the eye is but its instrument. So also it is the *soul* that hears, feels, tastes, and smells, through its sensorial organs. And so our entire present sensitive system is in the human form, extending from within to the surface of the body. Our sensitive skin is a dress of and in the human form; our bone system is a skeleton in human form; and so our nerve system and blood system are so many outline sketches of the same figure. The sensible soul, extending its power and apparent presence, is limited by the skin to the same shape. How know we but it carries the same limitations and the same shape when emancipated from the outward world? *He lifted up his eyes*—No angel bearers carry him to hades; but, as if the transition were instant, as soon as he closes the eyes of the body upon earth, he opens those of the soul in *hell*. *Being in torments*—The word here rendered *torments* is used in Matt. iv, 28, and signifies bodily pangs from disease. The rich man is not in the final hell, but in the place of intermediate woe. *And seeth Abraham*—The Jewish Church believed Abraham to be the master-spirit of the blessed Israelite dead. "In the future world," says one of their writers, "Abraham will sit at the gate of hell; nor will he permit a circumcised man to descend thither." Jesus teaches that no Abrahamic descent will save a man from woe. *Afar off*—The Jews believed that Paradise and Hades were so near as to be in sight. *And Lazarus in his bosom*—We are not to figure here one man as in another's bosom; but both as reclining at table, in such a way as that the guest next to the host reclines his head on the bosom of the host. In order to unfold the lesson of the parable, our Lord uses the conception of an actual banquet, with the actual Abraham at the head and Lazarus next. The lesson is, that the poorest being on earth may be exalted by the purest piety to the *highest place* in Paradise. He sits not only at the banquet, but after his first arrival he at least takes his turn in occupying the highest seat. Yet more truly we may say that Lazarus represents humble Christianity on its way to eternal glory; while Abraham represents the ancestral Church of past ages. The humble latter-day Church joins the eternal banquet and reclines in the bosom of the Church that has gone before.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and [p]cool my tongue; for I [q] am tormented in this flame.

25 But Abraham said, Son, [r] remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither [s] can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, [t] They have Moses and the prophets; let them hear them.

p Zechariah 14. 12.—*q* Isaiah 66. 24; Mark 9. 44, &c.—*r* Job 21. 13; chapter 6. 24.

s 2 Thess. 1. 9; Rev. 20. 10, & 22. 11.—*t* Isa. 8. 20, & 34. 16; John 5. 39, 45; Acts 15. 21, & 17. 11.

24. *Father Abraham* — He reminds the great father of his descent from him. And he who sat at the banquet once, and refused the crumb to the beggar, now sees the beggar at the banquet, and is refused his supplication. *Dip ...cool my tongue...this flame*—That *tongue* which had so often been pampered with sensual gratifications, is now parched with the terrible deprivation. Those licentious passions which had heated his blood will now, in the atmosphere of the new world, kindle to a *flame*. Besides, the effeminacy which he had cultivated induces him to magnify his new sufferings, and he is perfectly miserable. But all these miseries are, it may be, rather natural than penal. This is the *intermediate state*, after death, but before the judgment-day. Sentence has not yet been pronounced, and penalty is not yet in its full sense now inflicted. So that we have here, perhaps, the natural sorrow of the lost spirit on leaving the body. Accommodation to his condition may enable his wretched excitement to subside into a permanent state of quiet, settled, and, perhaps, even contented consciousness of badness and woe. This poor wretch prays not to God but to a *holy father*. The result is a poor encouragement for praying to dead saints. *Flame*—Are the damned tormented by a real material fire? We *might*, perhaps, answer —the visible fire may be but a material emblem of an immaterial power. The element of the very *lake of fire* may be to the human soul what the fire is to the visible human body.

25. *In thy lifetime receivedst thy good* —He was of the number who *receive their portion in this life* instead of *that good part which shall never be taken from them*. He had preferred the world and its rewards, and had obtained them; but he had lost the world to come. *He is comforted*—To be *consoled*, to be *refreshed* with *repose*, are terms of mild bliss with which the Jews characterized the lesser happiness of the intermediate state as compared with heaven.

26. *A great gulf*—A chasm, or gorge; one impossible for even the disembodied spirit to overpass. *Fixed*—Permanently established. We have thus, as far as sense can conceive, a complete view of the invisible state of the departed. Two regions there are of settled bliss and woe, with a broad impassable separation between them.

29. *They have Moses and the prophets* —Even from these they might learn (not that it is wicked to be rich and blessed to be a beggar, but) that a rich, infidel, sensual worldliness meets a terrible retribution from a just God.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, [u] neither will they be persuaded, though one rose from the dead.

u John 12. 10, 11.

31. *Neither...persuaded though one rose from the dead*—Jesus was expecting soon to be on his way to raise a *Lazarus* from the dead. Many *did* believe on him in consequence. Hence, our Lord is not to be understood as saying *no one* would have been convicted or converted by a message from the dead. But there are Sadducees, both of the sensual and intellectual character, whom no miracle would convince. Indeed, an isolated single miracle or testimony from the dead, perhaps, ought not to convince a man. The miracles of the Bible are a great *system* of miraculous dealings of God with man. They are to be embraced as a great *whole;* as the one comprehensive miracle, embracing and consisting of many subordinate miracles.

Upon this parable, note:

1. It was a terrible rebuke to the *silver-loving* Pharisees of verse 15; men of worldly hearts, and who probably were but the panders to the profligate Sadducee, Herod Antipas and his court.

2. It was a fit completion of the parable of the *rich fool.* The latter traces the worldly sinner to death, and this pursues and pictures him in the world after death.

3. It is a striking counterpart to the parable of the *unjust steward.* The latter so made *friends of mammon* as to secure his eternal life; this *rich man* so made a master of *mammon* as to secure eternal death.

CHAPTER XVII.

§ 94.—JESUS FURTHER INSTRUCTS HIS DISCIPLES, 1–10.

1. *Then said he unto his disciples*—At the close of the awful parable of the last chapter there seems to have been no answer from the conscience-stricken Pharisees, and the assembly, doubtless, broke up and departed in silence. It was not, however, a silence of reflection and repentance, but of perseverance in their course of impeding the conversion of the multitudes to Jesus, and of throwing stumbling-blocks in the way of his disciples. See notes on xv, 1. It was, therefore, on an occasion but little later, and probably after commencing his departure, that we suppose our Lord, in view of these efforts of theirs, to have addressed the following cautions to his disciples. See note on Luke xiii, 32. *Unto his disciples*—Not to his *apostles* only, as in verse 5. These *disciples* were the publicans and sinners; and perhaps others converted during our Lord's Peræan ministry. *It is impossible but that*—More literally, it is not to be expected but that offenses will come. This certainly arises not from a necessity upon the human agent or the human will to commit them. It is a necessity *upon us to expect them,* because we find that man will freely and responsibly commit them. The necessity does not make the will, but the will makes the necessity. *Offences*—See our note on Matt. xviii, 7. The *offence* here is not simply an insult, but an incitement to anger. It is a betrayment into any sin, whether by temptation or by angering. It is any interposed impediment in our pursuit of truth and righteousness. *Woe unto him*—Because he makes wicked not by necessity, but by his own free, voluntary wickedness.

CHAPTER XVII.

THEN said he unto the disciples, [a] It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the

a Matt. 18. 6, 7; Mark 9. 42; 1 Cor. 11. 19.

2. *A millstone*—See our note on Matt. xviii, 7. *These little ones*—Pub-

sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: [b] If thy brother trespass against thee, [c] rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again

[b] Matt. 18. 15, 21.—[c] Lev. 19. 17; Prov. 17. 10; James 5. 19.

licans and sinners, and others lately converted to Jesus. Our Lord, as we understand it, uttered these words in Matthew as a general truth; he utters them here in application to a particular class. They were *little ones* as being but *babes in Christ.*

3. *Take heed to yourselves*—Ye, my little ones, *take heed.* Beware *first* of the *offences*, that is, the impediments and the temptations of apostacy flung in your way by these Pharisees. And, *second*, *take heed* among yourselves not to be led by a brother's trespasses into resentment and sin. *Thy brother*—Thy fellow-believer. Rebuke him, in order, and if possible in such a way, as to make him come to an "I repent." This for the purpose of securing thy own peace and the peace of the Church, and so far as he is concerned, to prevent his falling into deeper sin and apostacy.

4. *Seven times*—The sacred number, expressive of numerous repetitions. *Saying, I repent*—The forgiveness is not enjoined upon his impenitence. But even in this, our desire must be for his repentance, and his well-being, and his salvation. *I repent*—In which, of course, he resigns all evil feelings and designs, and desires mutual peace. *Thou shalt forgive him*—Thou shalt consent to be at peace with him and hold him as not having trespassed. You may be conscious of his changing and careless disposition; but beware of cherishing a permanent purpose of revenge.

The power of faith, and caution against pride in that power, 5–10.

5. *The apostles*—The *twelve*, in distinction from the *disciples* in verse 1,

to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 [d] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou

[d] Matthew 17. 20, & 21. 21; Mark 9. 23, & 11. 23.

to whom the last remarks were addressed. The *faith* which they asked was a faith to empower them for the duties and struggles of their high office. *The Lord*—The use of the term *The Lord* for Jesus is more habitual with Luke than with any other evangelist. This is the only passage in which the apostles are represented by Luke as styling him Lord, or requesting anything from him. *Increase our faith*—This conversation we do not view as a continuation of that in the four preceding verses; but rather as a later conversation induced by the same general circumstances, namely, the pressure of the Pharisees of the Herodian party upon the converts and upon the religion of Jesus. See notes on xiii,32,18,10; xv,1. What they desired was not simply a belief in Jesus and his Messiahship It was a *faith* to be miraculously bestowed, energizing them with a burning zeal and eloquence, a clearness in preaching, and an efficiency for performing signs and wonders to demonstrate the divinity of their mission. Some *faith*, indeed, they had; faith enough at any rate to go to Christ and ask for more.

6. *If ye had faith*—See notes on Matt. xxi, 21, 22; and xvii, 20.

Sycamine tree—Alford makes a distinction between the sycamore and the sycamine; making the former a mulberry, from which the silkworm is fed, and the latter a species of fig. But Dr. Thomson identifies them as one. The sycamore or sycamine is a tree which bears seven times a year an insipid sort of green fig, spreading its branches broadly above, and its roots

planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, [e] and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are [f] unprofitable servants: we have done that which was our duty to do.

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[e] Chapter 12. 37.—[f] Job 22. 3. & 35. 7; Psa. 16.2; Matt.25.30; Rom.3.12,&11.35; 1 Cor.9. 16; Phil. 11.

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s broadly and very deeply below, so hat transplanting would be indeed miaculous. "The mulberry," he says, on he contrary, "was more easily plucked p than any tree of its size, and the hing is very often done. Hundreds are ducked and burned for firewood."

Planted in the sea—Faith is able to tuck from the earth, and plant in the ea; and this last may be pronounced he greater miracle of the two. A sycaore, planted and maintaining its stand the turbulent waves, is fancifully ompared by Bengel to a Christian laced by God in this troublesome cene of sublunary storms.

7. *Having a servant*—However high he prerogatives of apostolic faith, and owever great the services the apostle ay thereby render to the cause of hrist, let him beware of apostolic ride, as if he had laid Christ under obgations, or had won a title to a reard; far less can he have any merit spare from which others can obtain vor and salvation from God. *Ploughg or feeding cattle*—Whether or not y of the apostles were farmers is very oubtful. This does not necessarily imly it, as the words are simply addressed them as men generally. *By and by*—he phrase *by and by* in older English gnifies *immediately*. It ought to have en so translated as to qualify the verb : *Go immediately and sit down to eat—immediately* instead of *afterard*, in verse 8.

8. *Gird thyself*—Draw thy girdle ght around thy loose garments, so that thou canst easily perform the service.

9. *Doth he thank that servant*—The words of the original would rather be, *Is he under obligations of gratitude to that servant?* Courtesy may express a feeling of approbation, and the Lord may graciously commend when nothing but mere duty is in fact done.

I trow not—The word *trow* is an old English term, etymologically related to *true*, and signifies to *hold to be true*, or *to believe*.

10. *Ye*—Ye apostles. *Unprofitable*—In the sense that *we have laid God under no obligations*. We have received from God all we have and are, and have done no more than just meet the demands of mere right. We are like a debtor that has paid but his just due, and no return of thanks but mere courtesy need be made to him. We are the servant who is but just square with his master, and so deserves no favour. Had Adam lived pure, he would have done no more than his duty, for each moment of his existence. God could not then have justly punished him: but he would have no claim for special reward from God. God would have the right to dispense with him at any moment; might drop him into nonexistence at any instant. He would live every moment upon the pure favour of God. The purest angel exists by grace and not by merit. From this it follows:

1. That the sinner can be forgiven and saved only by grace. If he has

11 ¶ And it came to pass, [g] as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, [h] which stood afar off:

g Luke 9. 51, 52; John 4. 4.

h Leviticus 13. 46.

been guilty, even at a single instant, of a sin of omission, he can never afterwards repair it; for he can never at any future moment do more than the duty of that moment. He can earn no surplus merit to fill up the blank of the past. And, in all probability, that one sin will so debilitate him morally and spiritually that he will sin again and again; so that debility and depravation will be the result. Much more, if he commit a positive sin will his whole moral nature be unhinged.

2. There can be no surplus merit in one man to save another. The Church of Rome strangely taught that we can do more than our duty; which deeds she calls works of supererogation. Against these the eleventh of our twenty-five articles is aimed. "Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants."

Although we can do to God no favour, no profit, and no service, yet he affords us the privilege of doing that which he consents to receive as service, and for which *he* graciously accepts us as *profitable servants*. Hence when our Lord speaks as in Luke xii, 37, though there is a verbal contradiction, there is a most beautiful harmony.

Our Lord now, leaving Peræa and Eastern Judea, departs to Bethany, raises Lazarus, and is induced by the machinations of the Pharisees to depart to Ephraim on the confines of Judea and Samaria. Here, as John tells us, Jesus abode for some weeks with his disciples. Distance from Jerusalem was necessary for safety; and doubtless what ministry Jesus and his disciples performed during this period extended rather into Samaria northward than into Judea. Accordingly the next notice we have of Jesus, in the following verse, finds him starting from Ephraim eastward. See HARMONY, p. 101.

§ 96.—THE CLEANSING OF THE TEN LEPERS, 11–19.

11. *As he went to Jerusalem*—From Ephraim, where he had resided for some weeks in retirement, being thither driven after his raising of Lazarus. *Midst of Samaria and Galilee*—Jesus journeyed along the intermediate territory or boundary line of Samaria and Galilee, having the former on the right and the latter on the left, proceeding eastward until he should reach the Jordan at Scythopolis, (Bethshan or Beisan,) where was a bridge upon which he would pass over the Jordan into Peræa; (the Greek name for the territory east of or beyond the Jordan;) and there in the valley of the Jordan he would find the caravans of Galileans on their way to the Passover at Jerusalem, whom he would join on his way to the closing Passover of his ministry. With them he would, near Bethabara, recross the Jordan westward, and pass through Jericho and Bethany to his destination.

12. *As he entered*—In the outskirts of some village to us unknown, in his progress to the frontier line. *Ten lepers* — As is the custom in the East, this dismal society hovered near the village which they might not enter. Num. v, 4; Matt. viii, 1. Sad emblem of those who behold the blessedness of that heavenly kingdom from which they are forever excluded. *Stood afar off*— As the law required them to maintain a distance.

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, [i] Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And [j] one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 [k] And he said unto him, Arise, go thy way: thy faith hath made thee whole.

i Leviticus 13. 2, & 14. 2; Matthew 8. 4; chap. 5. 14.
j Isaiah 38. 19.
k Matthew 9. 22; Mark 5. 34, & 10. 52; chapter 7. 50, & 8. 48, & 18. 42.

13. *Lifted up their voice*—Raising a cry to be heard by Jesus in the distance. *Master*—Neither his honour, nor his name, nor his power is unknown to them. Here on the confines of Samaria, and among the outcasts of society, Jesus, Master, are familiar words.

14. *Unto the priests*—See note on Matt. viii, 4. *They went*—They started before they were healed. They were going to show themselves as cleansed while yet their utter foulness was upon them. Unless their faith is verified by the event they will find themselves going upon a very ridiculous errand. *They were cleansed*—At which a new purity, lightness, health, and vigour sprang up within them.

15. *One of them*—All are glad; but one is both glad and grateful. The thoughts of his benefactor so fill his heart as to drive the priests from his mind. The others will visit the priests to make sure of the result; but whether they ever see their Saviour or not is the least of their concern. Full well they know, as well as the returning Samaritan, that, while they are going to Jerusalem, Jesus will be upon his journey, and slight will be their chance of offering their worship for his mercy. *Glorified God*—The cleansing extended even to his heart. Both soul and body were regenerated; one from sin, and the other from the most terrible emblem of sin.

16. *And he was a Samaritan*—A Samaritan, and like Luke himself a Gentile. Full proof that the power of true faith and the mercy of God through faith, are not limited to the sons of Abraham. We have indeed in the whole narrative a significant hint of the worldly and dead faith by which Israel fell, contrasted with the faith working by love by which the true Israel rises.

17. *Were there not*—Literally, *Were not the ten cleansed?* Did God's mercy fail, or did man's unworthiness display itself?

18. *This stranger*—This foreign born, this alien.

19. *Go thy way*—Thou hast shown thyself to thy great High Priest; thou art made pure in body and pronounced pure in soul by him, and thou needest no other endorsement.

§ 97. When the Kingdom of God? Jesus answers to both Pharisees and Apostles, 20–27.

We have here to the end of this chapter a remarkable series of passages, bearing a somewhat mysterious relation to the great Second Advent discourse delivered on Mount Olivet. Matt. xxv. and xxvi.

We may divide it into *two sections*, delivered obviously at different times and to different parties. The section 20, 21, is expressly said to be delivered *to the Pharisees*. The section 22–37 is also said to be addressed *to the disciples*. The kingdoms discussed are also different. With *the Pharisees*, he discusses an internal kingdom of grace;

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [1] with observation:

21 [1] Neither shall they say, Lo here! or, lo there! for behold, [m] the kingdom of God is [2] within you.

22 And he said unto the disciples, [n] The days will come,

1 Or, *with outward show.*—*l* Verse 23. *m* Rom. 14. 17.

2 Or, *among you*, John 1. 26.—*n* Matt. 9. 15; John 17. 12.

with *the disciples* he discusses his external kingdom at the judgment advent.

The coming of the internal kingdom explained to the Pharisees, 20, 21.

20. *He was demanded of the Pharisees*—John the Baptist had opened his preaching with the proclamation of *the kingdom of God at hand;* Christ had done the same, and his apostles had followed their example. These *Pharisees* then desire Jesus to tell them *when* this kingdom shall arrive. Its phenomena should, before a great while, begin to show themselves. *Not with observation*—That is, of the firmamental phenomena. The eclipse of the moon would come to them by *observation* or watching. The *new moon* of the Passover was watched for by the Jews with much exactness. So the Jews expected that the Messiah's kingdom would show its *sign in the skies*, and then the face of the world be changed and renewed. The dead would be raised; and a Messiah, all glorious and heroic, would lead the armies of Israel to the destruction of the foes of God. Hence, as prophecy seemed to point to that day as its era, doubtless there was much *observation* of the *signs* of the sky.

21. *Lo, here*—As it would not show itself to the *observation* of watchers *in the sky*, so it would not break out *in spots* on the earth. The rumour that the Messiah was marching with the blood-red banner from Edom, or that he had already descended upon Mount Olivet, or that he was in *secret council chambers* with the sages of the Sanhedrim, would all prove falsehoods. *Is within you*—Is not an external and political one, but is a power and a realm within the soul. By using the second person plural, Jesus did not mean to concede that that kingdom was now actually within *their* hearts. He spoke to them generally as men. Some render the passage, *the kingdom of God is among you.* The Greek preposition well admits that meaning, but the context scarcely does. What our Lord appears to assert is, that his kingdom is not *external* but *internal;* that is, it is not a thing of *observation* and localities, but of consciousness, and *within.*

22–37. The discourse *to his disciples*, which follows, is evidently added by Luke rather from analogy in the subject than from sameness of time. As Jesus had described to the Pharisees his *present* and *internal* kingdom, so now he describes to his disciples his *coming* and *external* kingdom. It is difficult to say whether or not this entire passage *unto his disciples* is a fragmentary sketch by a fourth hand in addition to the three given in Matthew, Mark, and Luke, of the discourse on Mount Olivet, or whether it be a separate discourse. Our own view (the reason for which will appear as we progress) is, that 22–30 is complete in itself; is upon one subject; and was addressed *to his disciples* subsequently to, and *in reference to*, his words above *to the Pharisees.* The passage 31–37 is obviously a part of the discourse on Olivet, as will appear in our notes upon it. We divide, therefore, the whole passage *to the disciples* into these *two parts.*

The external kingdom (*at the advent*) *explained to the disciples*, 22–30.

As Jesus had *to the Pharisees* checked all their *Lo, heres* and *Lo, theres* by referring the kingdom to the inner man, the disciples seem on a late occasion to have questioned him whether there was no external kingdom and coming.

Jesus replies, (22–25,) that after his departure their intense desire for his

hen ye shall desire to see one
f the days of the Son of man,
nd ye shall not see *it*.
23 [o] And they shall say to
ou, See here; or, see there:
o not after *them*, nor follow
em.
24 [p] For as the lightning, that
ghteneth out of the one *part*
nder heaven, shineth unto the
her *part* under heaven; so
all also the Son of man be in
s day.
25 [q] But first must he suffer

[o] Matt. 24. 23. Mark 13. 21; chapter 21. 8. Matt. 24. 27.—[q] Mark 8. 31, & 9. 31, & 10. 33: chap. 9. 22.—[r] Gen. chap. 7; Matt. 24. 37.

esence may dispose them to believe
a Jesus disclosing himself on earth;
t his final coming will be lightning-
e from heaven; but not in the pres-
t generation, which embraces only
s advent of suffering. But (26–30)
at advent, when it did come, would
as sudden as the flood, and as the
om of Sodom. The disciples thus
e now taught the difference between
e internal and the external coming and
ngdom. The former is *now;* the lat-
r in a coming *generation.*

22. *The days will come*—After his
pension the national commotions,
e Roman invasion, the anarchy and
e downfall of the state are to ensue.
ceivers, false prophets, and false
rists should appear. How would
se disciples look back to those hal-
on days when the blessed Jesus was
te ting them by his present divinity,
i guiding them, by his infallible
unsel, into the paths of truth and
fety. *One of the days*—Trials may
ne when, should Jesus for but one
y revisit them, they would esteem it
most wondrous happiness. So it is
d that the Venetians, when their
wer declined, used to recall the
ne of one of their most victorious
mirals in the words, "O for one day
brave old Dandolo!" The connec-
n here shows that the *days of the*
n of man, unlike the same words in

many things, and be rejected of this generation.

26 [r] And as it was in the days of Noah, so shall it be also in the days of the Son of man.

27 They [s] did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28 [t] Likewise also as it was in the days of Lot; they did eat, they drank, they bought,

[s] Deut. 6. 10, 12, & 8. 12, 14; 1 Sam. 25. 36, 38; Job 21. 9, 13; Isa. 21. 4, & 22. 12, 14; chap. 12. 19, 20, & 16. 19, 23; 1 Thess. 5. 1, 3.—[t] Gen. chap. 19.

verse 26, refer to the *days* of the first advent. *Ye shall not see it*—What is this but a clear and decisive intimation that the second coming of the Son of man would not take place in their day?

23. *See here; or, see there*—These local Messiahs starting up in different places, or rumored to have started up, will prove false. *To the Pharisees*, the contrast above was between the *kingdom without* and the *kingdom within;* the contrast now is between the *Messiah from the earth* and the *Messiah from heaven.* See notes on Matt. xxiv, 23–27.

25. *Of this generation*—To this *generation* belong not his second advent, but his *internal kingdom;* his sufferings, and his death. How absurd and contradictory to a whole mass of texts, the idea that our Lord, or his disciples, taught that his second coming was in their generation.

Verses 26 and 27 are nearly identical with Matt. xxiv, 37–39.

26. *The days of the Son of man*—The days preceding his second advent; just as the days of Noah were the days preceding the flood.

28. *Days of Lot*—Were this entire part 26–37 a fragmentary report by a fourth hand of some passage in the great discourse on Olivet, this passage would be additional to what has been furnished by any other hand. *Eat.. drank..bought..sold..planted..builded*

they sold, they planted, they builded;

29 But [u] the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man [v] is revealed.

31 In that day, he [x] which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [y] Remember Lot's wife.

33 [z] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 [a] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [3] Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, [b] Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

u Gen. 19. 16. 24.—*v* 2 Thess. 1. 7.—*w* Matt. 24. 17; Mark 13. 15.—*x* Gen. 19. 26.—*z* Matt. 10. 39, & 16. 25; Mark 8. 35; chap. 9. 24; John 12. 25.

a Matthew 24. 40, 41; 1 Thessalonians 4. 17 3 This 36th verse is wanting in most of the Greek copies.—*b* Job 39. 30; Matt. 24. 28.

—All these describe not any special course of sinfulness, but a regular train of careless daily life, expecting no sudden advent of destruction.

29. *Rained fire and brimstone*—A terrible likeness of a *flaming fire*, described, in 2 Thess. i, 8, as attending the *Second Coming* of the Son of man

Passages belonging to the Olivet discourse, (Matt. xxiv, xxv,) *furnished by a fourth reporter*, 31–37.

Verses 31–33 belong after Matt. xxiv, 16, and apply to Jerusalem's destruction. Verses 34–36 are to be identified with Matt. xxiv, 40, 41, and apply to the Second Advent. See our notes on the passages in Matthew.

31. *Upon the housetop*—Of course this can be no description of any incident at the coming of Christ to judge the world. For from what is this owner of the *stuff in the house* supposed to flee? Certainly not from the judgment throne of Christ! It can, therefore, be no continuance of the same topic with that in verses 26–30. And therefore, again, it must be referred to its proper place in the great discourse of which it seems to be a fugitive fragment.

32. *Remember Lot's wife*—The Christians escaping from the destruction of Jerusalem to Pella (see note on Matt. xxiv, 16) are very strikingly parallelled by Lot's wife fleeing from Sodom. Let them beware how they look back to Judaism. The example of Lot's wife could be no lesson for fleeing from the judgment throne; so that it has no reference to the *second coming*.

33. *Seek to save his life*—By avoiding flight with Christians and taking share with the Jews. *Shall lose it*—He will perish with the Jews. *Lose his life*—By committing himself to the safe keeping of Christ alone. *Shall preserve it*—From the destruction that awaits the Jewish capital.

35, 36. See notes on Matthew xxiv, 40, 41.

37. *Where, Lord*—See notes on Matthew xxiv, 28. It is plain that the words *Where, Lord*, etc., are a fragment detached from some connected discourse. From what discourse? To no other place in the world can it be referred but to Matt. xxiv, 28. In our note on that verse, (vol. i, p. 283,) we have so "incorporated Matthew and

CHAPTER XVIII.

AND he spake a parable unto them *to this end*, that men ought [a] always to pray, and not to faint;

2 Saying, There was [1] in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

[a] Chap. 11. 5, & 21. 36; Rom. 12. 12; Eph. 6. 18; Col. 4.2; 1 Thess.5.17.—[1] Gr. *in a certain city.*

Luke together" in a little Harmony, as to present, probably, our Lord's real words. Let us add this present fragment to that little Harmony, and suppose the disciples to ask, *Where, Lord, shall the battlefields of that great slaughter be?* Our Lord would reiterate his reply, *Where the carcase, there the eagles.* Wherever a company of Jews makes a stand, a cohort of Romans shall be upon them.

CHAPTER XVIII.

§ 98.—PARABLE OF THE UNJUST JUDGE, 1–8.

As in the previous chapter, the discourse has a reference to the Second Coming of the Lord. The Church is a widow in his absence; she has an oppressive adversary, being the persecuting world, or the devil, of whom it is the instrument; God is to her, for the interval, as the relentless, unlistening judge. Great is the danger that her faith should fail, and her prayer grow faint and cease. But, in fact, she has a swift Avenger of whom she should never lose sight. Yet when the Son of man comes to execute that vengeance, though the Church through her long life shall have sent millions to glory, there will peradventure be scarce a faithful remnant on earth!

1. *Unto them* — Unto *his disciples* Though it was doubtless later in their journey toward the Jordan than the discourse of the coming of the Son of man in the last chapter, yet the impress of that discourse is upon the mind, and the same solemn topic tinges the present parable. *Always to pray*—The habit of earnest vocal devotion, public, family, and private, will in due time impregnate the Christian soul with prayer. The human spirit thus attains the temper in which it spontaneously breathes prayer. *And not to faint*—Not faint through weariness of the long *well doing.* It is a sad thing when prayer grows silent on the lips, and faint in the heart. For since prayer is the vital breath of the Christian, without it the Christian life ceases, and the man is spiritually dead.

2. *A judge*—In this second and third verse the two leading characters are given, *God* and *his Church;* while in the back ground appears the adversary, the enemy of both. *Feared not God...man*—A tolerably finished specimen of depravity of temper. That reverence which belongs to *God* as our infinite superior, and that respect which is due to our fellow-*man*, being absent from his soul, nothing is left but a sordid and intense regard to *himself.* Hence, while appeals to his conscience and tenderness are wholly naught, the slightest appeal to his ease or his interest brings immediate action.

3. *A widow*—This widow, we find by verse 7, is God's *own elect.* It is the Church of the truly justified from Christ's First Coming to his Second. The Church is the bride of Christ; and to indicate our deprivation during his absence on high she is held *a widow. Avenge me of mine adversary*—The Church's word *avenge*, according to the Greek, properly signifies *justice*, not *revenge.* It is the cry of the oppressed and martyr Church against her persecuter. It is represented by St. John in the Apocalypse with wonderful grandeur as coming up to God from the souls of the martyrs under the altar. "How long, O Lord, dost thou not avenge our blood?" Rev. vi, 9, 10. But the Church is thus guilty of no unholy passion. This cry is but the utterance of divine justice in her behalf to the divine Ruler. *Mine adversary* – The

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 [b] Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And [c] shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you [d] that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

b Chap. 11. 8.—*c* Rev. 6. 10.

d Heb. 10. 37; 2 Pet. 3. 8, 9.

plaintiff or accuser. Here is perhaps an allusion to the name Satan, which signifies *adversary*, and is the name of him who is called the *accuser of the brethren*.

4. *For a while*—The grand interval between the First and Second Coming of the Son of man. This we take to be its true and perhaps its only proper meaning. But as the same principle is applicable to the prayer of the individual soul as to the collective prayer of the Church, so God often makes a trying interval between the offering of our prayer and the granting of the reply. *I fear not God*—Most men believe that they are not so very bad; and though they may each deceive themselves, yet they are the less evil for even this self-pretence. But here is a man consciously *unprincipled upon principle*. The man who can thus unflinchingly face *himself*, can of course show the hardest face to *others*.

5. *Troubleth me*—She might *cry* until doomsday before his sense of *justice* would be touched; but he is sensitive to the slightest touch of selfish ease. *Weary me*—In the original we have here a remarkable term for *weary*, derived from the boxer's art. It signifies *to strike below the eye*, so as to produce a *bruise*. Hence to fatigue; or, as we might say in English, to *beat out*.

6. *The unjust judge*—Of just so relentless and hard a face does the Judge of all the earth *appear* to the prayer of his Church through different ages. How long does wickedness triumph in the earth, and the righteous cause fail to advance! How tardy the extension of religion, and through what severe trials does the Church and holy truth have to struggle!

7. *His own elect*—They are all this while his *own* and *elect*. That is, they are chosen; a *choice;* for so the word *elect* means. They are chosen according to God's eternal purpose in Christ, and according to his foreknowledge of their meeting the conditions of election, namely, of faith, repentance, and perseverance. *Cry day and night*—Their prayer is earnest; for it is not an imprecation, nor a murmur, but a Godward ascending *cry*. That prayer mounts to his throne, for it arises day and night.

8. *Speedily*—Here is the grand contradiction reconciled in regard to the time of our Lord's Second Coming. *He will bear with them long — He will avenge them speedily*. The time is both *distant* and *near*. It is *distant* to man's eye; *near* to the view of Him who measures by the chronology of his own eternity. *When the Son of man cometh*—Our Lord here intimates that in a most solemn and important sense *the faith of the Church will scarce hold out until his Second Coming*. She will all but faint in her prayer and watchfulness before that day. This is clearly in unison with those texts which represent that it will be upon an apostate earth that the judgment throne of Christ will appear. 2 Peter iii, 4. See Revelation xx, 7. Even after the millennium, Satan is released from prison, and deceives again the nations who had before been under the reign of Christ with his saints. The judgment scenes occur

9 And he spake this parable unto certain [e] which trusted in themselves [2] that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee [f] stood and

e Chap. 10. 29. & 16. 15.

2 Or, *as being righteous.*—f Psa. 135. 2.

immediately after the tribulation of *those days.* See on Matt. xxiv, 29. Notwithstanding, therefore, the certainty that Christ will in due time *avenge his elect*, the prayer of the Church may hardly last, and faith upon earth may scarce be found. This by no means proves that the number of the saved will be finally few. The *elect*, gathered during the millennium day, may be a multitude which no man can number, immensely surpassing the entire catalogue of the damned.

§ 98. PARABLE OF THE PHARISEE AND PUBLICAN, 9–14.

As the preceding parable inculcates *intensity*, so this illustrates *humility*, in prayer.

9. *Unto certain*—The best commentators decide that the Greek word for *unto* should be rendered *concerning.* The parable was addressed to the disciples concerning the trusters in themselves and despisers of others, of whom this Pharisee is selected as an example. *Trusted in themselves*—So low was their estimate of *sin*, and so high their estimate of their own merit, that they proposed to stand before God, to be justified on the ground of their own excellence; nay, came into his presence, and under forms of prayer and thanks, paraded these laudations of themselves and depreciations of their fellows. *Despised others*—Their great sin was, that, despising the work of elevating others, as Jesus did the *publicans* and Gentiles of this region, they really rejoiced in their sinfulness and degradation, over which they could glory as a superior and despotic caste. Their language was, *This people that know not the law are accursed.*

10. *Two men*—And, therefore, *sinners. Went up*—Just as the publican *went down to his own house;* because the temple was on high ground. *The temple to pray*—The place of prayer in the temple was probably the court of the women, where also were the chests for depositing the alms of the faithful. In the court of the temple, the suppliant directed his face toward the holy of holies; but if in another country, toward Jerusalem. *Pharisee...publican*—Our Lord is now, probably, still in the region where a large number of publican converts were opposed and oppressed by the haughty oligarchy of Pharisees. See notes on xiii, 32; xvii, 5. Doubtless many a poor publican was hereby encouraged to repentance, being taught that his utter casting himself on God's mercy in absolute abhorrence of his sins, was a surer road to justification than the cruel sanctimony of the professional saints, who rejoiced to retain beneath their feet a lower caste of sinners over whom they could boast and tyrannize.

11. *Pharisee stood*—To pray *standing* was the ancient custom of the Jews in their temple service. Scholars here find a peculiar expressiveness in the Greek verb, which implies that he *formally placed himself* in a standing position. The publican simply *stopped and stood. Prayed*—That is, he *boasted;* for in reality he only, with a slight phrase of thanks, told God how good he was. He praised rather than prayed; and praised himself rather than God. In fact, he really omitted to pray at all. As if he had no sin, he asked no forgiveness. As if he had no defect or weakness, he asked no divine aid. As if he had no wants, he asked no favours. His performance is divided into two parts. Under the form of thanks, he, 1, enumerates the bad things that the rest of men are, but he is not; 2, enumerates the good things he does. And there he closes.

prayed thus with himself, [g] God, I thank thee, that I am not [h] as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

g Isaiah 1. 15, & 58. 2; Revelation 3. 17. *h* Isaiah 65. 5; Matthew 3. 7, 10, & 19. 18, 20; chapter 20. 47; Galatians 3. 10; Philippians 3. 6; James 2. 9, 12.

Prayed thus with himself — Nobody shares with him the delight of his self-complacent devotion; it was all his own. Perhaps a better construction would render the latter phrase *by himself*, and refer it to *stood*. This makes him *stand* and *pray* sanctimoniously apart in the true spirit indicated by the term Pharisee, which signifies *separatist*. *I thank thee* — His thanksgiving is but a prelude and a pretext for an enumeration of his own virtues. The humblest Christian may think of all there is good in his case in order that he may the more abundantly thank God; this man's *thank God* is a mere decent preface to an enumeration of his superiorities. *Other men* — Literally, *the rest of men*. He is the exceptional case, the one good; all *the rest* are mere foils to exalt his excellence. We are not sure but that the characters whom this Pharisee conceives himself to be unlike were all held to be embodied in the publicans; so that his whole prayer thus far is not only a eulogy upon himself, but a satire upon his fellow-worshippers. *Extortioners*— Extortion was considered a peculiar vice of *publicans*. (See note on xix, 8.) *Unjust* — Either through violence or fraud. *Adulterers*—No doubt our Lord here meant to concede to the Pharisees the virtues claimed by this individual. But the phrase which couples *publicans and harlots* would indicate that he is as truly selecting the vice of which the publicans were held guilty. In commending his own virtues, the Pharisee is confessing his neighbor's sins. *Or even as this publican*—In this sharp utterance he detects himself. His prayer is a slant upon that fellow-worshipper whom he should compassionate.

12. *I fast*—From his mere virtues, the Pharisee proceeds to his pieties. He has works of supererogation to tell. *Twice in the week*—By the Mosaic law, required but once a year. So that these two fasts a week were extra and voluntary holiness and merit to spare. *Tithes*—The tenth parts. *All I possess* —This translation scarcely does credit to the Pharisee's piety. It should be rendered *all that I acquire*. He gave tithes both of property and income.

13. *Publican standing afar off*—From the Pharisee. *Would not lift up so much as his eyes*—Modestly the publican stands in the distance, turns his face toward the Most Holy, and casts his eyes upon the ground. *Smote upon his breast*—Within which ached a wounded conscience. Six different positions, thrice repeated with corresponding positions of hands and expression of face, all thrice or more repeated, are described by oriental tourists as the monotonous mechanical performance of the Moslem in mumbling his formula of prayer. Millions of such repetitions are not worth this single impulsive unprescribed movement of the feelings; this agonized smiting of the suffering breast. *Be merciful*—Be propitiated. Do we owe to Luke's Pauline sympathies the use of this word? It is the very word by which the apostle of the Gentiles expresses the reconciliation of God to us by the accepted atonement of Christ.

A sinner — Rather *the sinner*. Just as the Pharisee was the righteous distinctly *from the rest of men*, so our publican is *the sinner*, though without any thinking about what anybody else is. *Be propitiated to the sinner, me.* Religious formalism can, however, adopt

14 I tell you, this man went down to his house justified *rather* than the other: [i] for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 [j] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

[i] Job 22. 29; Matt. 23. 12; chap. 14. 11; Jas. 4. 6; 1 Pet. 5. 5, 6.—[j] Matt. 19. 13; Mark 10. 13.

the publican's style when that is understood to be the true religious fashion. A modern puritan can deal in the strongest hyperboles of self-abhorrence as taught by his traditional tenets, and be proud of the intensity of his self-condemning phrases. The true Christian can sincerely say with the dying Grotius, "I am that publican;" yet, fixing his eye on Christ, can thank God that through the grace given him he has *this testimony, that he pleases God.*

14. *I tell you*—With what emphasis and power did this *tell you* come from this divine *I*. *Down to his house*—Where went the strutting Pharisee? Who knows? But this publican sought a home now illuminate by the beams of God's smiling face. *Justified*—Not merely pardoned; but held as enjoying the position of one just before God. The Epistle to the Romans is the expansion of this great thought. *Rather than the other*—*The other* was amply justified by and before himself; *this man* is justified by and before God. *Exalteth himself*—Our Lord here repeats one of those great formulas which expresses a fundamental law of the kingdom of God.

Here terminates the great series of the (*Peculiaria Lucæ*) Peculiar Contributions of Luke, or the LUKEAN SECTION. (See p. 101.) Thus far his path has been independent and alone; he is now joined by his brother Evangelists. Henceforth, though often furnishing peculiar paragraphs, he moves abreast with them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for [k] of such is the kingdom of God.

17 [l] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 [m] And a certain ruler asked him, saying, Good Master, what

[k] 1 Cor. 14. 20; 1 Peter 2. 2.—[l] Mark 10. 15. [m] Matthew 19. 16; Mark 10. 17.

PERIOD SEVENTH.

THE FINAL JOURNEY TO JERUSALEM AND CONTEST THERE.—xviii, 15—xxii, 6. (See Historical Synopsis, vol. i, p. 14.)

§ 104. CHILDREN BLESSED BY CHRIST, 15–17. Matthew xix, 13–15; Mark x, 13–16.

15. *They brought . . . infants*—They were not only *little children*, but Luke here calls them βρεφη, infants; and Mark says that "he took them up in his arms."

16. *Suffer little children to come*—For when they are *brought* they truly *come*. The act which brings them avails, as their own faith would, to place them into a visible and symbolical relation to Christ. And the reason why they should be brought is given by Mark, "for of such is the kingdom of God;" and inasmuch as "except a man be born again, he cannot see the kingdom of God," it follows that these must be in a state virtually equivalent to that of the adult who is born again. A man is born externally of water, because he is born internally by the Spirit. John iii, 3, 5.

17. *Receive the kingdom of God as a little child*—It is plain that the *little child* here specified must be a literal infant. And when it is asked in what respect is the converted adult to become as a little child, we must reply, just in that respect by which a child is a member of the kingdom of God. He must come back to that state of accept-

shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, [n] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [o] Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: [p] sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, [q] How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, [r] The things which are impossible with men are possible with God.

28 [s] Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, [t] There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 [u] Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [x] Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things [y] that are written by the prophets concerning the Son of man shall be accomplished.

32 For [z] he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 [a] And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ [b] And it came to pass,

n Exod. 20. 12, 16; Deut. 5. 16-20; Rom. 13. 9. *o* Eph. 6. 2; Col. 3. 20.——*p* Matt. 6. 19, 20, & 19. 21; 1 Tim. 6. 19.——*q* Prov. 11. 28; Matt. 19. 23; Mark 10. 23.——*r* Jer. 32. 17; Zech. 8. 6; Matt. 19. 26; chap. 1. 37.——*s* Matt. 19. 27.——*t* Deut. 33. 9.

u Job 42. 10.——*x* Matt. 16. 21, & 17. 22, & 20. 17. Mark 10. 32.——*y* Psa. 22; Isa. 53.——*z* Matt. 27. 2; chap. 23. 1; John 18. 28; Acts 3. 13.——*a* Mark 9. 32; chapter 2. 50, & 9. 45; John 10. 6, & 12. 16. *b* Matthew 20. 29; Mark 10. 46.

ance with Christ which he possessed before actual sin. See note on Matt. xviii, 3.

§ 106. JESUS, GOING UP TO JERUSALEM, FORETELLS HIS PASSION TO THE TWELVE APART, 31–34. See notes on Matthew xx, 17–19; Mark x, 32–34.

§ 108. JESUS RESTORES SIGHT TO THE BLIND NEAR JERICHO, 35–43. See notes on Matthew xx, 29–34; Mark x, 46–52.

that as he was come nigh unto Jericho, a certain blind man sat by the [c] way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked [d] him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: [e] thy faith hath saved thee.

43 And immediately he received his sight, and followed him, [f] glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.

2 And behold, *there was* a man named Zaccheus, [a] which was the chief among the publicans, and he was rich.

3 And [b] he sought to see

c 1 Sam. 2. 8: chap. 16. 20, 21; John 9. 8; Acts 3. 2. *d* Chap. 8. 49, & 11. 52, & 19. 39.

e Chap. 17. 19.—*f* Chap. 5. 26; Acts 4. 21, & 11. 18. *a* Ezra 2. 9.—*b* John 12. 21.

CHAPTER XIX.

§ 109. JESUS'S VISIT TO ZACCHEUS, 1–28.

1. *And*—Luke, after having detailed many contests in this region of our Lord against the Pharisees in behalf of the publicans, brings the strife to a triumphant close in the case of Zaccheus. See notes on xv, 1; xvi, 14; xvii, 10; xviii, 9.

1. *Passed through Jericho*—This celebrated city was about fifteen miles from Jerusalem. See notes on Matthew xx, 29.

2. *A man named Zaccheus*—His name signifies *pure;* and being Hebrew, indicates that he was not, as some suppose, a heathen, but a Jew. The name in the Apocrypha belongs to one of the soldiers of Maccabæus. Macc. x, 19. *Chief among the publicans*—The office of tax collector for extensive provinces was by the Romans generally conferred upon a person of the order of the knighthood. It was therefore a high dignity, and generally confined to Romans alone. But as in some cases, according to Josephus, Jews received the appointment, that may have been the rank of Zaccheus. Otherwise he was an agent for the receiver general; collecting the taxes and transmitting them to him, over a large district, with inferior tax gatherers under him. *He was rich*—Yet how unlike the rich man in chapter xvi, 19 he proved to be.

3. *He sought to see Jesus*—Greek imperfect tense, he *was seeking* to see Jesus. He was anxious, and engaged in attaining the object. It is a wonder that when Jesus had been ranging so long in the Jordanic country, and perhaps often in Jericho, preaching the Gospel to crowds of his brother publicans, that this chief publican had never seen the great preacher. But he had *heard* much of him; and a deep feeling was awakened, not of mere curiosity, but of a desire to receive relief for a wounded conscience from this friend of publicans and sinners, of whom, perhaps, it was said that he *had power to*

Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, [c] and climbed up into [d] a sycamore tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, [e] he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; [f] for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, [g] That he was gone to be guest with a man that is a sinner.

c Chap. 5. 19.—d 1 Kings 10. 27; 1 Chron. 27. 28; Isa. 9. 10.—e Ezek. 6. 6; John 1. 48.

f Gen. 18. 3, 5; John 14. 23; Eph. 3. 17; Heb. 13. 2; Rev. 3. 20.—g Matt. 9. 11; chap. 5. 30.

forgive sins. *Who he was*—He desired not only to observe the external appearance of this rabbi, but to ascertain *who* he was. Is he one of the old prophets, or is he the Messiah? He knew that his name was Jesus, that is, Saviour, and in some degree trusted that he could save his people from their sins. *The press*—The pressure of the crowd.

4. *A sycamore tree*—That is, a *fig-mulberry tree;* the tree with the leaves of a mulberry and a fruit like a fig. When of full growth it takes three men to embrace its trunk; and, being usually

SYCAMORE TREE.

planted by the roadside, it serves, by its far-extending branches, either for shelter, or for such means of overlooking as Zaccheus here practiced. *To pass that way*—It was publicly known that his route lay toward Jerusalem.

5. *Saw him, and said... Zaccheus*—Both from his thus looking up and from his calling the name, Zaccheus was doubtless convinced that Jesus had more than mortal perception. As Jesus knew Nathaniel under the fig tree, so he knew Zaccheus in the sycamore tree. And, like Nathaniel, Zaccheus recognized him as his Lord. And as Jesus pronounced Nathaniel "an Israelite indeed," so he here pronounces Zaccheus "a son of Abraham." *Make haste*—Hurry and have done with such expedients and concealments. *To-day*—My call to suffer at Jerusalem brooks no delay. And it is probable that Jesus remained for the night, the willing guest of a happy host. *Must*—Jesus waits not for the uttered invitation, for he knows that a *wish* in the publican's heart, deeper than words can express, invites him. He does not say *I will;* it is a settled case. Thy faith and my love render it fixed and necessary.

6. *He made haste*—Joy quickened his movements. *Received him joyfully*—Leading the Saviour's way to the courts of his home. See vol. 1, pp. 121, 326.

7. *All murmured*—Here is the last mutter of the cavillers at our Lord's dealings of mercy to the outcast publicans. See note on verse 1. It was, however, no murmur of Pharisees alone; but of *all* the crowd, who, supposing that he is on his way to take possession of the Messianic kingdom at Jerusalem, deem it unbecoming for him to give countenance to an agent of Roman despotism.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by [h] false accusation, [i] I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as [k] he also is [l] a son of Abraham.

10 [m] For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because [n] they

[h] Chap. 3. 14.—[i] Exod. 22. 1; 1 Sam. 12. 3; 2 Sam. 12. 6.—[k] Rom. 4. 11, 12, 16; Gal. 3. 7.

[l] Chap. 13. 16.—[m] Matt. 18. 11; See Matt. 10. 6, & 15. 24.—[n] Acts 1. 6.

8. *And Zaccheus stood*—As they arrived at his door followed by the murmuring crowd. *I give to the poor*—Zaccheus is not, as some strangely construe him, telling what he *has* heretofore been accustomed to do; but what it is now a part of his new life to do. I *hereby* give. *If I have*—A sorrowful and delicate way of confessing that, though not his uniform custom, yet it had been done. *By false accusation* — Accusing him of selling his property to avoid his taxes, and so making gain from his penalty. The Greek word for the perpetrators of this kind of false accusation is a compound, *fig-exposer;* and was the epithet applied in Athens to a class of informers who exposed those who imported figs without paying the duties. *Fourfold* — The Roman law of forfeit prescribed a fourfold restoration. But the law regarding the extortion of publicans simply required a restoration of the defrauded sum. David, in his excitement at the parable of Nathan, pronounced a sentence of fourfold restoration, which lighted upon himself. 2 Sam. xii, 6. Moses required in cases of forfeit the restoration of a double amount. Exod. xxii, 4, 9. But Zaccheus doubles that double from his full repentant heart. The man who feels the evil of sin, and longs for a deliverance, will feel that restoration is not a law of hardship, but a relief and a delight. Though Zaccheus here probably intended no defence against the murmurers, (for there is no proof that he heard their cavils,) yet his words might well have shamed them into silence.

9. *And Jesus said*—One half he said to Zaccheus; and (turning no doubt his face) the remainder he addressed to the crowd. *This day is salvation come to this house*, is his joyous assurance to Zaccheus. *He is a son of Abraham*, is his testimony to the Jews of Zaccheus. You may have supposed him an alien, sold, and selling his nation, to heathen; but he is a true *son of Abraham*, bound to Abraham's bosom.

10. *That which was lost*—Lost in sin, as doubtless Zaccheus was. And these are the solemn words with which Jesus closes his mission to the *publicans of the Jordan*, and his defence of the mercy that inspired it.

Parable of the Pounds, 11–27.

From the front door of Zaccheus's house we seem to trace the Lord's course into the court, preceded by Zaccheus, and followed by the press (verse 3) or crowd, who were in a high state of excitement at the expectation that Jesus was proceeding to Jerusalem for the purpose of assuming the glorious Messianic kingdom. (See on verse 7.) Our Lord, therefore, in the following parable teaches them that, so far from erecting a kingdom now at Jerusalem, Jerusalem is to be but his point of departure *to a far country*, namely, to his Father in heaven. By him being invested with a divine royalty, he would return to a day of final judgment, and administer retribution.

11. *And as they heard these things*—The Lord seems to address the listening multitude from the gallery of the court of the house of Zaccheus. See our *supplementary note*, p. 121; and p. 326, of vol. i. *He added and spake*—

thought that the kingdom of God should immediately appear.

12 [o] He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten [1] pounds, and said unto them, Occupy till I come.

14 [p] But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he

o Matt. 25. 14; Mark 13. 34.

1 Gr. *mina.*—p John 1. 11.

The parable was in the proper train of discourse. *Kingdom of God should immediately appear* — The word *appear* indicates their expectation that it was to be *revealed* as in a glory from above. On this expectation see note on Matt. xx, 21.

The parable of *the pounds*, though much the same in structure with that of the *talents*, Matt. xxv, 14, (on which see our notes,) was undoubtedly uttered on another occasion and to illustrate a different point. It was, indeed, the same parable varied to different occasions. The present parable was based upon well known historic facts of the day. Both Herod and his son Archelaus received the kingdom of Judæa by *going to a far country;* that is, to the emperor at Rome. (See our notes on Matt. ii, 22.) And when Archelaus went to Rome to obtain the royalty, the Jews sent an embassy to the emperor to express their desire not to have the man to reign over them.

12. *A certain nobleman—A well-born personage.* Herod was the son, not of a king, but of an eminent general; and Archelaus was the son of Herod. These facts were fresh in recollection at Jericho, which had been adorned with the stateliest buildings by the Herod family, and the palace of Archelaus still ornamented its streets. *A far country*—The nobly born, nay, divinely born, Son of God was to go to the highest heavens, to be invested by God, his Father, with the kingdom of grace and judgment.

13. *Ten servants—The citizens* who rebelled against him were countless, the servants who obeyed him were but *ten;* a small round number indicating not the fewness of the finally saved, but the fewness of his *then* real followers. A sad intimation to the crowd that was now pursuing him how few of *them* were his true disciples. *Ten pounds* — In Greek, *ten minæ.* This was probably the Greek and Roman mina, which ranged from fifteen to twenty-five dollars. *Occupy* — The present meaning of this English word to the ordinary reader would be *keep possession, hold and fill;* but by its old English use it signifies *to traffic. Trade and traffic until I return.*

14. *His citizens*—For it was not a foreign kingdom which this nobleman went to obtain, but the sovereignty over his own state. Our Lord here predicts of himself that he is about to depart, laden with the rejection by his countrymen of his claims. He came to his own and his own received him not. *Sent a message after him* — The Jews sent their embassy to the court of the emperor against Archelaus. By parity, the rejection of Christ by sinners goes to the very court of heaven. Nay, it rejects God himself. *We will not*—The verb *will* here, as in several places of the New Testament, loses much of its force by being mistaken for the auxiliary verb *will.* Let it here be rendered "we WILL that this man shall not reign over us." It is a wicked, insulting *will* that continues the foul rebellion.

15. *When he was returned*—The men for whose correction our Lord is uttering this parable were committing the same mistake which a few in every age since his First Coming are committing; namely, the supposition that the judg-

ommanded these servants to
e called unto him, to whom he
ad given the [2] money, that he
ight know how much every
an had gained by trading.
16 Then came the first, say-
g, Lord, thy pound hath
ained ten pounds.
17 And he said unto him,
Well, thou good servant: be-
ause thou hast been [j] faithful
n a very little, have thou au-
nority over ten cities.

18 And the second came, say-
ing, Lord, thy pound hath
gained five pounds.
19 And he said likewise to
him, Be thou also over five
cities.
20 And another came, saying,
[k] Lord, behold, *here is* thy
pound, which I have kept laid
up in a napkin:
21 [1] For I feared thee, because
thou art an austere man: thou
takest up that thou layedst not

silver, and so verse 23.—*j* Matthew 25. 21; chapter 16. 10.

k Prov. 26. 13, 16; Matt. 25. 24; ver. 13; ch. 3. 9, & 6.46; Jas.4.17.—*l* Matt.25.24; Rom.8.15.

ent and kingdom of glory are to come
their own day. It passed from this
rnal crowd of Jews to the apostles
d to the early Church. It has been
peating itself from age to age in the
cient Chiliasts, the millenarians of
e middle ages, and the second advent-
ts of the present day. It often, but
t always, is the error of pious but
centric spirits, in whom a carnal love
excitement somewhat blends with
ep religious faith. *Had gained by*
ding—The nobleman had not given
em weapons for fight. The Lord re-
rves justice and judgment for his
vn hands. What the nobleman gave
the servants was the current coin and
e peaceful business of the realm. It
thus the duty of Christ's servants
t to advance his power by persecu-
n, but to enrich his spiritual realm
th its fitting toils and sacrifices.
16. *Thy pound hath gained* — The
rd in the last verse spake of what
ey had gained; the servant himself
re speaks modestly of what the
rd's gift had gained. Good works
e from grace, and yet are performed
ely. The power that is to perform
by grace; the exercise of the power
by freedom. And works freely per-
med from grace have a merit gra-
usly ascribed to them, and a reward
nferred. And the reward is propor-
ned to the work. The gainer of ten
unds is rewarded with ten cities, of five pounds, with five. Wise is the man who by grace and in faith makes a large investment in hope of the reward.

17. *Ten cities*—Let us beware here how we transform the parable into the literal, and fancy that real crowns and kingdoms and cities are to be the rewards of the righteous. All these images are but the emblems of highest earthly prosperity, to indicate the bliss of which earth has no real specimen or example. If all in heaven are kings, who are the subjects? This entire style of language refers to the ancient custom, still existing in the East, of rewarding favourites with the government and revenue of provinces and cities. Cyrus the Great bestowed upon Pytharchotus the Cyzican, his favourite, seven cities. Artaxerxes gave to Themistocles as some say two, or as others say, five. Parysatis, queen of Persia, had two or three cities, whose revenues paid the expenses of her wardrobe. With what munificence then should the King of heaven and earth reward the objects of his favour?

17–27. Compare notes on Matt. xxv, 20–30.

20. *Another came*—Not all the servants, but specimen cases, are described as coming. *A napkin*—The word in the original is the Greek of the Latin word *sudarium*, which is derived from the word *sudor*, sweat, as being used to wipe sweat from the face. We can

down, and reapest that thou didst not sow.

22 And he saith unto him, [m] Out of thine own mouth will I judge thee, *thou* wicked servant. [n] Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with [o] usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, [p] Th... unto every one which hat... shall be given; and from hi... that hath not, even that h... hath shall be taken away fro... him.

27 But those mine enemies... which would not that I shoul... reign over them, bring hithe... and slay *them* before me.

28 ¶ And when he had thu... spoken, [q] he went before, a... cending up to Jerusalem.

29 [r] And it came to pas... when he was come nigh t... Bethphage and Bethany, a...

m 2 Samuel 1. 16; Job 15. 6; Matthew 12. 37.
n Matt. 25. 26.—*o* Exod. 22. 25. 27; Deut. 23. 19. 20.
p Matt. 13. 12. & 25. 29; Mark 4. 25; chap. 8. 1
q Mark 10. 32.—*r* Matt. 21. 1; Mark 11. 1.

hardly think, however, that our Lord aimed at the point which Trench specifies; that this lazy servant having no need of the linen to wipe off his sweat, used it to wrap up his pound. It was a handkerchief, which was appropriated to the purpose of concealing money.

25. *And they said*—That is, they that *stood by*, mentioned in the last verse, and who are the officers of the divine execution, the angels of the final judgment. Their words, as dramatically given, elicit the statement of the principle of divine judgment in the next verse.

26. *Every one which hath*—For every *hath* there is a richer *hath;* and in every *hath not*, a deeper, poorer *hath not.* As wealth furnishes means for larger wealth, so that the richest man has most means for still greater riches, so it is with virtues and vices. The good possess the richest means of still greater goodness, and vice accumulates self-depraving force in geometrical ratio. How, then, if left to itself, can wickedness be otherwise than eternally and eternally increasing?

27. *Mine enemies*—Vengeance upon enemies of the opposite party was anciently of the most terrible kind, whe... some banished prince or political leade... was restored to power. Sylla, the Ro... man dictator, ordered a general massa... cre on his return from exile. And i... modern times, restorations like thos... of Charles II. and Louis XVIII. resulte... in severe executions and retributions. But divine justice may be justly mor... terrible than the most terrible of hu... man vengeance. We refer the entir... application of this parable to the fina... judgment. It may indeed be *made* t... suit the destruction of Jerusalem, o... any other judgment in history, just s... far as such judgment is analogous. But such a suiting of the parable t... their cases is simply transferring, no... interpreting the meaning.

§ 111.—Jesus proceeds to Jerusalem. 28–44. Matt. xxi, 1–17; Mark x... 1–11; John xii, 12–50.

28. *Thus spoken ... went before ... up to Jerusalem*—And now our Lord having explained what was not th... purpose or the coming result of hi... going to Jerusalem, and having left fo... record his announcement that it wa... for no earthly kingdom, is ready t...

e mount called *the mount* f Olives, he sent two of his sciples,

30 Saying, [s] Go ye into the llage over against *you;* in e which at your entering ye all find a colt tied, whereon t never man sat: loose him, d bring *him hither.*

31 And if any man ask you, hy do ye loose *him?* thus all ye say unto him, Because he Lord hath need of him.

32 And they that were sent ent their way, and found even he had said unto them.

33 And as they were loosing e colt, the owners thereof id unto them, Why loose ye e colt?

34 And they said, The Lord th need of him.

35 And they brought him to sus: [u] and they cast their rments upon the colt, and ey set Jesus thereon.

36 [v] And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, [w] Blessed *be* the King that cometh in the name of the Lord: [x] peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, [y] the stones would immediately cry out.

s 1 Samuel 10. 2, 9; John 14. — *t* Psalm 1, & 50. 10, 12; Matthew 21. 2, 3; Mark 11. 3, 6; ke 10. 36.

u 2 Kin. 9. 13; Matt. 21. 7; Mark 11. 7; John 12. 14. *v* Matt. 21. 8. — *w* Psalm 118. 26; chapter 13. 35. *x* Chap. 2. 14; Eph. 2. 14 — *y* Hab. 2. 11.

osecute his march. After leaving the use of Zaccheus, he proceeds, followed the passover crowd, to Bethany; at nich place he arrives, as we suppose, Friday afternoon, and spends the turday-Sabbath preceding the pasn week; where, also, he spends the cessive nights of passion week until ursday. (See notes on Matt. xx, 34.) e next day, being Palm-Sunday, and e first day of passion week, *he makes triumphal entry into Jerusalem.* e notes on Matthew xxi.)

31. *The Lord*—The owners' yielding the authority of the Lord does not cessarily imply that they were his ciples; for, attended by the applaudg multitudes, he was acknowledged rd of the present hour. Even the arisees saluted him as *master*, verse 39; with the multitudes he is *king*, verse 38. These multitudes are called disciples in the larger sense of *believers.*

39. *Pharisees from among the multitude*—They seemed to be spectators of the procession, who called to Jesus as he passed to moderate the voices of the chanters.

40. *If these should hold their peace*—The proud Pharisees had sullenly left to these disciples the office of celebrating this advent, and now the grumblers would even have *them* silenced. But if at a crisis so intense, so awful, even *these* should hush, and no human voice should welcome the Prince, we might expect that God would literally shame the hard hearts and base spirits of men by making the very *stones* upon which they trod utter voices and *cry out.*

41 ¶ And when he was come near, he beheld the city, and [z] wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall [a] cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And [b] shall lay thee even with the ground, and thy children within thee; and [c] they shall not leave in thee one stone upon another; [d] because thou knewest not the time of thy visitation.

45 [e] And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, [f] It is written, My house is the house of prayer; but [g] ye have made it a den of thieves.

47 And he taught daily in the temple. But [h] the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people [3] were very attentive to hear him.

CHAPTER. XX.

AND [a] it came to pass, *that* on one of those days, as he taught the people in the tem-

z John 11. 35.—*a* Isaiah 29. 3, 4; Jer. 6. 3, 6; chap. 21. 20.—*b* 1 Kings 9. 7, 8; Micah 3. 12. *c* Matt. 24. 2; Mark 13. 2; chap. 21. 6.—*d* Dan. 9. 24; chap. 1. 68, 78; 1 Pet. 2. 12.

The wail of Jesus over Jerusalem, 41–44. This pathetic passage is furnished by Luke alone.

41. *Near...the city*—At the moment when descending the summit of Olivet the city appeared in its beauty before him.

42. *If thou hadst known...but now*—The sentence is broken, as if by the impulse of feeling. *Hid from thine eyes*—For sin hath a blinding power. The man who wilfully gives himself up to one deception, knows not to what endless snares of error he may have surrendered himself as a consequence.

43. *The days shall come*—We have here one of the most striking predictions ever uttered. *A trench*—A ridge or low *wall* of earthworks, flung up from a *ditch* made by the excavation.

44. *Lay thee...and thy children within thee*—Thy children and thyself laid in one common ruin. By *children* is meant, not minors, but native born inhabitants of any age. *One stone upon another*—The Greek reads literally, *they shall not leave in thee stone upon stone.* That is, the stone courses or tiers shall be wholly overthrown. It need not be interpreted that not a single stone shall be left lying upon another. See notes on Matthew xxiv, 2.

e Matt. 21. 12; Mark 11. 15; John 2. 14. 15. *f* Isa. 56. 7.—*g* Jer. 7. 11.—*h* Mark 11. 18; John 7. 19, & 8. 37.—3 Or, *hanged on him*, Acts 16. 14. *a* Matt. 21. 23.

§ 112.—Cleansing of the Temple, 45–48.

See our notes on Matthew xxi, 12, 13. That there were a first and second cleansing, see notes on the parallel in Matthew and on John ii, 13–17.

48. *All the people were very attentive to hear him*—The Passover brought numbers of his friends from Galilee; his preaching had won many followers in the region beyond Jordan; the raising of Lazarus in Bethany had made his name wonderful among the people of Jerusalem and its precincts. The influence of the ruling orders was for the time overborne, and the cause of Jesus seemed for the time triumphant.

e, and preached the gospel, e chief priests and the scribes me upon *him* with the lers,

And spake unto him, say- g, Tell us, [b] by what authori- doest thou these things? or o is he that gave thee this thority?

And he answered and said to them, I will also ask you e thing; and answer me:

The baptism of John, was from heaven, or of men?

And they reasoned with emselves, saying, If we shall , From heaven; he will say, hy then believed ye him ?

But and if we say, Of men; the people will stone us: r they be persuaded that n was a prophet.

And they answered, that y could not tell whence *it* s.

And Jesus said unto them, ither tell I you by what au- rity I do these things.

Then began he to speak to people this parable; [d] A tain man planted a vineyard, let it forth to husbandmen, went into a far country a long time.

And at the season he sent ervant to the husbandmen, t they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, [e] What shall I do? [f] I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [g] The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken;

cts 4. 7, & 7. 27.—*c* Matthew 14. 5, & 21. 26; er 7. 29.—*d* Matthew 21. 33; Mark 12. 1. ah 5. 4; Hos. 6. 4, & 11. 8.

f Matt. 3. 17, & 17. 5; chap. 9. 35; John 1. 34; Rom. 8. 3; Gal. 4. 4; 1 John 4. 9, 15.—*g* Psa. 118. 22; Matt. 21. 42.

CHAPTER XX.

4.—Jesus Discourses with Chief Priests and Others, 1–19.

e notes on Matthew xxi, 23—xxii, Mark xi, 27—xii, 12.

§ 115.—Pharisees, Herodians, and a Scribe question Jesus. Jesus returns a Question, 20–44.

See notes on Matthew xxii, 15–46; Mark xii, 12–37.

but [h] on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 [1] And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [k] Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [1] truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a [2] penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ [1] Then came to *him* certain of the Sadducees, [m] which deny that there is any resurrection; and they asked him,

28 Saying, Master, [n] Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrec-

h Dan. 2. 34, 35; Matt. 21. 44.—*i* Matt. 22. 15. *k* Matt. 22. 16; Mark 12. 14.—1 Or, *of a truth.*

2 See Matt. 18. 28.—*l* Matt. 22. 23; Mark 12. 18. *m* Acts 23. 6, 8.—*n* Deut. 25. 5; Ruth 1. 11, 12.

35. *They which shall be accounted worthy*—From the words *accounted worthy*, some draw the inference that the resurrection is conditional and partial; that it is limited to the *worthy*, while the wicked are left in perpetual extinction. It is an unwarranted conclusion. For,

1. The Greek word here rendered *accounted worthy* is often elegantly put for *æquum censetur, it is thought proper*, or *it seems good; good*, that is, in the present case, to the Divine Mind. The meaning then would be: *Those who by the Divine will shall attain the resurrection.* Their

ion from the dead, neither
marry, nor are given in mar-
iage:
36 Neither can they die any more: for [o] they are equal unto the angels; and are the children of God, [p] being the children of the resurrection.

o, 1 Cor. 15. 42, 49, 52; 1 John 3. 2.

p Romans 8. 23.

esurrection would be not dependent upon personal worthiness, but upon God's plan; whether of a part or the whole. . As the question of the Sadducees, briefly feigning to be orthodox,) which Christ here answers, regarded solely he children of Abraham, who were assumed to be of course heirs of the *blessed* esurrection, it is of the blessed resurrection, or the blessed side of the resurrection, only, that Jesus now speaks, to which the *worthy* alone do in fact attain. n the same manner Paul in 1 Cor. xv, as writing for the Christian alone, describes nly the *glorious resurrection*. In neither case is it implied that there is not lso, and at the same time, a resurrection of *the unjust*, (Acts xxiv, 15,) or *esurrection to damnation*, John v, 29. *Resurrection from the dead* — Literally, *surrection from dead*. There is apparently a difference in meaning between he three phrases, resurrection *of* the ead, resurrection *from* the dead, and surrection *from dead*, without the rticle. Says Winer, (Gram. of N. T., ol. ii, p. 135,) "Νεκροί [dead, without e article] signifies dead persons, Luke i, 22; 1 Cor. xv, 15, 29, 32, etc.; but νεκροί, *the dead* as a definite multiude." Resurrection *of the* dead would gnify the resurrection of the totality the race. The *resurrection from the ad* would signify the resurrection of ly a part *from* the whole. The *resrrection from dead* may be a resurrecn of persons from being dead. It is ecoming *alive* from *dead*. The same rsons from their dead selves rise into ing; as the phœnix has a resurrection om her own ashes, her ashes composg her risen self. There are thirty-four ssages in the New Testament where e preposition ἐκ, *from* or *out from*, is d before *dead* without the article; and r in which it is used with the article, mely, Eph. v, 14; Col. i, 18; ii, 12; v. i, 5. With the preposition ἀπό,

there are four instances; in all which, with a single exception, (Luke xvi, 30,) the article is used. The result is, that the great mass of passages are resurrection ἐκ *from dead* persons. In a *resurrection from dead*, there may or may not be additional dead who do not rise. In Romans xi, 15, *life from dead* is life from their own dead selves; for Israel is held as a one historical race, which as a unit dies and rises again. The *casting away* and *recovering* is of the same conceptual Israel existing through ages. So also in Romans vi, 13, Christians are to yield themselves, as ἐκ νεκρῶν ζῶντας, *from dead living*. In the whole passage the contrast is between themselves dead and themselves alive; not between themselves alive and others dead. The phrase ἐκ νεκρῶν does not therefore decide whether a general or a partial resurrection takes place; but whether it is a partial or a universal resurrection, it may be a resurrection from their own previous dead selves.

36. *Neither can they die* — Soul and body are made incapable of separation, and both incapable of disintegration or extinction. Death from violence, either from others or their own efforts, is impossible, and out of their natures. *Equal unto the angels*—In Mark, *are as the angels which are in heaven*. Luke's words might be translated *are angel-like*. To them, as to angels, is attributed neither death, birth, nor marriage. It is not to be inferred that the angels are, like men even in their glorified state, of a compound nature, body and soul. Angels we understand to be pure spirits, who in becoming visible to bodily eyes invest themselves with a visible vehicle; unless, indeed, we suppose with some that matter is but a denser and solidified sort of spirit. *And are the children of God... children of the resurrection*—Literally, *sons of the resurrection*. The opposite of this would be *son*

37 Now that the dead are raised, [q] even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for [r] all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 [s] And after that they durst not ask him any *question at all.*

41 And he said unto them, [t] How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [u] The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ [v] Then in the audience of all the people he said unto his disciples,

46 [w] Beware of the scribes, which desire to walk in long robes, and [x] love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 [y] Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

AND he looked up, [z] and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [1] mites.

3 And he said, Of a truth I say unto you, [b] that this poor widow hath cast in more than they all:

q Exod. 3. 6.—*r* Rom. 6. 10, 11.—*s* Matt. 22. 46; Mark 12. 34.—*t* Matt. 22. 42; Mark 12. 35. *u* Psa. 110. 1; Acts 2. 34.

v Matthew 23. 1; Mark 12. 38.—*w* Matt. 23. 5. *x* Chap. 11. 43.—*y* Matt. 23. 14.—*z* Mark 12. 41. 1 See Mark 12. 42.—*b* 2 Cor. 8. 12.

of gehenna, or *child of hell*, in Matthew xxiii, 15. This is in accordance with that Hebrew figure of speech by which a being is said to be a son or child of that to whose nature he is conformed, or to whom he somehow belongs. So *son of Belial, son of perdition, son of death.* They who attain the resurrection in its glorious side cannot die, because they are now angel-like, and so god-like, resurrection-like.

37. *Now that the dead are raised*—Our Lord, in the argument of this verse, does not prove the resurrection of the body distinctively from the immortality of the soul. This is because he is arguing with those who hold the former to be included in and inseparably identified with the latter. To prove one, therefore, is to prove both. See notes on Matthew xxii, 32.

§ 116—JESUS REPREHENDS THE SCRIBES AND THE PHARISEES, 45–47. Matthew xxiii, 1–39; Mark xii, 38–40.

CHAPTER XXI.

§ 117.—JESUS PREFERS THE WIDOW'S OFFERING TO THE CONTRIBUTIONS OF THE RICH, 1–4.

See notes on Mark xii, 41–44.

§ 118.—JESUS FORETELLS THE DESTRUCTION OF JERUSALEM, AND DISTINGUISHES IT FROM THE FINAL JUDGMENT, 5–36. Matt. xxiv, xxv; Mark xiii.

Of our Lord's discourse, Matthew's report reads like a somewhat verbal sketch of an actual hearer, yet so abridged as to omit parts requisite to a complete understanding. Mark's is a smaller sketch, still more abbreviated; while Luke's seems rather a report

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [c] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [d] there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, [e] Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But [f] when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 [g] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 [h] But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and [i] into prisons, [j] being brought before kings and rulers [k] for my name's sake.

13 And [l] it shall turn to you for a testimony.

c Matt. 24. 1; Mark 13. 1.——*d* Chapter 19. 44; 1 Kings 9. 7, 9; Isa. 64. 10, 11; Jeremiah 7. 11, 14.
e Matthew 24. 4; Mark 13. 5; Ephesians 5. 6; 2 Thessalonians 2. 3.

f Psa. 27. 1, 3; Proverbs 3. 25, 26; Isa. 51. 12, 13.
g Matthew 24. 7.——*h* Mark 13. 9; Rev. 2. 10.
i Acts 4. 3, & 5. 18, & 12. 4, & 16. 24.——*j* Acts 25. 23.
k 1 Pet. 2. 13.——*l* Phil. 1. 28; 2 Thess. 1. 5.

from memory, giving rather the substance than the words, yet supplying parts requisite for an exact understanding of Matthew.

As a somewhat dimmer report, Luke exhibits faint traces of the four points of the contrast between the destruction of Jerusalem and the judgment day, which we have found in Matthew. Without giving a warning of the distinction, (verses 8, 9.) he exhibits one great contrast between the destruction of Jerusalem and the dispersion of the Jews (verses 10–24) on the one hand, and the judgment day (verses 25–27) on the other. Then verses 28–33 furnish the warning, parallel to Matthew xxiv, 32–35, to provide for the troubles of the destruction; and verses 34–38 are the compressed parallel of all the discourses of Matthew xxv.

Jerusalem's destruction not to be confounded with the world's end, 7–9. Matthew xxv, 4–6.

8. *The time draweth near* — It must not be understood that our Lord here prophesies that the false Christs would assume to be Messiah returned to judgment. They could only claim that the Messiah's kingdom was alone to be set up on earth; and the time of that event was, indeed, drawing near.

9. *By and by*—This phrase, which by a singular reverse of meaning now signifies *after a while*, meant in the old English of our translators, *immediately*.

Jerusalem's destruction, and the dispersion of the Jewish races, 10–32.

13. *To you for a testimony* — Your persecutions shall be, in the judgment day, a testimony to your faithfulness in behalf of Christ.

14 [m] Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, [n] which all your adversaries shall not be able to gainsay nor resist.

16 [o] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [p] *some* of you shall they cause to be put to death.

17 And [q] ye shall be hated of all *men* for my name's sake.

18 [r] But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 [s] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that [t] all things which are written may be fulfilled.

23 [u] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all na-

m Matthew 10. 19; Mark 13. 11; chapter 12. 11.—*n* Acts 6. 10.—*o* Micah 7. 6; Mark 13. 12. *p* Acts 7. 59, & 12. 2.

q Matthew 10. 22.—*r* Matthew 10.30.—*s* Matthew 24. 15; Mark 13. 14.—*t* Dan. 9. 26, 27; Zech. 11. 1.—*u* Matthew 24. 19.

15. *A mouth* to utter *and wisdom* in the matter of utterance.

18. *Shall not a hair . . . perish*—Although their lives should be taken, (verse 16,) yet not a drop of their blood should be shed in vain; not a hair should fail of its effect or go for naught.

24. *They shall fall by the edge of the sword*—This most important verse is furnished by Luke alone. It forms the bridge by which the prophecy travels over the chasm of ages and brings us down to the termination of the rejection of Israel. At the same time it is a wonderful prophecy, whose fulfilment has been going on from the time of its first writing to the present era. When a distinguished general told Bishop Newton that the prophecies of Scripture were written after the event, the bishop brought him to sober thought by telling him that there are prophecies of Scripture which are being fulfilled at the present day. How wonderfully are the Jews fulfilling the prophecies of the Jesus they rejected, proving by their very rejection the truth of his mission! *Led away captive into all nations*—The sufferings of the Jews are those briefly described by Watson in his Theological Dictionary:

The Romans, under Vespasian, invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, etc., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might have been two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, boiled their suckling infants, and ate them. After a siege of

tions: and Jerusalem shall be trodden down of the Gentiles, [x] until the times of the Gentiles be fulfilled.

25 ¶ [y] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of

x Daniel 9. 27, & 12. 7; Romans 11. 25.

y Matthew 24. 29; Mark 13. 24; 2 Peter 3. 10. 12.

six months, the city was taken. The Romans murdered almost every Jew they met. Titus was bent to save the temple, but could not; six thousand Jews who had taken shelter in it were all burned or murdered. The whole city, except three towers, and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Machæron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers that were sent into Egypt, to labour as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About A. D. 130 one Barcocaba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians that came in their way; but he was defeated by Adrian's forces. In this war, it is said, about six hundred thousand Jews were slain, or perished by famine and pestilence. Adrian built a city on Mount Calvary, and erected a marble statue of a swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death." Truly the Jew has been led a captive among all nations.

And Jerusalem shall be trodden down — Not merely *trodden*, but *trodden down;* subjugated and debased. *Of the Gentiles* — Jerusalem has repeatedly changed possessors, but has never been possessed by the Jews since the Romans destroyed it. *Until the times of the Gentiles be fulfilled* — The time of the exclusive Gentile dispensation and churchdom. The times of the Gentiles will have been fulfilled when Israel is gathered into the Christian Church; "*and so all Israel shall be saved.*" Romans xi, 26. So in the same chapter Paul tells us that "' blindness in part hath happened unto Israel until the fulness of the Gentiles be come in." We have here a striking resemblance between the language of Luke and Paul, confirming the opinion that Paul was Luke's instructing apostle. By "the fulness of the Gentiles" is to be understood the full measure of Gentile conversion foreseen by God as to *be*, before the return of the Jews. That return of the Jews to God will be, as Paul says, as life from the dead. The restoration of the Jews shall redound to the happiness of the Gentiles. "For if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?" Then shall there be one Shepherd and one fold, and the Lord alone shall be exalted in that day. *Trodden down...until* — The language *until* implies that when the times of the Gentiles are fulfilled Jerusalem will cease to be trodden down, and recover her ancient glory. And it cannot but seem probable to every reflecting mind that the Jewish race is preserved for some great and providential reason.

The Coming of the Son of man, 25–27.

In contrast with the previous paragraph, describing the destruction and dispersion, we now have the Judgment Advent. These three verses are parallel with Matthew xxiv, 29–31. The signs in the sun and moon are the effects of the Coming of the Son of man previous to his visibility. The use of the word *signs* here does not, therefore, contradict the repeated declaration that

nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: [z] for the powers of heaven shall be shaken.

27 And then shall they see the Son of man [a] coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for [b] your redemption draweth nigh.

29 [c] And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 [d] Heaven and earth shall

z Matthew 24. 29. —— *a* Matt. 24. 30; Rev. 1. 7, & 14. 14.

b Rom. 8. 19, 23. —— *c* Matt. 24. 32; Mark 13. 28 *d* Matt. 24. 35.

the Coming will be without warning and sudden. There is a great and fearful sublimity in the description of these two verses.

26. *The powers of heaven shall be shaken*—As if that Coming would disturb for the time the fixedness of the planetary system. But the *shaking* may be *apparent* only; the words expressing optical or visible truth.

The Parable of the Fig-tree, 28–33.

28. *These things.*—The *these things* of the apostles' question, Matthew xxiv, 3, namely, the destruction of the temple and city.

32. *This generation*—Dr. Nast, in his excellent Commentary, would render the word as synonymous with *race*. And this would make the verse affirm that the Jewish race would last through all these troubles. Dr. Clarke also favours that rendering; and it has been current among maintainers of an approaching *Second Advent* for the last thirty years. Few scholars, however, would agree to escape the difficulties of this discourse by such a philology. Dr. Alexander, in his commentary on Mark xiii, 30, thus strongly treats this view of the word: "But although some English writers still adhere to that interpretation, others of the same class, and the German philologists, almost without exception, treat it as a sheer invention, without any authority, either in classical or Hellenistic usage, so that some of the best lexicons do not give this definition even to condemn it. Of the few alleged examples, chiefly in the Septuagint version, all admit of being taken in one of the acknowledged senses, which in the New Testament are three in number, all reducible to one and the same radical idea, that of a contemporary race, or the aggregate of those living at the same time. This is the direct sense in the great majority of cases, (such as Mark viii, 12, 38; ix, 19; Matt. xi, 16; xii, 39–45; xvi, 4; xxiii, 36; Luke vii, 31; xvi, 8; xvii, 25; Acts ii, 40; xiii, 36; Phil. ii, 15; Heb. iii, 10,) and is scarcely modified when transferred from men to time, (as in Acts xiv, 16; xv, 21; Eph. iii, 5, 21; Col. i, 26,) or to the stages of descent and degrees of genealogical succession, (as in Matt. i, 17.) Common to all these cases is the radical idea of *contemporaneous existence*, which it would be monstrous, therefore, to exclude in that before us, as we must do if we understand it of the whole race in its successive generations. It follows, therefore, that unless we forge a meaning for the word in this place, which is not only unexampled elsewhere, but directly contradictory to its essential meaning everywhere, we must understand our Lord as

pass away; but my words shall not pass away.

34 ¶ And [e] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For [f] as a snare shall it come on all them that dwell on the face of the whole earth.

36 [g] Watch ye therefore, and [h] pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and [i] to stand before the Son of man.

37 [k] And in the daytime he was teaching in the temple; and [l] at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

NOW [a] the feast of unleavened bread drew nigh, which is called the passover.

2 And [b] the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ [c] Then entered Satan into

e Rom. 13. 13; 1 Thessalonians 5. 6: 1 Peter 4. 7.
f 1 Thess. 5. 2; 2 Peter 3. 10; Rev. 3. 3, & 16. 15.
g Matthew 24. 42, & 25. 13; Mark 13. 33.
h Chapter 18. 1.
i Psalm 1. 5: Ephesians 6. 13.—*k* John 8. 1, 2
l Chapter 22. 39.—*a* Matthew 26. 2; Mark 14. 1.
b Psa. 2. 2; John 11. 47; Acts 4. 27.—*c* Matthew 26. 14; Mark 14 10; John 13. 2, 27.

saying that the contemporary race or generation, that is, those then living, should not pass away or die till all these prophecies had been accomplished." We may add that specially unequivocal are the parallel passages, Matt. xxiii, 36 and Luke xi, 50, 51. In the former of these two passages it is a very strange interpretation which makes the Saviour say that all the blood of the martyrs, from Abel to Zacharias, shall fall upon the Jewish race, and not upon some other race. The clear meaning is, that the penalty of the accumulated guilt of all the preceding generations should finally fall upon *that generation.* And the admission of this fixes of course the sense of the present passage. Our Lord must be understood as maintaining in all three passages, that that generation should be the object of hereditary penalty.

Verses 34–36 give the compressed substance of Matthew xxv, 1–30.

37. See note on Matt. xxi, 17. *Mount of Olives*—Probably at Bethany, which was on the eastern slope of that mount.

38. *Early in the morning* — According to eastern custom, as thus described in Dr. Hackett's Biblical Illustrations: "During the greater part of the year, in Palestine, the heat becomes so great a few hours after sunrise, as to render any strenuous labour inconvenient. The early morning, therefore, is the proper time for work; midday is given up, as far as possible, to rest, or employments which do not require exposure to the sun. The arrangements of life adjust themselves to this character of the climate. It happened to me often to observe how universal was the habit of early rising. Men and women may be seen going forth to their labours in the field or starting on journeys at the earliest break of day."—P. 124. See Luke xxii, 66; Mark xv, 1; Gen. xxii, 3; xxviii, 18; Exodus xxxiv, 41.

CHAPTER XXII.

§ 120. TRANSACTIONS OF THE TUESDAY PRECEDING THE CRUCIFIXION, 1–6.

Compare notes on Matthew xxvi, 1-16; Mark xiv, 1–11; John xii, 2–7.

3. *Then entered Satan into Judas* — After the supper at Bethany, as narrated by the other evangelists, at which the provocation produced a diabolical excitement in Judas's mind. This en-

Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, [d] and sought opportunity to betray him unto them [1] in the absence of the multitude.

7 ¶ [e] Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 [f] And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [2] With desire I have desired to

d Zechariah 11. 12. —1 Or, *without tumult.*
e Matt. 26. 17; Mark 14. 12.

f Matthew 26. 20; Mark 14. 17.—2 Or, I *have heartily desired.*

tering of Satan into him is not to be interpreted as an actual possession, but as a filling his whole soul, by Satan, with his devilish spirit and purpose. *Surnamed Iscariot*—See note on Matt. x, 4. The town of Kerioth, from which Judas seems to be named, is mentioned in Joshua xv, 25. Dr. Hackett identifies it with Khureitun, "a few miles south of Bethlehem." "A dark spirit would find its own element in the gloomy scenery of Khureitun." *Of the twelve*—A fact which both rendered the crime possible and aggravated its guilt. At the present time none but an apostle could have surrendered Jesus; for so great was his present influence with the people that the authorities needed to have it done in the absence of the multitude.

PERIOD EIGHTH.

THE SUFFERING, xxii, 7—xxiii, 56.

§ 121. JESUS PREPARES TO KEEP THE PASSOVER, 7–13.

Compare notes on Matt. xxvi, 17–19; Mark xiv, 12–16.

10. *A man bearing a pitcher*—Doubtless a servant coming with water from the western part of the city as the apostles entered the eastern part.

§ 122. JESUS SITS DOWN WITH THE TWELVE — AMBITIOUS CONTENTION AMONG THEM, 14–18, 24–30. Matt. xxvi, 20; Mark xiv, 17.

14. *Sat down*—It must never be forgotten, in reading descriptions of the ancient meals, that there was no sitting in chairs, but reclining on *couches* at the table. The best commentators, assuming that Luke has changed the order, place the strife of the twelve (24–30) immediately upon their sitting down. Then, in reproof of that strife, follows the washing of the apostles' feet, given by John.

15. *With desire I have desired*—The Hebrew mode of saying I have had a most intense desire. The deep emotion of the Saviour at coming to the hour of his last converse with his chosen ones, fills his language with an exquis-

eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, [g] until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For [h] I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ [i] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: [k] this do in remembrance of me.

20 Likewise also the cup after supper, saying, [l] This cup *is* the new testament in my blood, which is shed for you.

21 ¶ [m] But behold, the hand of him that betrayeth me *is* with me on the table.

22 [n] And truly the Son of

g Chapter 14. 15; Acts 10. 41; Rev. 19. 9. *h* Matt. 26. 29; Mark 14. 25.——*i* Matthew 26. 26; Mark 14. 22.

k 1 Corinthians 11. 24.——*l* 1 Corinthians 10.16. *m* Psa. 41. 9; Matthew 26. 21, 23; Mark 14. 18; John 13. 21, 26.——*n* Matt. 26. 24.

ite pathos. And these last hours were to be devoted to instituting the symbols of his own death. He was to die, be emblematically slain before them, and to appoint the ever-continued repetition of that symbolical death in his Church through future ages. No wonder that he had looked forward to that supper with earnest emotion, and had well provided that it should be an hour upon whose sacred privacy no enemy *but one* should intrude.

The present passage (15–18) narrates that part of the supper which belonged to the Passover. That which belonged to the institution of the Lord's Supper is verses 19, 20. See notes on Matthew xxvi, 26, with introductory note preceding.

16. *Eat thereof*—Whether as Passover or Lord's Supper; both being the same thing in successive stages of development. *Until it be fulfilled*—Until the emblem is *fulfilled* in the glorious reality. *In the kingdom of God*—In the resurrection state.

17. *And he took the cup*—The passover cup. *Divide it among yourselves*—He drank it not himself.

18. *Until the kingdom of God shall come*—These words were in substance repeated at the drinking of the sacramental cup, as appears by Matthew xxvi, 29, on which see our notes.

§§ 126, 128. The Institution of the Lord's Supper, 19, 20.

See notes on Matt. xxvi, 26; Mark xiv, 22.

20. *This cup is the new testament*—The Greek word for testament should be rendered *covenant.* And *the fruit of the vine* is the symbol of the new covenant; that is, the covenant of the new dispensation, in the place of the covenant of Moses. A covenant is a compact by which two parties stipulate mutual things. Covenants were anciently made and ratified by or in the blood of a victim sacrificed by the parties. The old covenant in blood, made by God through Moses, is found in Exodus xxiv, 3–8 The blood by which that covenant was sanctioned was the blood of slain beasts. But this is the covenant ratified by or in the blood of the Lamb of God. *Shed for you*—The emblem of the death of the Lord's body substituted in the place of the death of your soul.

§ 124. Jesus indicates his Betrayer, 21–24.

See notes on Matthew xxvi, 21–25; Mark xiv, 18–21; John xiii, 21–35.

21. *Behold*—How terrible the transition from the words of dying love which have just preceded. *The hand of him that betrayeth me...on the table*—Violating with its treacherous pressure the board of common love and unity.

man goeth, [o] as it was determined: but woe unto that man by whom he is betrayed!

23 [p] And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ [q] And there was also a strife among them, which of them should be accounted the greatest.

25 [r] And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 [s] But ye *shall* not *be* so: [t] but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 [u] For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but [x] I am among you as he that serveth.

28 Ye are they which have continued with me in [y] my temptations.

29 And [z] I appoint unto you a kingdom, as my Father hath appointed unto me;

o Acts 2. 23, & 4. 28.—*p* Matt. 26. 22; John 13. 22, 25.—*q* Mark 9. 34; chap. 9. 46.—*r* Matt. 20. 25; Mark 10. 42.—*s* Matt. 20. 26; 1 Pet. 5. 3.

t Chap. 9. 48.—*u* Chap. 12. 37.—*x* Matt. 20. 28; John 13. 13, 14; Phil. 2. 7.—*y* Hebrews 4. 15. *z* Matt. 24. 47; chap. 12. 32; 2 Cor. 1. 7; 2 Tim. 2. 12.

§ 122. AMBITIOUS STRIFE AMONG THE TWELVE, 24–30.

24. *There was also a strife*—This was when they first took seats at the table, as above remarked, verse 14. This was in all probability a strife now awakened for the couch of honour. The strife would most likely be between Peter, James, and John. But even in the lower ranks there may have been a strife for a higher relative place.

25. *Exercise lordship*—Play the lord and despot. Jesus here does not condemn the exercise of a just governmental authority, in which the ruler, acting for the public good, is in fact the public servant. On the contrary, the powers that be are ordained of God. Rulers are a necessity in all human society. But every true ruler, whether in Church or State, is a true and faithful servant, both of God and of the people he rules. *They that exercise authority... benefactors*—The most despotic tyrants and the bloodiest destroyers are often the themes of human eulogy. *Benefactors*—The Greek title here named, Euergetes, was conferred upon or adopted by several of the Egyptian Ptolemies, who were anything but benefactors to their nation or race.

26. *Shall not be so*—The spirit to be *lords* over God's heritage, and not servants, shall not reign in your hearts. This does not condemn a true ecclesiastical order; but it does condemn all ecclesiastical ambition, and all aspiration after selfish power. *Chief... doth serve* — All office should be service. Every man should abdicate and disuse every authority over another which is not for the best good.

27. *But I*—Who am official Lord of you all. *As he that serveth* — Loving, suffering, and dying for the good of others.

28. *Ye are they*—Our Lord now proceeds to show not only that he has no design to abolish a just authority, but that so dignified is the title and inheritance of every apostle that none need envy another. *My temptations* — My trials from Satan, men, and earthly things.

29. *I appoint*—Literally, I bequeath, as if an inheritance after his death. *A kingdom*—A realm more powerful than any political kingdom; a royalty more dignified than any civil throne. This is the kingdom of the true Church, being a humble share in the mediatorial kingdom of Christ himself.

30 That [a]ye may eat and drink at my table in my kingdom, [b] and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, [c] Satan hath desired *to have* you, that he may [d] sift *you* as wheat:

32 But [e] I have prayed for thee, that thy faith fail not: [f] and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 [g] And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 [h] And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

a Matthew 8. 11; chap. 14. 15; Revelation 19. 9.
b Psa. 49. 14; Matt. 19. 28; 1 Cor. 6. 2; Rev. 3. 21.
c 1 Peter 5. 8.—d Amos 9. 9.

e John 17. 9, 11, 15.—*f* Psa. 51. 13; John 21. 15, 16, 17.—*g* Matt. 26. 34; Mark 14. 30; John 13. 38.—*h* Matt. 10. 9; chap. 9. 3, & 10. 4.

30. *Eat...at my* [sacramental] *table*—Which is the antepast and emblem of the eternal banquet when the family all get home. *In my kingdom*—First of grace, and then of glory. *Sit on* apostolic thrones. Truly the throne of the apostle was higher than any of the thrones of earth. *Judging* — Ruling. The judges of the book of Judges were civil rulers and military leaders. The apostles ruled in the Church with divine authority while they lived. They still rule in the Church whose laws their labors first established. *Twelve tribes of Israel*—The type of the Church of God. This passage fully shows that the apostles were twelve in special reference to the twelve tribes. See notes on Matt. xix, 28, 29.

§ 125. JESUS FOREWARNS PETER, 31–38.

31. *Simon, Simon*—Peter had probably had his full share in the contention just mentioned; and our Lord here addresses him with a most solemn emphasis by his old natural name, in distinction from his new name of Peter. *Hath desired*—In the Greek (ἐξῃτήσατο) *has asked that you be surrendered over to him*, as Job was surrendered to this same Satan. So Philip of Macedon demanded of the Athenians to surrender his enemy, Demosthenes, over to him. Demosthenes, in relating the fact, adopts the very word here used by our Lord.

32. *Prayed that thy faith fail not*—His faith should *falter*, though it did not finally *fail*. His faith doubtless ceased to be *justifying*, though it remained *convicting;* at least so far as to form the basis of a true repentance. *Converted*—From the apostacy. That reconversion he doubtless needed to save him from damnation. The salvation of an old conversion will not survive a complete apostacy. A new repentance, faith, and conversion are necessary. *Strengthen thy brethren* — Who will have been shaken and enfeebled by thy apostacy. Alford says that the use three times, in Peter's epistles, of this word *strengthened* is at least remarkable. He who by sin disgraces the cause of Christ, should doubly honour it by a redoubled effort to prevent others from like folly.

The new responsibilities of the Apostles, 35–38.

In this paragraph our Lord shows his apostles how his departure will leave them very much to their own resources. During his stay on earth his divine care had equipped and guarded them in the travel and the battle. But now they must set up on their own account and provide their own resources.

35. *Purse...scrip*—The means, figuratively, of conducting their ministry. *Nothing*—They had been like children for whom the parent cared and provided.

36 Then said he unto them, [i] But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [j] And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ [k] And he came out, and [l] went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 [m] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 [n] And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be [3] willing, remove this cup from me: nevertheless, [o] not my will, but thine, be done.

43 And there appeared [p] an angel unto him from heaven, strengthening him.

i 1 Thess. 2. 14, 15, & 3. 4; 1 Peter 4. 1.——*j* Isa. 53. 12; Mark 15. 28.——*k* Matt. 26. 36; Mark 14. 32; John 18. 1.——*l* Chap. 21. 37.

m Matt. 6. 13, & 26. 41; Mark 14. 38; verse 46 *n* Matt. 26. 39; Mark 14. 35.——3 Gr. *willing to remove.*——*o* John 5. 30, & 6. 38.——*p* Matt. 4. 11.

36. *But now*—Childhood is past, and the divine order is, that your powers be developed into the efficiency of manhood. You are like adventurers that must go forth to travel and battle upon your own resources. *He that hath*—Whatever of means or instrumentalities you have got, cultivate and put them to strenuous use. *He that hath no sword*—Who finds himself unfurnished for the combat that may come. *Sell his garment*—For let him be well assured that the battle is sure to come, and that victory is of more value to him than the garment upon his back.

37. *For...must yet be accomplished*—The event which takes me away from you is at hand. *Have an end*—The fulfilment of the divine prediction, the complement of the divine order, is coming to a completion.

38. *They said, Lord...two swords*—At the mention of a *sword* some of the disciples, taking him *literally*, bring him forth double his demand, *two swords! It is enough*—To illustrate my metaphor, quite *enough;* and *too much*, if it is real bloodshed you contemplate. The words gently rebuke the apostles' mistake. They had these swords evidently concealed from our Lord. They may have provided them for defence against assailants, as even the priests did in the passage (Luke x, 31) from Jericho to Jerusalem. But they may have been knives for slaying the Passover lamb. See note on Matthew xxvi, 51.

§ 131. THE AGONY OF GETHSEMANE, 39–46.

See notes on Matt. xxvi, 30, 36–46; Mark xiv, 26, 32–42; John xviii, 1.

39. *Came out*—Our Lord now changes the scene from the supper-table to the garden. *As he was wont*—We are to conceive our Lord as an habitual walker to the Mount of Olives from the toils of the day.

41. *Withdrawn from them*—He first withdrew from the body of the disciples, attended by Peter, James, and John. He now withdraws from the *three*. *About a stone's cast*—A customary measurement in the Greek and Roman writers.

43. *An angel*—The angel appeared *to him*. *Strengthening him*—So that, as appears in the following verse, he encountered a still greater agony, and prayed even a more earnest prayer, accompanied by the bloody sweat.

44 [q] And being in an agony he prayed more earnestly: [r] and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and [s] pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [t] behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, [u] betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And [v] one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 [w] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: [x] but this is your hour, and the power of darkness.

54 ¶ [y] Then took they him, and led *him*, and brought him into the high priest's house. [z] And Peter followed afar off.

55 [a] And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 [b] And after a little while

q John 12. 27; Heb. 5. 7.—*r* Isa. 53. 10; Lam. 1. 12; Rom. 8. 32.—*s* Verse 40.—*t* Matt. 26. 47; Mark 14. 43; John 18. 3.—*u* 2 Sam. 20. 9, 10; Psalm 55. 21; Prov. 27. 6.—*v* Matt. 26. 51; Mark 14. 47; John 18. 10.

w Matthew 26. 55; Mark 14. 48.—*x* John 12. 27.—*y* Matthew 26. 57.—*z* Matthew 26. 58; John 18. 15.—*a* Matthew 26. 69; Mark 14. 66; John 18. 17, 18.—*b* Matthew 26. 71; Mark 14. 69; John 18 25.

44. *Sweat...great drops of blood*—Instances of what has been called bloody sweat are on record numerous and authentic. Dr. Clarke on the passage quotes Galen through Mead as saying: "Cases sometimes happen in which, through mental pressure, the pores may be so dilated that the blood may issue from them; so that there may be a bloody sweat." The Latin poet, Lucan, in his poem, the Pharsalia, vividly describes a case in which *sudor rubet*, the sweat is ruddy. Yet Luke affirms not that it was blood, but "*as it were* great drops of blood."

§ 132. JESUS IS BETRAYED, 47–53.

See notes on Matthew xxvi, 47–56; Mark xiv, 43–52; John xviii, 2–12.

51. *Suffer ye thus far*—Addressed to the soldiers in regard to healing Malchus. Being fettered, he requests them *to permit him to do that much.*

53. *But this is your hour, and the power of darkness*—This is your long-sought hour to destroy me; this is the Satanic power of darkness which co-

another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 [c] And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. [d] And Peter remembered the word of the Lord, how he had said unto him, [e] Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [f] And the men that held Jesus mocked him, and smote *him.*

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [g] And as soon as it was day, [h] the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 [i] Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you,* ye will not answer me, nor let *me* go.

69 [k] Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [l] Ye say that I am.

71 [m] And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

AND [a] the whole multitude of them arose, and led him unto Pilate.

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c Matthew 26. 73; Mark 14. 70; John 18. 26 *d* Matt. 26. 75; Mark 14. 72.——*e* Matt. 26. 34, 75 John 13. 38.——*f* Matt. 26. 67, 68; Mark 14. 65. *g* Matt. 27. 1.——*h* Acts 4. 26; See Acts 22. 5.——*i* Matt. 26. 63; Mark 14. 61.——*k* Matt. 26. 64; Mark 14. 62; Heb. 1. 3, & 8. 1.——*l* Matt. 26. 64; Mark 14. 62.——*m* Matthew 26. 65; Mark 14. 63. *a* Matt. 27. 2; Mark 15. 1; John 18. 28.

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operates with you. Is there a contrast between *daylight* and *darkness?* My teaching accords with the light; your deeds with the darkness.

§ 133. PETER'S DENIAL OF CHRIST, 54–62.

See notes on Matthew xxvi, 58–75; Mark xiv, 53–72; John xviii, 13–27.

§ 134. JESUS BEFORE CAIAPHAS AND THE COUNCIL PRONOUNCED WORTHY OF DEATH AND INSULTED, 63 71.

See notes on Matt. xxvi, 57, 59-68; Mark xiv, 53, 55–65; John xviii, 19-23.

In the present chapter of Luke verses 63–65 must come after 66–71, as a comparison with the other evangelists will show.

CHAPTER XXIII.

§ 135.—JESUS BEFORE PILATE, 1–5.

See notes on Matt. xxvii, 1–14; Mark xv, 1–5; John xviii, 28–38.

1. *The whole multitude*—Not of the people, who were not as yet turned against Jesus, but of the parties mentioned in verse 66 of the last chapter, namely, the ruling classes.

2 And they began to accuse him, saying, We found this *fellow* [b] perverting the nation, and [c] forbidding to give tribute to Cesar, saying [d] that he himself is Christ a king.

3 [e] And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [f] I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, [g] beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto [h] Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for [i] he was desirous to see him of a long *season*, because [j] he had heard many things of him; and he hoped to have seen some miracle done by him.

b Acts 17. 7. —*c* See Matt. 17.27, & 22.21; Mark 12. 17 —*d* John 19. 12.—*e* Matt. 27. 11; 1 Tim. 6. 13.

f 1 Pet. 2. 22.—*g* Acts 10. 37.—*h* Chapter 3. 1.—*i* Chapter 9. 9.—*j* Matthew 14. 1; Mark 6. 14.

2. *We found*—Using a judicial term to indicate that their *finding* was the result of a legal proceeding. Yet the present charge, so far from being a former legal finding, is absolutely *new*. *Blasphemy* was the former charge. Sedition is the present one. The former was likely to be fatal before a Jewish court; the latter prejudicial before a Roman tribunal. *Forbidding to give tribute*—So far from this, our Lord had laid down the maxim, Render to Cæsar the things that are Cæsar's. *Christ a king*—Verbally true; for the word *Christ*, signifying *anointed*, does imply *king*. But it also signifies *Messiah;* and so the Jews made even the true Messiah a criminal.

4. *I find no fault*—How he came to the conclusion that a claim to be a king is *no fault* in this man, we might never be able to know from either of the first evangelists. But John, in the parallel passage, gives the details which the present narrative requires. He shows that Jesus satisfied Pilate that his kingship was no way dangerous to the imperial power. He was king in the realm of truth, where Cæsar was no rival.

5. *Stirreth up the people*—The ground is now completely shifted from the spiritual to the political charge; from *blasphemy* to *treason* against Rome. *Jewry*—Judæa. *Beginning from Galilee*—All the more plausible and effective, from the fact that Galilee was noted for its turbulent character, and its disposition to rebel against the Roman government.

§ 136.—Jesus Sent to Herod, and Returned by Herod to Pilate, 6–12.

7. *Herod's jurisdiction*—The authority of Herod Antipas extended over Galilee and Peræa. *At Jerusalem*—Doubtless to keep the Passover. For a full account of Herod Antipas see our notes on Matt. xiv. 1–11, and on Luke xiii, 31, 32.

8. *Herod saw Jesus...glad*—Jesus seems to have been ushered into his presence without much announcement, (for he saw him before he was glad,) but it was an agreeable surprise. How little soever Herod might desire Jesus to be preaching in his own dominions, he had little of the hatred toward him which inspired the Jewish authorities. The dread of Jesus, which induced Herod to endeavor by stratagem to drive Jesus from Peræa, (xiii, 31,) disappeared of course when Herod found him in

9 Then he questioned with him in many words; [k] but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 [l] And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day [m] Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ [n] And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, [o] Ye have brought this man unto me, as one that perverteth the people; and behold, [p] I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.

k Psa. 38. 13, 14; Isa. 53. 7; 1 Pet. 2. 23.—*l* Isa. 53. 3.—*m* Acts 4. 27.

n Matt. 27. 23; Mark 15. 14; John 18. 38, & 19. 4. *o* Verses 1, 2.—*p* Verse 4.

chains under the hand of Pilate. Jesus no longer seemed to him a divinely-commissioned being, but some sort of a wonder-worker. His was only a trifler's gladness, inspired by a hope of the same sort of enjoyment which is felt over a juggler's legerdemain, or a pseudo-spiritualist's table-turning. Thus the being held as a mere performer, was one of the deepest indignities of the Saviour's endurance.

9. *In many words*—It was an extended examination, conducted probably before the tetrarch's courtiers, with many a cross question and device to draw out the wonder-worker. *Nothing*—The questions were in many words, the answer was a suitable *nothing*. For of what answer was the insulting curiosity of this regal trifler worthy but a most solemn and rebuking silence from the Son of God?

10. *Chief priests ... vehemently accused*—Seizing, apparently, the favorable moment when the chagrin of Herod disposed him to listen.

11. *Set him at nought*—Treated him as an impostor and a *nothing*. In so doing Herod gratified both his own disappointment and the malice of the Jews. *In a gorgeous robe*—Clearly, as a mock symbol of his royalty; this was the *purple*; and probably that same robe which was afterwards used by the soldiers of Pilate.

12. *Pilate and Herod were made friends*—From the method of the reconciliation we may infer the nature of their previous enmity. A deference to the jurisdiction of Herod in the present case seems to have both furnished Pilate a mode of ridding himself of Jesus, and making amends for some past trespass. We may, therefore, reasonably conclude that their quarrel had arisen over some question of conflicting jurisdictions.

§ 137.—Pilate seeks to Release Jesus, 13–23.

See notes on Matthew xxvii, 15–23; Mark xv, 6–14; John xviii, 39, 40.

13. *Pilate*—It was no doubt a sad embarrassment to Pilate to see the returning Jesus. But he had now the sanction of Herod in pronouncing him innocent; and he proceeds to use the advantage.

15. *Nothing worthy of death*—As a representative man, this Gentile stands before the Jew and pronounces Jesus innocent. But while he thus confessed him innocent, he did not make himself so. He shed innocent blood. So the Gentile nations pronounce Jesus innocent; yet it is their sin that ever crucifies him afresh.

16 [q] I will therefore chastise him, and release *him*.

17 [r] For of necessity he must release one unto them at the feast.

18 And [s] they cried out all at once, saying, [t] Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: [u] I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And [v] Pilate [1] gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 [w] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

q Matthew 27. 26; John 19. 1.—*r* Matthew 27. 15; Mark 15. 6; John 18. 39.—*s* Acts 3. 14. *t* Acts 21. 36.

u Verse 16.—*v* Matthew 27. 26; Mark 15. 15; John 19. 16.—1 Or, *assented*, Exodus 23. 2. *w* Matt. 27. 32; Mark 15. 21; see John 19. 17.

16. *Chastise him*—The Romans had a customary chastisement preceding crucifixion; but this was a chastisement to save him from it. Pilate, like a true compromiser, hoped by this lesser punishment to satisfy the Jews.

22. *The third time*—Thrice did the Gentile demand of the Jews *what evil hath he done?* The former declared, and the latter knew, that he was innocent. Yet both united to crucify.

John now describes the last reluctant effort of Pilate to save Jesus. He brought him forth from the Prætorium streaming with blood from his thorny crown, wounded with a scourge, and clad in the burlesque robe, to make a last appeal to their pity. *Crucify him* is still the cry.

§ 138.—Delivers Jesus to be Crucified, 23–25.

See notes on Matthew xxvii, 24–31; Mark xv, 15–20; John xix, 1–16.

25. *Released*—Barabbas to their mercy, and *delivered Jesus to their will.* This is stated by Luke as a sad contrast. It marks the transition from the trial to the execution.

§ 140.—Leading forth of Jesus to the Crucifixion, 26–33.

See notes on Matthew xxvii, 32–34; Mark xv, 21–23; John xix, 17.

27–31. The touching incident here given is furnished by Luke alone.

27. *Company of...women*—From the strong terms of sorrow used by Luke, *bewailed and lamented him*, it is evident that there was in this company much more than the vagabond sympathy of a crowd at an ordinary execution. They wept deeply for the sorrowful fate of the Just One. When Jesus made his triumphal entry a few days before, large crowds joined to form the honouring procession. During the subsequent trial at Jerusalem, great

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 [x] For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [y] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 [z] For if they do these things in a green tree, what shall be done in the dry?

32 [a] And there were also two others, malefactors, led with him to be put to death.

33 And [b] when they were come to the place, which is called [2] Calvary, there they crucified him, and the malefac-

x Matt. 24. 19; chap. 21. 23.—*y* Isaiah 2. 19; Hos. 10. 8; Rev. 6. 16. & 9. 6.—*z* Prov. 11. 31; Jer. 25. 29; Ezek. 20. 47, & 21. 3, 4; 1 Peter 4. 17.

a Isa. 53. 12; Matt. 27. 38.—*b* Matt. 27. 33; Mark 15. 22; John 19. 17.—2 Or, *The place of a skull.*

had been the excitement in regard to him. The authorities, Jewish, Roman, and Galilean — the Sanhedrim, Pilate, and Herod—had been engaged in deciding his fate. Jesus, therefore, could have been no obscure character, and his crucifixion no obscure event. And there is reason to suppose that this company was largely composed of his true friends, many of whom may have shared in his triumphal entrance.

28. *Daughters of Jerusalem*—A beautiful but now a sad title. It means *heiresses of woe. Weep not for me*—A mere natural sympathy awakened even over the narrative of the Saviour's crucifixion, though serving to attract attention to the solemn subject, and to be the entrance to deeper views, has in itself no saving power. *But weep for yourselves*—The Saviour does not condemn their tears for him, but warns them that they have not more than enough for their own fate. *And for your children* — The younger married persons in this crowd probably saw and shared in the woes of the destruction of Jerusalem forty years later. But it must have been mostly the generation of their *children* who suffered the destruction itself.

29. *They shall say*—Here is a significant change from the *second* person to the *third;* from *ye* to *they*. Perhaps the *they* refers to *children;* perhaps impersonally to the wicked in the day of Jerusalem's destruction.

30. *To the mountains, Fall on us*—Terrible as is the earthquake which throws mountains and hills upon the inhabitants of the earth, that covering would be a refuge from the more terrible forms of divine wrath.

31. *In a green tree...in the dry*—A usual interpretation of this verse may be best given in the words of Bloomfield: "A proverbial form of expression; for (as we find from Psa. i, 3; Ezek. xx, 47; Eccl. vi, 3, and especially the Rabbinical writers,) the Hebrews were accustomed to figuratively call the righteous, green trees, and the wicked, dry ones. Hence the sense here is: "If the innocent and the righteous be thus cut off, what may not be expected to befal the wicked and disobedient at the day of visitation, which impends over you." But we are convinced that this is not the meaning of the passage. The *green tree* and the *dry* represent, if we rightly understand it, Jerusalem in its living and vigorous state, and Jerusalem in its dry and withered state. If in the former she commits crimes like these, what will be her judgments in the latter.

33. *Place...called Calvary*—See note on Matthew xxvii, 33.

§ 141. — TRANSACTIONS WHILE JESUS WAS ON THE CROSS UNTIL HE EXPIRED, 33–46.

See notes on Matthew xxvii, 35–50; Mark xv, 24–37; John xix, 18–30.

tors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, [c] forgive them; for [d] they know not what they do. And [e] they parted his raiment, and cast lots.

[c] Matt. 5. 44; Acts 7. 60; 1 Cor. 4. 12.—[d] Acts 3. 17. [e] Matt. 27. 35; Mark 15. 24; John 19. 23.

35 And [f] the people stood beholding. And the [g] rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

[f] Psalm 22. 17; Zech. 12. 10. —[g] Matt. 27. 39 Mark 15. 29.

34. *Said Jesus, Father*—The *sacrifice* is commenced, and at the same time the great INTERCESSION is inaugurated. The former renders the latter possible, and gives it prevalence. And the *intercession* is the voice which expresses the force and power of the *sacrifice*. *Father*—It is as Son he both atones and intercedes with the Father. *Forgive*—For the sacrifice which makes forgiveness possible is now being made. *For*—He is about to give the reason why the forgiveness now made possible should be bestowed. It is not that the sinner is innocent; for then no forgiveness would be needed: but it is, that such a palliation, that *their sin is within the range of pardon. They know not what they do*—Just in that proportion that this is the fact their case either reaches innocence, and so needs no pardon, or approaches it, and so is *in reach* of pardon. If a case exists, as, for instance, Caiaphas, of one who knows, *without any ignorance*, this is no prayer for him. If, like Pilate, any one knows not that he is killing the prince of life, but knows he is slaying an innocent man, his guilt, proportioned to his knowledge, is heinous but not beyond pardon *upon repentance*. And so they all perhaps knew not what they did to the full extent; but they knew too well what they did to some extent. The very crowd that cried Crucify him, and the soldiers that drove the nail, knew not *all*, but knew too much for their own innocence or for their own good. And ignorance, to be an excuse, must be sincere and unavoidable; and it must be the ignorance of a will that would have done right had it known the truth. Error must not only be honest but honestly come by. And from all this we may well conclude, that our ignorance is so precarious an excuse that we do well not to look to our innocence for justification, but fling ourselves for pardon on the great sacrifice for sin.

It was argued by an acute Jew, that if Christ was truly Son of God his prayer would have been heard, and the Jews would not have been, as Christians admit they have been, punished for their sin. But this, like every other prayer, is offered on condition that its answer and fulfilment be in accordance with the divine order. (See notes on Matt. xxvi, 39, 42.) It presents the sinner to God the Father as within the reach of pardon in view of Christ's great sacrifice; it proffers that sacrifice in his death, and asks that pardon may be granted, in the resulting conditions of pardon. In order to that pardon, the sacrifice, the intercession, the Spirit of grace, and the sinner's repentance and accepting faith, must all concur.

And this prayer from the human Jesus attains the utmost height of the moral sublime. If God were to become man, what could he do more godlike? If God were to blend in nature with man, to what purer, holier, higher manhood could he exalt our nature? Well did the French infidel, Rousseau, declare, "Socrates died like a philosopher, but Jesus Christ died like a God."

35. *He saved others*—Saved them by his miracles from disease and death. *Let him save himself*—This is the true *test miracle*. All his other deeds of power and mercy are of no validity, unless he now asserts his power and demonstrates his Messiahship by making his own crucifixion impossible.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 [h] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ [i] And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And [j] we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

h Matthew 27. 37; Mark 15. 26; John 19. 19.
i Matt. 27. 44; Mark 15. 32.

j Leviticus 26. 40; Joshua 7. 19, 20; Ezra 9. 13.

If he can be crucified he is not the Christ. This argument, derived from the *rulers*, satisfies the *people*. *If he be Christ*—If he be the MESSIAH.

36. *Soldiers...offering him vinegar*—Pretending to share with him their *posca*, or ordinary stimulating drink.

38. *Letters of Greek, and Latin, and Hebrew*—The Greek was the universal language of literature; the Latin was the language of the Roman empire; the Hebrew (being the Aramean or Chaldee-Syriac) was spoken vernacularly by the Jews. The rabbins say there are three most perfect languages: the Roman for battle, the Greek for conversation, the Syriac for prayers.

39. *One of the malefactors*—As to the question whether both thieves at first reviled Jesus, we refer to our notes on Matthew xxvii, 44, 49. *Railed*—The miraculous darkness and relentings of heart had already commenced. One of the malefactors is earliest to feel the solemn influences, while the other continues his mockeries of Jesus.

40. *The other...rebuked*—He may have been for the time being borne on by the general contagion of hostility to Jesus. His fellow-malefactor leads the way, obsequiously joining the crowd to show how he too, though a malefactor, can rail at the central object of the common contempt. But this *other* has different views and feelings. Is there anything improbable in the supposition, that during the wide range of our Lord's ministry through Galilee, Pærea, and Judea, this malefactor may have heard his preaching and been impressed with his divine character and doctrines? Very probably he was an insurgent against the Roman government, rather than a robber, and was expecting the speedy establishment of Messiah's reign. And when he beheld the calm majesty of Jesus in suffering, heard the railings at his claims of Messiahship, read the inscription proclaiming him a king of the Jews, and finally felt the shades of miraculous darkness gathering over the scene of violence, he recognized Jesus as true Saviour, Messiah, king, and Lord. In this awe, conviction, and confession, he was more or less soon followed by most of the attendants at the crucifixion. *Not thou fear God*—Whose frown is visible in the super natural darkness gathering round us *Seeing*—The phrase *as thou oughtest* should precede this word, to make the sense complete. *Same condemnation*—Under a like sentence, on a like cross, and, therefore, unentitled to emulate these blaspheming railers against him.

41. *We indeed justly*—So that the criminals are truly railing at the innocent. *Nothing amiss*—So far from *crime*, he has even done nothing improper. This testimony of the malefactor presupposes a knowledge of Jesus's past history. He could not thus say that Jesus was pure from any wrong act, without an acquaintance with his doctrine and character.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 [k] And it was about the sixth hour, and there was a darkness over all the [3] earth until the ninth hour.

45 And the sun was darkened, and [l] the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [m] Father, into thy hands I commend my spirit: [n] and having said thus, he gave up the ghost.

47 [o] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

k Matthew 27. 45; Mark 15. 33.——3 Or, *land.*
l Matthew 27. 51; Mark 15. 38.

m Psa. 31. 5; 1 Pet. 2. 23.——*n* Matt. 27. 50; Mark 15. 37; John 19. 30.——*o* Matt. 27. 54; Mark 15. 39.

42. *Lord*—He addresses Jesus not as Rabbi, or Good Master, or Teacher, but LORD. *Into thy kingdom*—Rather *in thy kingdom*, or in thy *kingship*. He believes Jesus even on the cross to be what the superscription advertised him to be, *the King of the Jews;* and that a day of future advent in divine royalty was to come.

Stier shows thus strikingly how at each point the Lord's answer surpasses the thief's request: "The petitioner cried, *Lord;* therefore he replies, *Verily I, this Lord, say unto thee.* The petitioner prays, *Remember me;* this also is surpassed, *Thou shalt be with me!* Instead of remembrance, perfect fellowship and communion is promised. *When thou shalt* one day come *in thy kingdom.* In opposition to this indefinite futurity we here have *to-day.*"

43. *To-day*—A few interpreters have referred the phrase *to-day* to the verb *say;* making Jesus mean, *To-day I say unto thee.* Nothing can relieve the vapidness of such a construction. It is with hardly less truth than severity that Alford says of this interpretation, "considering that it not only violates common sense, but destroys our Lord's meaning, it is surely something worse than silly." It would be scarce less absurd in Luke xix, 9 to render the words, *Jesus said unto him this day.* Where did Jesus ever use the expression, *I say unto thee to-day?* Compare the language of the risen Samuel to Saul: "*To-morrow shalt thou and thy sons be with me.*" *Paradise*—The word *Paradise* was originally Armenian, and was thence adopted by the Arabic and later Hebrew, to signify a *park* planted with trees and flowers. It was then appropriated by the Greeks, and was used in the (Septuagint) Greek translation of the Old Testament. Thus the Septuagint has in Genesis ii, 8: *God planted a paradise in Eden.* This primeval paradise was lost, and the name was transferred by the Jewish Church to the blessed section of Hades, or the intermediate state between death and the resurrection. Beyond all doubt it was the intention of Jesus to designate *this*, by the term *Paradise*, to the dying thief. The passage, therefore, presents an unanswerable proof of the existence, both of a human soul separate from the body, and a state of happy consciousness of the justified soul immediately after death and before the resurrection.

44. *Darkness over all the earth*—Over all the *land*, as it is translated in Matthew. Not the globe, (for it was night at the antipodes,) nor perhaps was even all Palestine covered, but the vicinity and adjacent country. Nor was it an eclipse, since the Passover was at full moon. As the darkness was not universal but local, so it was not astronomical but atmospheric. Modern learning has rejected the quotations from old authors, such as Phlegon and Thallus, to prove the universality of the obscuration.

§ 142.—JESUS'S DEATH, EMBALMMENT, AND ENTOMBMENT, 46–56.

See notes on John xix, 31–42; Matt. xxvii, 51–61; Mark xv, 38–47.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 [p] And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [q] And behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 The same had not consented to the counsel and deed of them: *he was* of Arimathea, a city of the Jews; [r] who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 [s] And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was [t] the preparation, and the sabbath drew on.

55 And the women also, [u] which came with him from Galilee, followed after, and [v] beheld the sepulchre, and how his body was laid.

56 And they returned, and [w] prepared spices and ointments; and rested the sabbath day [x] according to the commandment.

CHAPTER XXIV.

NOW [a] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, [b] bringing the spices which they had prepared, and certain *others* with them.

2 [c] And they found the stone rolled away from the sepulchre.

3 [d] And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, [e] behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [i] the living among the dead?

6 He is not here, but is risen: [f] remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the

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p Psalm 38. 11; Matthew 27. 55; Mark 15. 40; See John 19. 25.—*q* Matthew 27. 57; Mark 15. 42; John 19. 38.—*r* Mark 15. 43; chap. 2. 25, 38. *s* Matt. 27. 59; Mark 15. 46.—*t* Matthew 27. 62. *u* Chap. 8. 2.—*v* Mark 15. 47.—*w* Mark 16. 1.

x Exodus 20. 10.—*a* Matthew 28. 1; Mark 16. 1; John 20. 1.—*b* Chapter 23. 56.—*c* Matt. 28. 2; Mark 16. 4.—*d* Verse 23; Mark 16. 5. *e* John 20. 12; Acts 1.10.—*i* Or, *him that liveth.* *f* Matt. 16. 21, & 17. 23; Mark 8. 31, & 9. 31; ch. 9. 32.

PERIOD NINTH.

THE RESURRECTION AND ASCENSION, xxiv, 1–53.

CHAPTER XXIV.

§ 145.—FIRST VISIT OF THE WOMEN TO THE SEPULCHRE, 1–11.

See notes on Matt. xxviii, 1, 5–8; Mark xvi, 2–8; John xx, 1, 2.

5. *The living—The living one. Among the dead*—In the sepulchre where the dead repose.

7. *Saying*—From this passage it would seem that our Lord had, even before leaving Galilee, assured these women that he was to be crucified and rise again. Perhaps they had assigned it a symbolic meaning and forgotten it;

hands of sinful men, and be crucified, and the third day rise again.

8 And [g] they remembered his words,

9 [h] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and [i] Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 [k] And their words seemed to them as idle tales, and they believed them not.

12 [l] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ [m] And behold, two of

g John 9. 22.—*h* Matthew 28. 8; Mark 16. 10. *i* Chapter 8. 3.

k Mark 16. 11; verse 25.—*l* John 20. 3, 6. *m* Mark 16. 12.

and now it is brought fresh by the angelic words to their memories and they realize its fulfilment.

§ 146.—Peter and John Visit the Sepulchre, 12.

Given more fully in John xx, 3–10.

§ 150. Jesus appears to two Disciples on their way to Emmaus, 13–35. Mark xvi, 12–13.

13. *Two of them*—Two *from* them; that is from among the Christian body. One of them is named; but, says Bloomfield, "the evangelist, by omitting the other, has greatly exercised the commentators in guessing." The best conclusion, as Stier thinks, is that of the German preacher: "Since the apostle has not named the other, let each of you put *himself* in his place." You may learn much from such company. We make little doubt that Luke intends us to understand that the unnamed disciple was the evangelist *himself*. For, 1. His naming Cleopas shows a purpose to indicate that his not naming the other was not because he did not know his name. He could have named the other if some reason did not deter. 2. That reason probably was the same reason which deterred John from mentioning his own name—modesty. Thus we bring John, Mark, (see note on Mark xiv, 51,) and Luke under the same analogy. All three behold Jesus, and all three introduce their own persons without mentioning their own names. 3. Two evangelists were chosen eye-witnesses. (See note on Luke's preface.) The other two were not official *eye-witnesses and ministers of the word;* but each once saw the Lord; Mark as Jesus was on his way *to* death, Luke as he was on his way *from* death. This is one of the thousand delicate and occult proprieties which the thorough student of the Bible finds. 4. Cleopas is apparently the elder and more positive Christian of the two. Luke was the subordinate, deeply interested in the scene, and perhaps but newly acquainted with its facts. This may have been his first full contact with Jesus and his history; and by this rencontre, and the marvellous discourse of Jesus, his heart may have been profoundly awakened to a burning interest in the whole of the Lord's earthly life. Thus was he prepared for his work as an historian. 5. The details of the whole incident are those of deeply interested *memory*. There are throughout, all the delicate touches of one who narrates an old and touching reminiscence. 6. The only counter argument is drawn from the fact that Luke professes not to have been an *eye-witness*. Not quite so. Luke professes to have obtained his history from *eye-witnesses;* which fact he states *in order to show the reliability of his history*. But that can hardly be strained into a *denial* that he

them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, [n] Jesus himself drew near, and went with them.

16 But [o] their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, [p] whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, [q] which was a prophet [r] mighty in deed and word before God and all the people:

20 [s] And how the chief priests and our rulers delivered him to

n Matt. 18. 20; verse 36.—*o* John 20. 14, & 21. 4. *p* John 19. 25.—*q* Matthew 21. 11; chapter 7. 16; John 3. 2, & 4. 19, & 6. 14; Acts 2. 22.—*r* Acts 7. 22.—*s* Chapter 23. 1; Acts 13. 27, 28.

ever saw Jesus in a single instance. Though Jesus in his resurrection body may once have crossed his sight, it was none the less necessary for his work that he should strictly canvass the original eye-witnesses of the Lord's earthly life, and none the less important to the confirmation of his work that he should *declare* the originality of his sources.

To a village called Emmaus — See notes on parallel passage in Mark. It took Dr. Thomson three hours' moderate riding over hill and vale to arrive at Jerusalem from the place he identifies as Emmaus.

15. *Reasoned* — Comparing opposite views (as the Greek word implies) in regard to the late events.

16. *Their eyes were holden*—Restrained. Mark says that Jesus appeared to them *in another form.* It is thereby a nice question, whether the change was in the *form* of Jesus or in the *eyes* of the disciples. Some say both; making a superfluous amount of miracle. If their eyes were influenced, of course, optically speaking, Jesus would appear *in another form;* or the change of *form* may have *holden* their *eyes.*

17. *What manner of communications* — Our Saviour is suddenly *nigh* the disciples, and his inquiry is in that tone and style which imply that he may give relief. *Sad*—The word describes the expression of their countenances, *sad-faced.*

18. *Whose name was Cleopas*—This name is Greek, being an abbreviation of the name Cleopatros, the feminine of which is the celebrated name Cleopatra. It is not the same with Clopas (as it should be spelled) of John xix, 25; which is a Hebrew name, the same with Alpheus.

19. *What things?*—He who asks a question does not affirm that he does not know the answer. He may act as a teacher, a catechist, or an experimentist, to draw out and develop the mind of another. This last was our Lord's design. *A prophet*—He has not the faith to say *the Messiah.* The late events have dashed that hope, but he still dare style him what Moses was called, *a prophet mighty in deed and word. Before God and all the people*—A brief confession of unbroken faith in the genuine character of the Crucified One.

be condemned to death, and have crucified him.

21 But we trusted [t] that it had been he which should have redeemed Israel: and besides all this, to day is the third day since these things were done.

22 Yea, and [u] certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And [v] certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, [x] O fools, and slow of heart to believe all that the prophets have spoken:

26 [y] Ought not Christ to have suffered these things, and to enter into his glory?

27 [z] And beginning at [a] Moses and [b] all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

t Chap. 1. 68, & 2. 38; Acts 1. 6.——*u* Matthew 28. 8; Mark 16. 10; verses 9, 10; John 20. 18.
v Verse 12.——*w* Mark 7. 18, & 8. 17, 18; Hebrews 5. 11, 12.——*y* Verse 46; Acts 17. 3; 1 Peter 1. 11.
z Verse 45.

a Gen. 3. 15, & 22. 18, & 26. 4, & 49. 10; Numb. 21. 9; Deut. 18. 15.——*b* Psa. 16. 10, & 22. & 132. 11; Isa. 7. 14, & 9. 6, & 40. 10, 11, & 50. 6, & 53; Jer. 23. 5, & 33. 14, 15; Ezek. 34. 23, & 37. 25; Dan. 9. 24; Mic. 7. 20; Mal. 3. 1, & 4. 2; see John 1. 45.

21. *Should have redeemed Israel*—Equivalent to saying, we *once* had faith that he would be the true Messiah. To redeem Israel, doubtless included the idea of removing the Roman yoke; but it also implied the introduction of a reign of truth and righteousness. Perhaps even the world would be renovated to its Edenic state, inhabited by the holy dead in their resurrection glory. *The third day*—They doubtless here refer to the three days so often mentioned as connected with his death and burial. The period had passed, but the world is not renewed.

22. *Certain women... made us astonished*—Something strange has taken place, but not such as to answer our expectations. These women found not his body, indeed, and a vision of angels said "he is risen;" and some of our men went to the sepulchre and found no body.

25. *O fools*—The Greek word means destitute of discernment in the higher or *spiritual* faculty; unwise, unintuitive. *Slow of heart*—Not hard of heart but *slow*. Not springing and grasping divine truth. The head is confused because the heart is sluggish.

26. *Ought not Christ*—He speaks the great word; not *prophet* but *Christ, the Messiah. To have suffered*—Here is a great question. Even to this day infidels like Gibbon object that the Messiah of prophecy is but a conquering hero. But is he not too a suffering Messiah? Prophecy written and uttered does indeed say much more of the glorious than of the suffering Messiah. But what mean those *visible* and *acted* prophecies—the sacrifices, the bloody ritual of the Old Testament, if they did not prefigure the great sacrifice which had just been offered in Jerusalem? Those had been a constant acted and visible prophecy of a *suffering* Messiah *Enter into his glory*—By ascension. So that his suffering should be on earth, and his glory at the right hand of God.

27. *Beginning at Moses*—How sad must be the mental state of that theologian who can profess to believe in Christ and yet assert that Moses is not the author of the Pentateuch! He has here the testimony of Christ *risen from the dead* to the prophetic authority of Moses. *Expounded... Scriptures... concerning himself*—Who would not find

28 And they drew nigh unto the village, whither they went: and [c] he made as though he would have gone further.

29 But [d] they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [e] he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he [2] vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, [f] and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [g] hath appeared to Simon.

c Genesis 32. 26, & 42. 7; Mark 6. 48.—d Genesis 19. 3; Acts 16. 15.—e Matthew 14. 19.

2 Or, *ceased to be seen of them*; see chap. 4. 30; John 8. 59.—f John 20. 19, 26.—g 1 Cor. 15. 5.

his heart burn within him to hear this discourse on the prophecies from this great expounder? But we have its substance in these very Gospels: and in the Epistles, especially to the Romans and to the Hebrews.

28. *Made as though*—Rather *acted as though.* Moved on his course, not in dissimulation, for he would have gone on his way sorrowfully and justly if they had not detained him with loving violence.

30. *He took bread*—They readily resigned to him the dignity of host and president of the table. *Gave to them*—But ate not himself. It is plain that this was not a sacramental but an ordinary meal.

31. *And their eyes were opened*—Utterly shallow and rationalistic is the interpretation of Alford, making these disciples discover Jesus by his mode of breaking bread! If neither voice, nor form, nor person, revealed the Lord, how absurd to suppose that his manner of breaking bread should accomplish the discovery. These two were not apostles, nor is it probable they were specially familiar with his style of breaking bread. *And they knew him*—There he stood, this very Messiah, of whom all Scripture was the harbinger; the sufferer, the heir of glory, the judge of the earth. Before this moment he could not reveal himself without disturbing their minds so as to unfit their understanding of the Scripture. And now he *could* reveal himself, to show that his exposition was authoritative and divine, *being his own.* *He vanished*—This finished the demonstration. He did not merely step out of the door. As they were beholding him, the place he occupied became at once vacant space. Then they *knew* that it was their Lord, and that their Lord was truly divine. Not Mary Magdalene, nor Peter, nor John, nor the whole college of apostles had as yet received such a favour as this vouchsafed to these two disciples, the one to us unnamed, and the other but a name!

33. *Rose...hour*—Their fatigue is gone, and the darkness with which they deterred and detained their guest detains not them. *Returned to Jerusalem*—A night walk over a rough uneven road. *The eleven*—So called as their official number; but as Thomas was absent and Judas dead, there were but *ten.*

34. *Saying*—This word refers to the *eleven and them that were with them.* *Hath appeared to Simon*—Of this appearance to Peter we have no narrative. But that the fact was known to the apostolic Church is evident from 1 Corinthians xv, 5–7.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ [h] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen [i] a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: [j] handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

h Mark 16. 14; John 20. 19; 1 Cor. 15. 5.

i Mark 6. 49.—*j* John 20. 20, 27.

35. *And they told*—Mark says, *nor believed they them*, which Alford unwisely pronounces inconsistent with this passage. But the inconsistency is not in the Evangelists, but in the actors in the scene. They believed and they did not believe. They believed that a *vision*, or something, had taken place; they believed that Christ had risen and had been seen by Peter; and yet they could not realize the fact, either from strangeness or from joy. See note on verse 41. It is probable that my readers and myself would have been in much the same state of mental ambiguity.

36. *Stood in the midst of them*—There he was. Could they doubt their own sight? *And saith*—It is his voice; can they doubt their own hearing? *Peace be unto you*—Words how like him! The spirit in the voice stronger proof than the voice itself. Harriet Martineau in her better days, when writing an imaginative narrative of our Saviour's times, reverently abstained from putting words of her own devising into his mouth. But when the simple Evangelist makes him speak, it is the same Jesus himself.

39. *A spirit hath not flesh and bones*—We have here, in opposition to materialism, the clearest possible assertion of the independent existence of spirit. There is no other explanation of these words which does not insult the Saviour and abuse his language.

In regard to *the nature of our Lord's risen body previous to the ascension*, we may say that there are FOUR different opinions prevalent. The *first* supposes a body *in substance* entirely *new* substituted for the previous body; the *second*, a body the same in substance and attributes; just as Lazarus's natural unchanged body was raised the same as before death; the *third*, a body the same in substance but endowed with new properties and powers; the *fourth*, the same body glorified as completely as after his ascension.

We reject the *first* as being no resurrection at all, but a creation; and doubt the *fourth* as not provable if true. That the *third* is preferable to the *second* may thus appear.

Perhaps all will grant that our Lord's ordinary *stay* or abode between his resurrection and ascension was in the invisible; his visible appearances during the forty days being only occasional. His body possessed then normally, and perhaps we may say naturally, in its risen nature, the power of invisibility, at will. It possessed, also, a superiority to the control of gravitation, to the need of food, clothing, and other bodily necessities, and, probably, a superiority to disease and a second mortality. *But these are all new powers;* possible by miracle, but *not belonging to man* or to *Jesus corporeally as a man.* The *third*, therefore, seems the preferable view.

This view assumes, that although our Lord's risen body had its own proper form and substance, and its own proper outline and limitation, yet that he was able, more or less, to modify it at will, so as to retain or resume traces, constituent parts, or substantive properties

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not [k] for joy, and wondered, he said unto them, [l] Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

k Genesis 45. 26.

l John 21. 5.

of its former self, such as *wounds, limbs, flesh, and bones.* However modified, temporarily or permanently, by will or by nature, it would be *the same body;* able to prove itself such to human eyes by resuming its old familiar peculiarities. So he could identify himself to Thomas, John xx, 25; he could be grasped by the women, Matt. xxviii, 29; could (like *the angels* in Genesis xviii, 8; xix, 3) invest himself with apparent garments, and eat and drink before his disciples. Luke xxiv, 41–43.

By his self-modifying power he could not only *enter the invisible* instantaneously, (Luke xxiv, 31,) but could appear under *another form,* (Mark xvi, 12;) could pass through any material impediments, doubtless by those interstices between particles which science has so amply revealed as belonging to solid bodies. John xx, 19.* Nor was the rolling the stone from the tomb by angels *necessary* so far as his power was concerned; but necessary to render visible to the world's perception, the external reality of the resurrection. So it was, apparently, that our Lord after his resurrection (as at no previous time) seemed ofteutimes unrecognisable to the best acquainted eyes. John xx, 14; xxi, 4, 7, 12. So his ready presence (Luke xxiv, 36) at different places evinced his power of invisible and, probably, instantaneous transference through space at will.

All this involves not the idea either that his body was properly glorified, as after his ascension; or, as some imagine, that it underwent a gradual glorifying process through the forty days. The endowment with the properties belonging to a resurrection body (properties possessed even by *the risen wicked*) is one thing; his investiture at his enthronement with his full Mediatorial glories at God's right hand is quite another thing.

41. *Believed not for joy*—They believed not at first from the strangeness of the matter; they believed not next from fear; and now they believe not from joy. And yet through all this there was a belief, but not the realizing power. *Any meat*—As if to give them one of the most ordinary proofs of bodily existence. he called for food and did eat *before* them.

44, 45. Carefully tracing the entire passage, (12–53,) the reader is likely to see no break in the narrative, and will at first conclude that the ascension took place upon the night (or next morning) of the meeting of the two travellers to Emmaus with Jesus, namely, the day of the resurrection. And sceptical critics have stoutly maintained that Luke believed that the ascension took place on the same day with the resurrection. But we shall be relieved, perhaps, from this apparent difficulty by duly taking into view the manner of Luke.

The passage in the Acts (i, 1–12) actually goes over the same ground with this chapter, 44–53. But if from the passage in Acts you strike out the two words "forty days," you would suppose that the whole takes place on the day of the ascension; just as in the present Gospel passage you would suppose that all (ascension included) takes place upon the day of the resurrection. Transfer the words "forty days" to any place in the present passage which the syntax would allow, and you instantly see that the entire passage may as

* In the most solid bodies the ultimate particles are supposed to be immensely smaller than the spaces between them. In a body as dense as water they are, proportionately, as "one hundred men distributed over the whole surface of England."—*Sir William Armstrong's Presidential Address before the British Association,* 1864.

43 [m] And he took *it*, and did eat before them.

44 And he said unto them, [n] These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then [o] opened he their understanding, that they might understand the Scriptures.

46 And said unto them, [p] Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and [q] remission of sins should be preached in his name [r] among all nations, beginning at Jerusalem.

48 And [s] ye are witnesses of these things.

49 ¶ [t] And behold, I send the promise of my Father upon you: but tarry ye in the city

[m] Acts 10. 41.——[n] Matt. 16. 21, & 17. 22, & 20. 18; Mark 8. 31; chapter 9. 22, & 18. 31; verse 6.
[o] Acts 16. 14.——[p] Verse 26; Psalm 22; Isaiah 50. 6. & 53. 2, &c.; Acts 17. 3.——[q] Daniel 9. 24; Acts 13. 38, 46; 1 John 2. 12.
[r] Gen. 12. 3; Psalms 22. 27; Isa. 49. 6, 22; Jer. 31. 34; Hos. 2. 23; Mic. 4. 2; Mal. 1. 11.——[s] John 15. 27; Acts 1. 8, 22, & 2. 32, & 3. 15.——[t] Isaiah 44. 3; Joel 2. 28; John 14. 16, 26, & 15. 26, & 16. 7; Acts 1. 4, & 2. 1, &c.

readily stretch over the forty days as the parallel passage in Acts. The "forty days," therefore, explains both passages.

Some commentators suppose that verse 43 terminates the Emmaus narrative, and that 44–49 is a general summary of the teachings of Jesus during the "forty days." Others extend the narrative and make the break at 49. For reasons that will appear, we close the Emmaus narrative at 45. In 44 Jesus explains to *them* that the present events do but verify his past words and fulfil the Old Testament Scriptures. Verse 45, tied to 44 by the *then*, avers that the Lord closed by opening their understanding to comprehend and digest at future leisure the Scripture fulfilments. Thus much looks to the past; what follows (46–49) looks to the future.

44. *These are the words*—*Words*, by a Hebraism, signifies the *things* or *events* signified by the words. *These* refers to the events of his death, resurrection, and reappearance. No longer need the apostles doubt, when this whole train of strange events is but the fulfilment of his sayings and of the Scriptures.

45. *Then*—As his discourse furnished a complete view of the whole system of Scripture fulfilments now accomplished. *Opened he their understanding*—By a direct internal enlargement and enlivening of their spiritual faculties. *Understand the Scriptures*—So that, as the final result, they might go from this wonderful interview better qualified for their future office, after the ascension, described in the following verses.

46–49. The discourse 44, at the interview, concerned the application of prophecy to explain the recent events. The present passage, like the parallel in Acts, exhibits some of the main points of the forty days' teaching.

46. *Said unto them*—A subsequent continuation of discourse to the same *them*, on the same general subject, but with less reference to time or place. *It behooved*—Not only to fulfil Scripture, but to fulfil the great scheme of salvation of which Scripture itself is a part.

48. *Witnesses*—See notes on i, 2.

49. *And behold*—A new point is here presented parallel with Acts i, 4. *The promise of my Father*—The *thing promised*—Luke has not anywhere told us what this *promise* was; but his words presuppose what John tells us xiv, 16–26; xv, 26; xvi, 7–11. *Tarry... Jerusalem*—This must have been uttered after the return to Jerusalem from the visit to Galilee. Matthew xxviii,

of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out [u] as far as to Bethany, and he lifted up his hands, and blessed them.

51 [x] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 [y] And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually [z] in the temple, praising and blessing God. Amen.

u Acts 1. 12.—x 2 Kings 2. 11; Mark 16. 19; John 20. 17; Acts 1. 9; Eph. 4. 8.

y Matthew 28. 9, 17.
z Acts 2. 46, & 5. 42.

16–20; John xxi, 1–24. *Endued with power*—Clothed with power as with a garment.

§ 156. Jesus's Ascension, 50–53. Mark xvi, 19, 20; Acts i, 9–12.

Inasmuch as Luke alone of the Evangelists explicitly describes the visible and bodily ascension of Jesus, adverse criticism has questioned the reality of the fact. The New Testament, they admit, does plentifully assume that Christ is in heaven; but, perhaps, his soul only. (Matthew xxvi, 64; John xx, 17; Acts ii, 33; Ephesians iv, 10; 1 Peter iii, 22.) But, 1. Since the body of Jesus rose, in possession of supernatural qualities belonging to a resurrection body, either he must have passed through another death, and that *a death of a resurrection body*, or he must have gone corporeally to heaven. 2. The representation of his bodily return at the Judgment Advent (Matthew xxv, 31) necessarily implied a bodily ascension. 3. The unanimous and intense faith of the Church in his ascension can be no otherwise explained than upon the ground that his ascension was visibly witnessed. 4. The explicit and circumstantial narrative of one Evangelist would be sufficient, without either of the preceding reasons; with them, we hold any doubt to be superfluous and foolish. All assume the fact, but he supplies the mode.

50. *Led them out*—From Jerusalem, where, doubtless, they tarried after their return from Galilee. *As far as to Bethany*—Ἕως εἰς, *as far as into*. That is, to the point where the *into* commenced; to the *entrance*, but not *into* Bethany. Luke implies in Acts i, 12, that the ascension took place from the Mount of Olives, which agrees with the present passage; for Bethany is upon the eastern slope of that mountain. Barclay, in his "City of the Great King," identifies a hillock overhanging the margin of Bethany as clearly the true place. The summit of the Mount, where now stands the Church of the Ascension, certainly could not have been the spot.

51. *Parted from them*—By his already commenced upward movement. It interrupted, as it were, his benediction, so that he ascended with hands outspread in blessing them. By a cloud upborne, he soon disappeared from sight; but for such a departure his apostles felt not grief, but abounding *joy*. *Up into heaven*—See note on Mark xvi, 19. The picture of the ascension, with its results upon their minds, is at once exquisitely beautiful and perfectly natural.

52. *Worshipped him*—Not merely reverence to a present superior, but adoration of an absent Supreme.

53. *Continually in the temple*—Religious engagements occupied the whole time. Theirs was now a religion of joy; their worship was *praising* and *blessing*. How powerful the contrast of their present courage with their despair at the death of Christ.

JOHN THE EVANGELIST.

John was the son of Zebedee and Salome, and was probably born at Bethsaida, (by interpretation *Fishville*,) at the northern end of Lake Gennesaret. That his parents were respectable in rank, and easy in their pecuniary circumstances, is inferred from the fact that John was acquainted with the high priest, that his father employed hired workmen in his fishery, and that John was able to provide for the mother of Jesus at his own house, probably in Jerusalem. He is indeed called in the Acts of the Apostles *unlettered;* but that simply signifies that he was not a professional man; that he was neither priest, nor scribe, but an ordinary layman. His father, Zebedee, probably died before John's apostolate. His mother, Salome, appears to have been a woman of piety, who became attached to Jesus, not without high Messianic hopes, and lived within the circle of the Christian Church after the resurrection of Christ.

The *first great point* of John's life was his becoming, we know not by what means, a disciple of the Baptist. The tradition, however, is found in some early writers that Zebedee was an uncle of the Baptist, and therefore the Baptist and the Evangelist were cousins. However this be, this discipleship attests the early religious tendencies of John, and doubtless inspired his heart with an expectation of a Messiah near.

The *next great turn* of John's life, and its most important crisis, was his acquaintance with Jesus. To this, indeed, he was led by his discipleship under the Baptist. The deep interest with which at the latest period of his life he remembered his first introduction to Jesus, is shown by the fresh and minute narrative he gives of it in the first chapter of his Gospel. On the banks of the Jordan, afar from his Gallilean home, he is standing; and he listens while the Baptist gives his testimony to the MESSIAH, freshly arrived from the scene of temptation, and at once and forever he receives the testimony. He is forthwith accepted by Jesus as his disciple, with a few others, as the rudiments of his future apostolic college. After the miraculous draft of fishes he was especially called to be, not only a disciple, but a teacher, a *fisher of men*. At the complete inauguration of the college, followed by the sermon on the Mount, John is incorporated into that body. He is repeatedly named as one of the elect *three*, Peter, James, and John. This James was his elder brother, and it is remarkable that these brothers were the first and last of the apostolic martyrs.

John was distinguished at once by the simplicity of his character and the ardour of his affections. And those affections had a double side: one of deep love for Jesus and his Gospel, and the other of intense antagonism of heart for all opposed to Christ. Hence, while, on the one side, he was the disciple *whom Jesus loved*, and who leaned upon the Saviour's bosom, on the other, he would have called down fire upon the Samaritans who rejected Jesus, and was significantly named a "son of thunder." And thus we see how, in the closing period of his life, he could, within a single brief period, write those Epistles which are redolent with the deepest spirit of love, and yet record the visions of his Apocalypse in language of the most terrible sublimity. Those who say that the author of the Gospel and Epistles could not have been the author of the Apocalypse, are but poor pretenders in the science of human character.

The next great turn in John's life was his departure for the East to take Apostolic charge of the Churches planted by Paul in Asia Minor. This probably took place soon after the death of Paul, and would bring us to about A.D. 63 or 66. During his residence in Asia Minor he was banished by one of the Roman Emperors to Patmos, an island in the Ægean sea. Here he wrote the Apocalypse; according to Irenæus, under the reign of the Emperor Domitian. A narrative is given by Tertullian, that John was cast into a vessel of boiling oil, and delivered from death therefrom by a miracle before he was banished to Patmos. But as this sort of capital punishment was never practised by the Romans, scholars generally reject the story. According to Polycrates, the successor of John as Bishop of Ephesus, John died a martyr to the faith. His life extended to the close of the first century of the Christian era. According to Jerome, he was a hundred years old.

Two or three anecdotes are related, which may illustrate the opposite sides of John's affectional nature.

While at Ephesus, John, learning that the heretic Cerinthus was within the same bathing-house as himself, rushed rapidly out, lest the building should fall upon the head of both. There was a great lesson in this vehement action. The inspired apostle knew that he was standing at the fountain head of Christian truth, whence it was of most momentous importance to our world, that the stream should flow to future ages in perfect purity. To him, the heaven-sent guardian of that truth, no criminal could be, rightly and truly considered, more deeply criminal than the errorist, who would corrupt the fountain and send a stream of fatal falsehood to that great future.

John in one of his apostolic tours found a newly converted young man, whom with deep-loving interest he committed as a precious deposit to the very special charge of the pastor, and departed home. A while

after, John revisited that Church, and upon re-demanding the sacred deposit, he was sorrowfully told that the youth had gradually apostatized, and had become a highland robber chieftain. "To what a keeper have I trusted my brother's soul!" exclaimed the indignant apostle. Mounting horse, he speeds to the hills; and taking means to be captured by the robbers, is brought to their chief. With words of exquisite pathos he melts the outlaw's heart, and leads him from his robber clan back to the fold of Christ. Such was the power of holy love. Finally, the beautiful impression made by this apostle on the memory of the primitive Church is evinced by one delightful tradition given by Jerome. In extreme age, such was his bodily weakness that he was carried by the strong arms of the young men to the religious meetings. When at last he became unable, even there, to preach, he constantly repeated the words, "Little children, love one another." Such were the opposite sides of John's heart. For antichrist in all its forms he had a holy opposition; for the image of Jesus, wherever seen, a bottomless depth of love.

AUTHENTICITY OF JOHN'S GOSPEL.

The authenticity of John's Gospel was never questioned (save by the ancient but short-lived and insignificant sect of Alogi) until the last century. And even since, no sceptic has ever denied its existence, as John's Gospel, in the second half of the century after John's death. The only doubt or debate, therefore, covers the first half of that century, and the proofs within that period are abundant.

1. John's conspicuous position in the powerful Church of the great city of Ephesus, one of the SEVEN CHURCHES addressed by his Apocalypse, renders the successful forging of a Gospel under his name soon after his death incredible. 2. Justin Martyr, whose life, in a region not far from Ephesus, covers that first half-century, testifies that the Gospels were read as Scripture in all Christian Churches from Sabbath to Sabbath; and one of these Gospels by him included was John's Gospel. Now it is impossible that John's own Seven Churches could have been so deceived as to have unanimously so received and read a Gospel forged in the name of their own great apostle. 3. The bishops of each of those Churches, as the earliest ecclesiastical writers abundantly testify, could be enumerated by name in ascending line up to John's own day; when the first one was, in some cases, by him ordained. These, together with

their Churches, verified the apostolic books; which were thereupon deposited in their archives, and publicly read as inspired Scripture in their Sabbath service. Through these lines of pastoral succession the great writers and doctors of the Church, at the close of that century, appealed to the authentic copies of the apostolic documents sacredly preserved in the leading apostolic Churches. *It was in this way*, in this first primitive apostolic age, *that the* NEW TESTAMENT CANON *was formed;* and not by any late decree of popes or councils. And in this way the authenticity of the Gospels, and most, if not all, the Epistles, has ever stood above all rational question. 4. Polycarp, Bishop of Smyrna, one of John's "Seven Churches," himself a hearer and disciple of John, and probably by John ordained bishop, in his brief Epistle, still extant, quotes John's Gospel. 5. Ignatius, Bishop of Antioch, whose life covers this half century, uses expressions which none but a reader of John's Gospel would be likely to use. 6. Papias, Bishop of Hierapolis, contemporary though the junior of John, quotes his first Epistle, which is the proper appendix to the Gospel, written in a profoundly similar style and spirit, and evidently refers to the Gospel in its very first sentence. 7. Valentinus, as we are informed by the historian Eusebius, accepted all the books of the New Testament; but John's Gospel was his favorite; and Valentinus was a junior contemporary of John in the same region of country. 8. Heracleon, a pupil of Valentinus, wrote a Commentary on John. 9. The followers of Valentinus, in the same age, are quoted by Irenæus (who lived in the next century) as saying, "John, the disciple of the Lord, wishing to describe the origin of all things, . . . says, In the beginning was the Word," etc.

These are not all the proofs that this Gospel came from John; but did space allow us to unfold them at length, they would be still more amply conclusive. The authenticity of this Gospel can scarce be honestly questioned.

CHARACTERISTICS OF JOHN'S GOSPEL.

John, unlike the other three Evangelists, records not the common oral Gospel, (see page 5,) but his own personal recollections. And he is very emphatic on this point in several passages; interposing his own personal veracity, as being individually present at the transaction, and not possibly mistaken. He leaves no space or time for the growing of legends, stories, or myths. He was on the spot; he saw; he knows; and you must either impeach or believe him. Hence all maintainers of

the so-called *mythical or legendary theories* of the origin of the Gospels are obliged, with no creditable success, to invalidate John.

John purposes to exhibit Jesus in his transcendent *exaltation* of character; in the highest, the supreme phase of his nature, as the WORD. Other Evangelists begin with and dwell mostly within the *humanity* of Jesus, but transiently darting up to the height of his perfect divinity. John depicts the supreme Divinity walking among men, and struggling to make his rays penetrate their darkened understandings. It is Deity reigning in, and in spite of, its humiliations. It was nearly this to which Clement of Alexandria alluded when he said: "John, last of all, perceiving that the more *corporeal* truths were revealed in the [previous] Gospels, being persuaded by his acquaintances, and divinely influenced by the Spirit, composed a *spiritual* Gospel."

From his own sensitive and elevated temperament, from the Grecian culture in the midst of which he wrote, and from the transcendent aspect of the Lord's nature which it was his mission to present, John omits many of the simpler and more humiliating points of our Lord's earthly condition. He omits all detail of his birth and childhood; and commences with his pre-existence as the eternal Word. He furnishes no human genealogy. Though he fully asserts the existence both of Satan and demoniacs, he omits the temptation; and gives not a single instance of the casting out of demons, a sort of miracle, mostly confined, doubtless, both in fact and in notoriety, to the period and country of our Lord's birth and life. He does not, like the other Evangelists, dwell on the immense profusion of the Lord's miracles, but selects the sacred number *seven*;* each one of which either contains a symbolical import, or serves as a text upon which a high discourse or the Lord is suspended, or both. Although our Lord's discourses in this Gospel are richly suffused with the symbolical spirit upon which the parable is founded, yet he gives not a single instance of the simple parable itself. Hence, too, he dwells slightly on the more corporeal and Jewish form of the "kingdom of God," and the personal advent of the bodily Son of man to judgment. He omits the Passover *form* of the last supper; and passing over the humiliation of Gethsemane, takes care to show that our Lord's submission to death was imperial and voluntary. It is obvious that in all this John contradicts not the revelations of the previous Evangelists, but enlarges them with rich expansions. Yet all these expansions are expressed *in brief* by the previous Evangelists; and, earlier than most of the Gospels, St. Paul, with a fulness that the assailants of John are anxious to forget, expresses in his own style expansions

* 1, Water made wine; 2, Nobleman's son healed; 3, Impotent man restored; 4, Feeding the five thousand; 5, Walking on the sea; 6, Giving sight to the blind; 7, Raising of Lazarus.

as transcendent as John himself. So that John's enlargements are no *later growth* of Christian doctrines. It is also obvious that John writes not so much "a *brief* biography of Jesus," as a doctrinal narrative describing and illustrating his divinity in humanity.

The style and spirit of John's writings possess peculiarities differencing them from any other specimens in all literature, sacred or profane. There is a *sameness* which pervades his Gospel, Epistles, and Apocalypse, yet a *difference* in each from the other. The most remarkable phenomenon in his Gospel is, that whether Jesus, the Baptist, or our John himself is speaker, the style is *remarkably the same*. Hence, it has been boldly inferred that John is the real and sole author of the discourses he puts in the mouth of both. There is also a round of terms, most of which occur indeed in the other Scriptures, but are of very emphatic and frequent use in his Gospel. Such terms are, *light*, *life*, *testimony*, *glorify*, *only-begotten*. The solution of these facts may appear from the following considerations.

The character and style of the Lord Jesus himself were, as we may say, many-sided. He had many different styles and strains of discourse. With one of these styles of thought and spirit the spirit of John was deeply in unison. Discourses of that strain were so congenial to his temperament as to fill his heart, and indelibly impress his memory; to model his mind, and to form his vocabulary and style. That class of discourses he selects for his Gospel. So in a far lower degree we have often seen some eminent preacher stamp his own style upon a whole train of pupils. But never was this impression so powerfully imparted as in this supreme instance. The impress of the Lord's style of discourse reigns through all that John in his Gospel writes. Glimpses, however, of the same spirit appear in the other Gospels. But so entirely is John's style formed by his Master's influence, that when he proceeds to give the general substance of the Baptist's testimony, in a free version, the style is eminently both John-like and Jesus-like. That style appears in all its deepest intensity in the discourses of Jesus; and yet we are obliged to believe that of those divine discourses the pen of John vainly struggles to give the full, deep, continuous flow. They are but *spirited indications* of what the Lord really and fully discoursed; giving us conceptions that they shadowed truths higher than we can fully conceive. But from these discourses, as sources, the same spirit breathes through the whole Gospel; mostly in the Baptist's testimony; less in John's own narrative style; and least of all in the dialogue, where it sometimes nearly disappears. The dialogues are eminently dramatic, natural, and strikingly characteristic of the particular speakers. The conclusion is, not that John makes Jesus talk in his own style, but that Jesus has breathed a style into the entirety of John.

THE

GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

IN the beginning [a] was the Word, and the Word was [b] with God, [c] and the Word was God.

2 [d] The same was in the beginning with God.

a Col. 1. 17; 1 John 1. 1; Rev. 1. 2, & 19. 13.
b Chap. 17. 5; 1 John 1. 2.

c Philippians 2. 6; 1 John 5. 7.
d Genesis 1. 2.

CHAPTER I.

1. *In the beginning*—Originally: before all things else. *Was the Word*—Not *was created*, or *brought into existence*, but *was*. Fix any assignable point as the *beginning*, and the Word *was*, and still *was*. That is, the Word is absolutely eternal. *The Word*—As mind manifests itself in the spoken *word*, so God, the eternal *mind*, manifests himself in the eternal LOGOS or *Word*. And as this *Word* is in verse 14 said to have been *made flesh*, and in verses 14 and 18 is called the *only begotten of the Father*, *the only begotten Son which is in the bosom of the Father*, so this Word by which God manifests his own hidden and unknowable nature is identified with Jesus the Messiah. The propriety and beauty of both the terms *Word* and *Son*, to designate *that in God by which his absolute essence is revealed in the universe*, are such that we might suppose them originated by the mind of the Evangelist himself, under the guidance of inspiration. But we know, historically, that the term Word is used in a somewhat similar sense in the Old Testament, in the old Jewish Targums, in the Jewish apocryphal writings, by the Greek philosopher, Plato, and Greekish Jew, Philo, of Alexandria. Consult Watson's Institutes, Part II, chap. 12, and Clarke's excellent notes on John i. In the Old Testament the first chapter of Genesis describes the creation as taking place at the divine word spoken. We have, Gen. xv, 1, "The WORD of the Lord came to Abraham." 1 Sam. iii, 21, "The Lord revealed himself by the *word* of the Lord." 2 Sam. vii, 21, "For thy *word's* sake." In the Targums we find the term *Word*, (*Memra*,) used for *God revealing himself*. Thus they say, "The *Word* [*Memra*] of Jehovah creates man." "Jehovah thy God, his *Word* [*Memra*] goeth before thee." "The Lord said unto his *Word*." Philo applies such passages as we have above quoted from the Old Testament expressly to the Logos. He describes the Logos as being the *image of God*, the *second God*, the *eldest son of the eternal Father*, etc. The term Logos being thus prepared and used by uninspired writers and in different systems, John adapts and limits it to the true Christian use. This Logos, as now defined, is the second person in the Holy Trinity, incarnate in the person of Jesus Christ. The term "Word" is used in the New Testament by John alone in this sense. *Was with God*—Literal Greek, *was* TO *God*. The eternal word was inherent *to*, *in*, *with*, God. This mysterious inherence is, as Asthanasius said, "hid by the wings of the cherubim." *The Word was God*—The Arians, who hold that the Word is inferior in essence to the supreme God, though superior to all other finite beings, read this clause *the Word was a god*. But there is no reason for interpreting this word *God*

3 [e] All things were made by him; and without him was not any thing made that was made.

4 [f] In him was life; and [g] the life was the light of men.

5 And [h] the light shineth in darkness; and the darkness comprehended it not.

e Psalm 33. 6; verse 10; Eph. 3. 9; Col. 1. 16; Heb. 1. 2; Rev. 4. 11.

f Chap. 5. 26; 1 John 5. 11.—*g* Chap. 8. 12, & 9. 5, & 12. 35. 46.—*h* Chap. 3. 19.

differently from the same word in the former part of this verse, or from the same word, God, in verses 6, 12, 13, etc. The Arian hypothesis has a strong tendency to polytheism.

3–5. Our Evangelist traces in beautiful climax the ascending stages of the creative work of the Logos; namely, as producing *existence*, *life*, *consciousness*, natural, moral, and spiritual.

3. *All things were made by him*—Rather, all things *became*, or *came into existence*, by him. The sublime opposite of nothingness. *Without . . . anything*—All that from nothing rose, *rose not without him.* There may be things in their own nature strictly eternal and uncreated, such as space and number; such as the antithesis of *right* and *wrong*. Such things the Logos made not; but made all things *which were made* in accordance with these eternal natures.

4. *In him was life*—*Life* original and essential. For had he not possessed original *life*, neither *life*, nor motion, nor sense could have ever existed in the universe. And from his original *life* all other *life* is derived. And this *life* is more than mere existence. A thing may *exist* and yet have no *life*. Life is the opposite of death; existence is the opposite of annihilation or non-existence. Existence is at the bottom and is the basis, and life overlies it. *And the life was the light of men*—This life imparted by the Logos to man became the *light;* that is, the *consciousness.* It appears as the physical or sensitive consciousness by which men *feel;* the intellectual consciousness by which they perceive and *reason.* But this *light*, thus far, is possessed, more or less distinctly, by mere animals. But it is rather the *light* possessed by *men* alone, over and above mere animal nature, that our Evangelist speaks of. There is the moral and spiritual consciousness by which men have eternal and divine conceptions: such as conceptions of God, of absolute right, of holiness, and of immortality. And this highest consciousness of the human spirit is the basis of the operation of the divine Spirit in and upon man, by which he is able to be in himself a responsible and a holy being. Thus have we the climax of *existence*, of *life*, and of *consciousness*, intellectual and spiritual.

5. *Light shineth in darkness*—Not only was there from the Logos a moral consciousness created in man's original nature; but when, nevertheless, the moral and spiritual consciousness of men through sin again became dark and inert, the Logos, Christ, shed the beams of truth and love into it, unappreciated and unaccepted. This shining and rejecting existed in all ages; but specially during the incarnation, of which John is about to write.

6–8. Thus far the Evangelist has traced the Word from his eternity into his creation of things, his creation and original enlightening of man's nature, and his shedding new but rejected light into man's darkness. He is soon (9–18) to trace the entrance of the Logos into our living world; but he first takes care (6–8) that we shall not be led astray in our thoughts by mistaking for the Logos one who was not the Logos. The disciples of John the Baptist, even to a late date, maintained that *he* was the superior of Jesus. Our Evangelist John, with his brother James, had both been disciples of the Baptist; and he is, therefore, the very man to correct the error. He does so now by this preliminary statement; in which he brings John into a comparison of

6 ¶ [i]There was a man sent from God, whose name *was* John.
7 [k]The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8 He was not that Light, but *was sent* to bear witness of that Light.
9 [l]*That* was the true Light, which lighteth every man that cometh into the world.
10 He was in the world, and [m]the world was made by him, and the world knew him not.
11 [n]He came unto his own, and his own received him not.
12 But [o]as many as received him, to them gave he [1]power to become the sons of God, *even* to them that believe on his name:

i Malachi 3. 1; Matt. 3. 1; Luke 3. 2.—*k* Acts 19. 4.—*l* Verse 4; Isaiah 49. 6; 1 John 2. 8. *m* Verse 3; Heb. 1. 2, & 11. 3.

n Acts 3. 26.—*o* Isaiah 56. 5; Romans 8. 15; Galatians 3. 26; 2 Peter 1. 4; 1 John 3. 1.—1 Or, *the right*, or, *privilege*.

overwhelming inferiority with the supreme eternal *Light*.

6. *There was a man*—Yes, a *man*; and that is a noble title; but what is it in comparison with the Logos? *Sent from God*—And so sent he has a grand *going forth*; but what is it compared to the *eternal goings forth* of the Logos?

7. *Witness of the Light*—The Logos, as incarnate, is now by the Evangelist identified as the living *Light*. We have, then, *Jesus and John* as the *Light and its witness*. The entire body of prophets and the whole Old Testament were indeed witnesses to this Light; but John, the last of the prophets, was the only living personal *witness* to the living and personal Light. The term Light here becomes personal, and is rightly commenced with a capital.

9–14. Having secured us from confounding him with another being, the Evangelist now traces the Logos as entering, operating, and dwelling in our living world.

9. The best commentators render this verse, *That was the true Light which, coming into the world, enlighteneth every man. The true Light*—In opposition to John, whom some supposed to be the *true* light; and in opposition to every *false* light. *Coming into the world*—For the Evangelist now traces, as before said, the Logos as coming by the incarnation into the living human world. *Every man*—Every child of Adam. Every human being is endowed by the Logos with a preparatory light, so that he need not be in that *darkness* which comprehends not the light. (See note on verse 5.)

10. *He was in the world*—This clause confirms the interpretation just given of the previous verse, which refers the *coming into the world* to the Logos. *Made by him*—The Creator came into the world which he had created, but was unrecognized by the world; partly because he was disguised in the incarnation, and partly because the world, that is, the natural heart of man, refused to use the light mentioned in the ninth verse, and so became the *darkness* which *comprehended not the light*.

11. *To his own*—This word *own* is in the plural neuter, and signifies *own things*, possessions, or properties. The second *own* is in the plural masculine, and signifies his *own living beings*; that is, *men*. As the landlord comes to his *own estates*, but his *own tenants* receive him not, so the Logos came to his own *world of things*, and *his own* world of creatures, *men*, did not receive him. This does not refer to his rejecters as Jews or as his countrymen, but to *men*, as his own responsible subjects.

12. *But*—There were happy exceptions. *Power*—Not so much *ability* as *right*, prerogative. *Sons*—Rather, *children*. *His name*—Which stands for all that his name comprehends. Our faith must embrace Christ in his fulness. And with how transcendent a fulness does the Evangelist's description endow

13 [p] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 [q] And the Word [r] was made [s] flesh, and dwelt among us, and [t] we beheld his glory, the glory as of the only begotten of the Father, [u] full of grace and truth.

15 ¶ [w] John bare witness of him, and cried, saying, This

p Chapter 3. 5; James 1. 18; 1 Peter 1. 23. *q* Matt. 1. 16, 20; Luke 1. 31, 35, & 2. 7; 1 Tim. 3 16.—*r* Rom. 1. 3; Gal. 4. 4.

s Heb. 2. 11, 14, 16, 17.—*t* Chap. 2. 11, & 11. 40; 2 Peter 1. 17.—*u* Colossians 1. 19, & 2. 3, 9. *w* Verse 32; chap. 3. 32, & 5. 33.

him! To *receive him* is faith in *act*. It is not, as Olshausen says, a mere *susceptibility*, but an *activity;* an appropriation of Christ by a free putting forth of the *will*.

13. *Which were born*—Though the term *regeneration* but seldom appears in Scripture, yet the terms which variously express it are abundant. *Not of blood*—As the blood of the parent flows into the veins of the offspring. *Nor of the will of the flesh*—Nor from the carnal impulse of sensual nature. *Nor of the will of man*—Though the will of man be a previous condition upon which God regenerates, the will of man does not regenerate either another man or himself. Self-regeneration is an impossibility in fact and an absurdity in thought. Man consents, and God regenerates. Man repents, and God forgives. Man turns, and God converts. Man believes, and God justifies. But antecedent to either or all of these operations the divine Logos ENLIGHTENS *every man*, (verse 9,) both by his own truth and power and by his Holy Spirit sent into the heart.

14. *Word was made flesh*—So that which in the first verse *was God*, now is *made flesh*, God incarnate. He is made flesh not by ceasing to be Logos or God, but by investing himself with humanity. He does not become *body;* for that might imply that the Logos was the proper soul of the body and the substitute for a human soul. The incarnate is one Christ, perfect man and perfect God. *Dwelt among us*—There are in the Old Testament appearances of the angel-Jehovah, which have every proof of being transient manifestations of God himself to man. But their phenomenal bodies were not truly *flesh*, and so the Divine *dwelt* not among men permanently, but only appeared transiently. *His glory*—Moses on the contrary could not stand the effulgence of Jehovah. See Exodus xxxiii, 18–23. John beheld in vision the glory of Christ, (Rev. i, 12–17,) and *fell as dead*. The apostles beheld his glory at the transfiguration, and were struck with stupor. But this effulgence to the senses is but the symbol of that divinity which shone in the spirit, the words, and the works of the Incarnate. *Only begotten of the Father*—He who has thus far been styled the Word is now viewed as the Son. The terms we think beyond all question express essentially the same thing. Remove all physical elements from both, and conceive the pure spiritual import, and they express an ineffable derivation of the second person of the Trinity, in his divine nature, from the first person. We most easily conceive it as identical with the distinction between God as the eternal, unknowable background, and God as self-manifesting. Both are living God. But the latter is the living Word, the living Son, uttered, generated from the former. The difference between the Word and Son is, that, while the former most distinctly expresses *revelation*, the latter expresses *personality*. But as the former implies no physical lips or voice in the utterance, so the latter expresses no sex or real physical begetting. *Full*—This adjective agrees with the term *Word*. *Of grace and truth*—*Grace* to bring salvation to man; *truth* to guide him in the way to that salvation.

15. *John bare witness of him*—Our Evangelist adduces the Baptist's testimony not to prove (as he will in verses

was he of whom I spake, [x] He that cometh after me is preferred before me; [y] for he was before me.

16 And of his [z] fulness have all we received, and grace for grace.

17 For [a] the law was given by Moses, *but* [b] grace and [c] truth came by Jesus Christ.

18 [d] No man hath seen God at any time; [e] the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

x Matt. 3. 11; Mark 1. 7; Luke 3. 16; ver. 27, 30.
y Chap. 8. 58; Col. 1. 17.——z Chap. 3. 34; Eph. 1. 6, 7, 8; Col. 2. 9, 10.——a Exodus 20. 1, &c.; Deut. 4. 44, & 5. 1.

b Romans 3. 24, & 5. 21.——c Chapter 8. 32, & 14. 6.——d Exodus 33. 20; chap. 6. 46; 1 Timothy 1. 17, & 6. 16; 1 John 4. 12, 20.——e Verse 14; chap 3. 16, 18; 1 John 4. 9.

19–34) that Jesus, and not himself, was the Messiah; but to prove what he is just now saying, that the Messiah *was truly of this exalted nature. And cried*—The great truth was maintained with a *cry;* a lofty voice that made the wilderness ring. *Cometh after me. . .preferred before me*—Put in the form of a paradox; my *successor* is my *predecessor*. He is my successor in time, my predecessor in a previous eternity. This was indeed *crying* up the divine *Comer* to his true divine height. *For he was before me*—Literally, he was my First. Not merely my former, but my absolute First: first in the train of all my predecessors; therefore at the eternal beginning. The quotation of the Baptist's words embraces but this verse, and then follows the Evangelist in continuance.

16. *Of his fulness*—Namely, *of grace and truth*, as mentioned in verse 14. *All we received*—This *all* embraces *all* men; being spoken in our character as *men*. *Grace for grace*—Grace additionally bestowed for *grace* improved. As *light* previously implanted by the Logos in man is necessary for his reception of light, so *grace* fundamentally bestowed upon man is the basis of all his possible reception of further *grace*. But that first *grace*—"*a gracious ability*"—must be exerted by the free will of the agent; and then the Only Begotten adds *grace* additionally bestowed for *grace* originally improved.

17. *The law was given by Moses*—The law is the expression of absolute justice, which in itself knows not *grace* nor mercy. This was *given* from God to men *by Moses;* but if there were nobody better than Moses, we should have had nothing but *law* alone. There would have been no *grace* to bring salvation from its penalty; no consequent *truth* to reveal that *grace*. These came, even into the Old Testament dispensation, by Jesus Christ. All the mixture of grace with law in the Old Testament is from Christ.

18. *No man hath seen God. . .Son hath declared him* — The Evangelist winds up this exordium as he began it, with the declaration that the Son, like the Word, is the manifest God, revealing the God invisible and unknowable. In the 17th verse the Son *gives*, reveals, *grace and truth;* in the 18th he is the declarer or revealer of the infinite Unseen. *The only begotten*—This begetting is as truly figurative as the utterance of the Word is figurative. Derivation and infinite wisdom are expressed in the latter; derivation and infinite power are expressed in the former. *Only begotten Son*—Mr. Tregelles seems to have established the fact that the true reading is *only begotten God*. The passage thereby becomes a striking proof-text of the divinity of the Son. *In the bosom of the Father*—As the Word was in the divine intellect before its incarnation, so the Son was in the love, the *bosom*, the heart of God, before his earthly birth. The Wordship and the Sonship are equally divine, before the creation and the First Advent, and eternal.

The prologue of the Gospel has now terminated, and the narrative proper commences at this point; to which point the forty days' *Temptation in the Wilderness* is the last preceding event. Nor is there, as sceptical critics have pre-

19 ¶ And this is [f]the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And [g]he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou [h]Elias? And he saith, I am not. Art thou [i 2]that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that

f Chapter 5. 33.—*g* Luke 3. 15; chapter 3. 28; Acts 13. 25.

h Mal. 4. 5; Matt. 17. 10.—*i* Deut. 18. 15, 18.
2 Or, *a prophet?*

tended, the slightest difficulty in finding ample place for the Temptation at this point.

§ 18. THREEFOLD TESTIMONY OF JOHN THAT JESUS, AND NOT HIMSELF, WAS THE MESSIAH, AND ITS EFFECTS, 19–52.

These three testimonies were made by John: *first*, to the delegation of priests and Levites, 19–28; *second*, to the people, 29–34; *third*, to two of his disciples, 35–37. John was now at Bethabara, (or rather Bethania or Bethany,) in the maturity of his ministry. See verse 28. All Jerusalem and Judea had been aroused, and many of the Pharisees and Sadducees (Matt. iii, 7) had come to his ministry to encounter his stirring admonitions. With perhaps some hostile purpose, the Sanhedrim sent a delegation to him for an explicit declaration of his mission. Our Evangelist, John, and his brother James, were at that time with the Baptist and his disciples, and our John was then able to hear those replies of the Baptist, which decided him afterwards to join Jesus, and which he now quotes in his Gospel to correct those misled disciples of the Baptist who were still claiming him to be superior to Jesus. At the time of John's receiving this deputation, Jesus, having passed through his baptism and temptation, was now standing among the people, (verse 26,) silently waiting the hour of his manifestation.

FIRST *testimony of the Baptist for Jesus, to a delegation from the Sanhedrim*, 19–28.

19. *Record*—Not a *written*, but a spoken, memorable testimony. *The Jews*—Our evangelist has a way of using the word *Jews*, as if he were not himself a Jew, and as if they were a foreign race. This arises, doubtless, not only from the fact that the nation has been overthrown, and that he is writing among and for Gentiles, but also from the fact that the Jews had been the deadly enemies of Christ and persecutors of his followers, and so had become, at the time of writing this Gospel, a distinct and hostile sect. *Who art thou?*—The scathing denunciation by John of the vices of the age had not spared these dignitaries. If they can get him to profess certain things in regard to his own character and mission, he may be arraigned to make his pretensions good, or undergo the punishment of an impostor. He completely eludes their plots.

20. *Not the Christ*—Some of his disciples may, in their pride, have given out that their master was the Messiah himself. This committee cross-examine him, and thus draw out a prompt and explicit denial, which our Evangelist adduces to silence all false claimants in John's behalf.

21. *Art thou Elias?*—John may have *quoted* the prophecy of Malachi as *applicable to himself;* and the Jews may have reported that he claimed to be the *literal* Elijah, risen from the dead. To this supposition, embraced in their question, he gives a prompt negative. *That Prophet*—The prophet foretold by Moses as like unto himself, (Deut. xviii, 15,) and which some Jews identified as being Jeremiah. There is perhaps here a descending scale of names, the Messiah, Elijah, Jeremiah. After exhausting all special names, they press John to a full self-description, that they may give answer to those who sent them.

sent us. What sayest thou of thyself?

23 [k] He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as [l] said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, [m] I baptize with water: [n] but there standeth one among you, whom ye know not;

27 [o] He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done [p] in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto

k Matt. 3. 3; Mark 1. 3; Luke 3. 4; chap. 3. 28.
l Isaiah 40. 3.——*m* Matthew 3. 11.
n Malachi 3. 1.——*o* Verses 15, 30; Acts 19. 4.
p Judges 7. 24; chap. 10. 40.

23. *I am the voice*—John's answer, while it evades all their malice, invests him with the dignity of being foretold by ancient prophecy. He humbly yet sublimely pronounces himself to be not the WORD, but a *voice;* yet what a voice! the heraldic voice of a divine warning to prepare the way for the great King.

24. *Were of the Pharisees*—Who held most strenuously that no prophet, after Moses, had a right to introduce any new sacred usage, rite, or ceremony among the Mosaic institutions, except the arrived Messiah himself. The question then in the following verse, *Why baptizest thou then?* was a very peremptory one.

26. *I baptize with water*—John's answer is very pertinent. My baptism is the symbol and precursor of a real baptism by the great Baptizer. *Standeth one among you*—Not necessary that he was at that moment there *standing;* but that he was then living and being among the people, to them unknown.

28. *In Bethabara*—Nearly all the ancient manuscripts read Bethany instead of Bethabara. The latter name was substituted for the former by Origen, because he knew a Bethabara but not a Bethany near the Jordan. Stanley, however, maintains that Bethabara is the right reading. If Bethany or Bethania is the true reading, it nevertheless may be in the Aramaic a different word, as well as a different place from the Bethany of Lazarus and his sisters on Mount Olivet. The former may be a word signifying *the place of* (ferry) *boats;* the latter *the place of dates.*

Perhaps this long-debated question has been rightly settled by a late very scholarly traveller in Palestine, Rev. Mr. Tristam, (1864,) who identifies Bethabara with Beth-Nimrah, a little north of the Bethabara on our map. It is probably the ford passed by the Baptist's great type, Elijah the Tishbite, on his way to his ascension. Quarantania, the Mount of Temptation, is in sight. It is a place amply supplied with convenient waters. Its very name in the Septuagint, Bæthanabra, is about half way between Bethany and Bethabara, and might be transformed either way or both ways. Num. xxxii, 36; Josh. xiii, 27.

SECOND *testimony of the Baptist to Jesus—That before the people,* 29–34.

29. *The next day*—There were three days of testimony of John to Jesus, verses 19, 29, 35. The last two were testimonies to the *present* Jesus. *Seeth Jesus coming unto him*—He who had been *standing among* them now singles himself out. To others' eyes he is but an ordinary man; to the divinely-opened eyes of the Baptist there is a dignity in his person above all earthly

him, and saith, Behold [q] the Lamb of God, which [3] taketh away [r] the sin of the world!

[q] Exodus 12. 3; Isaiah 53. 7; verse 36; Acts 8. 32; 1 Peter 1. 19; Revelation 5. 6, &c.—[3] Or, *beareth.*

[r] Isa. 53. 11; 1 Cor. 15. 3; Gal. 1. 4; Heb. 1. [illegible] & 2. 17, & 9. 28; 1 Peter 2. 24, & 3. 18; 1 John 2. 2, & 3. 5, & 4. 10; Rev. 1. 5.

dignity. And in Jesus there is a silence, at once elevated and meek, by which he waits to be attested, but must not say to the world, *I am he*, until his official introducer says, "*This is he.*" *Behold the Lamb of God*—The Lamb by God supplied for the sacrifice. Gen. xxii, 8. The term Lamb here used must have been full of meaning to the men of Jerusalem, who were accustomed every day to see two lambs taken to the *great alter* and sacrificed, one in the morning and one at evening. Dr. Gill tells us that "the Jewish doctors say that the morning daily sacrifice made atonement for the iniquities done in the night; and the evening sacrifice made atonement for the iniquities done by day." Josephus tells us that "the Jews say that they offer sacrifice twice a day for Cæsar and the people of the Romans." And in his Antiquities, he says, "The law is, that at public expiations a lamb of a year old shall be sacrificed at the opening and closing of each day." It may indeed be true, that John alludes to Isa. liii, 7, making Jesus to be the lamb of prophecy. But prophecy is but the *spoken* prediction, of which the sacrifice is the *visible* sign. The lamb of the daily sacrifice, though not specifically a sin-offering, doubtless had an expiatory force. This lamb *of God*, not *of man*, takes away sin in reality; as the lamb of man's providing did in symbol. *Taketh away the sin*—On the great day of the atonement the priest, confessing the sins of the people, laid them upon the scape-goat, who both *bore* them as substitute for the people, and *took them away*, being sent into the unknown depths of the desert. As the innocence of Jesus is prefigured by the Lamb, so his taking away the sin of the world is borrowed from this *act*, though not from the *animal*, on the day of atonement. The *lamb* is selected to symbolize the personal innocence of the Redeemer; the goat to signify his symbolical or representative guilt, as *substitute* for the sinner. This *taking away* of sin is, first, by expiation; second, by forgiveness; and third, by sanctification through the Holy Spirit. *Of the world*—Many of the Jewish doctors limited the atoning power of sacrifice to Israel, but John extends it to the world. Such is the divine design. Christ died for every man alike. No plan or decree excludes any man from its blessed results; nothing but *man's own will*; a *will* fully able to accept when it refuses.

Strauss and others wonder how it is that John should understand the doctrine of the atonement, of which even the apostles at the time of Christ's resurrection had but little conception. Our reply is, that John at this time was living in inspired communication from God, as is repeatedly declared. He understood it as Isaiah announced it centuries beforehand. We do not doubt that there were numbers of the more spiritual Jews who understood the prophetic and typical doctrines of the atonement; but of all persons in the nation, none should have a more clear view (even if it had to be obtained by immediate prophetic revelation) of the true nature of the Messiah's office than *he*, the harbinger himself. His clearness of view, in this the bright morning of his mission, may not only have been clearer than that of the apostles during the Saviour's sojourn; but clearer than even *he* possessed, when in the day of darkness and trial he sent his message from prison to Jesus. Nor is it true that the Baptist is represented by our Evangelist as expressing views of the dignity and future history of Jesus in advance of any thing he is made to utter in the first three Gospels. The Baptist is clearly made to declare that the personage whose forerunner he is, is LORD, that is, Jehovah, in Matt. iii, 3; he indi-

30 [s] This is he of whom I said, [t] After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, [t] therefore am I come baptizing with water.

32 [u] And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [x] the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

[s] Verses 15, 27.—[t] Malachi 3. 1; Matthew 3. 6; Luke 1. 17, 76, 77, & 3. 3, 4.

[u] Matt. 3. 16; Mark 1. 10; Luke 3. 22; chap. 5. 32.
[x] Matt. 3. 11; Acts 1. 5, & 2. 4, & 10. 44, & 19. 6.

cates the call of the Gentiles in Matt. ii, 9; he ascribes the sending of the Holy Ghost to Christ, Matt. iii, 11; and he pronounces Christ the judge and executer of final and eternal retribution, Matt. iii, 12. Our present Evangelist is indeed, as he purposes to be, more diffuse and extended in representing the Baptist's testimony to the high personality of Jesus; but he is not more decisive. The Baptist's Christ is just as divine a being in the first Evangelist as in the last.

30. *This is he*—See note on verse 15. *I knew him not*—See note on Matt. iii, 14. But how was it possible that John should be the cousin of Jesus and be personally unacquainted with him. Must they not have met at some of the Passovers in Jerusalem? We might reply that John, according to Luke i, 80, was required by a special dispensation to dwell in the wilderness. He may, by a divine speciality, never have attended any Passover; or at least any at which Jesus was present. But if even he had seen Jesus, and had known from human information his whole history, he yet had no right according to the divine order to him given, *officially* to *know* and proclaim him as Messiah. As it was the Apostles' office to be eye-witnesses and not reporters from hearsay, so it was John's office to be not a second-hand, but an immediate witness from the Holy Spirit himself. He could therefore *know* the Messiah only as *God revealed him.*

32. *It abode upon him*—The mystic symbol did not alight and then fly off again; it remained until it became invisible, as if fusing down into his person.

33. *The same is he*—Though John may have recognized Jesus, even as the Messiah, at the moment before his baptism, by spiritual insight or divine prophetic impulse; yet he was bound to wait the divine *sign*, which marked the Christ out from all the race as the very *one* and no other, before he could officially *know* him as Messiah.

34. *This is the Son of God*—At the baptism, God's own voice attested to the Baptist's ear, *This is my beloved Son*, marking him to view as the sole and single *One* among all the beings of the universe.

THIRD *testimony of the Baptist to Jesus in the presence of two of his disciples, with the effects*, 35–42.

35. *John stood*—Doubtless upon the banks of the Jordan, contemplating his sacred work. *And two of his disciples*—Our Evangelist gradually approaches the touching moment when Jesus was made known to himself; not however in the feeling of self-importance (for he delicately omits the mention of his own name) but of tender personal interest. That the unnamed disciple here is John himself, is evident

36 And looking upon Jesus as he walked, he saith, [y] Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [4] dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was [z] Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, [5] the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art

y Verse 29.—4 Or, *abidest.*

z Matt. 4. 18.—5 Or, *the Anointed.*

from his usual method of implying rather than mentioning himself by name.

36. *As he walked*—Yesterday Jesus was coming fresh from his victory in the Temptation unto John; as if to signify, though silently, that the time to be attested had now come; and nobly did the Baptist then answer it. Jesus is to-day passing, as if in contemplative silence; and the Baptist points his *two disciples* to the Lamb. For so doing he will lose willingly, though perhaps sadly, his two disciples.

38. *Jesus turned*—John still stands to his work; but his disciples will follow the Lamb. How far we know not; but Jesus *turns*, and our Evangelist arrives at the first thrilling *word* which the eternal Word uttered in his hearing. That *word* is not to teach, but to question, and draw out. *What seek ye?*—This is the word which the great Teacher addresses to us all, to call us to reflection, and to seeking aright the right. *Where dwellest thou*—They address this to the TRUTH; and so we ask of divine and suffering truth where it dwells.

39. *Come and see*—The usual formula addressed by the rabbi to his pupil when he would invite his attention to some striking point or new doctrine. *Where he dwelt*—It may have been a house, a tent, or, as is often the case in Palestine, a cave or grot. There did Andrew and John spend the residue of the day in converse with Jesus; and there did they, these *two disciples* of the Baptist, come to that faith in Jesus by which, without *if* or *qualification*, they could say to Simon, *We have found the Messiah.* See note on verse 45. *The tenth hour*—Ten o'clock A.M. by Roman time; or four P.M. by Jewish time. See note on xix, 4.

40. *Followed him*—Followed him at his invitation to *come and see* where he *dwelt.* We note this particularly, as some have interpreted it to *follow him* as already a chosen apostle; whereas he was not chosen as apostle until the *miraculous draft of fishes.* See Luke v. 1–11.

41. *Findeth his own brother Simon*—A circle of friends, it would seem, from Galilee, mostly from Bethsaida, are now at the Jordan, drawn by the ministry of the Baptist, and in more or less close connection with him. Of these Jesus will now form the nucleus of his apostolic college. But they are special disciples rather than apostles. *The Messias... the Christ*—Inasmuch as our Evangelist writes for Gentiles, in a city distant from Palestine, he interprets the term.

42. *Jesus beheld him*—A memorable glance to fervid Peter. For the first time he meets that Messiah foretold by prophets for ages, whose influence was to shape his future life, and give him a

imon the son of Jonas: [a] thou
halt be called Cephas, which
s by interpretation, [6] A stone.
43 ¶ The day following Jesus
would go forth into Galilee,
nd findeth Philip, and saith
nto him, Follow me.
44 Now [b] Philip was of Beth-
hida, the city of Andrew and
'eter.
45 Philip findeth [c] Nathanael,
nd saith unto him, We have
ound him, of whom [d] Moses in
he law, and the [e] prophets, did
write, Jesus [f] of Nazareth, the
son of Joseph.
46 And Nathanael said unto
him, [g] Can there any good
thing come out of Nazareth?
Philip saith unto him, Come
and see.
47 Jesus saw Nathanael com
ing to him, and saith of him
Behold [h] an Israelite indeed, in
whom is no guile!
48 Nathanael saith unto him,
Whence knowest thou me?
Jesus answered and said unto

[a] Matt. 16. 18.—6 Or, *Peter*.—*b* Chap. 12. 21.
[c] Chap. 21. 2.—*d* Gen. 3. 15, & 49. 10; Deut. 18.
; see on Luke 24. 27.—*e* Isa. 4. 2, & 7. 14, & 9. 6;
Micah 5. 2; Zechariah 6. 12, & 9. 9; Luke 24. 27.
f Matt. 2. 23; Luke 2. 4.—*g* Chap. 7. 41, 42, 52.
h Psa. 32. 2, & 73. 1; chap. 8. 39; Rom. 2. 28, 29, & 9. 6

onderful place in future history. ink of *St. Peter's Church*, standing at is day in the ancient capital of impe- al Rome, the most magnificent of hu- an structures! *Thou art*—Though it the first time that Peter ever saw Je- s, it is not the first time that Jesus, in irit at least, ever saw Peter. He knows s parentage, his name, and history. *stone*—Jesus gives him the new me now, not so much, perhaps, to de- ribe what he already is, as to prophesy id assure him what he may yet become. e had the hardihood of stony material; e may yet acquire the firmness of the ck. When Peter made his memora- e confession in Matthew xvi, 18 our rd recognized his title, as if the pro- tion had been sufficiently passed to x his claim, as a basis of his position the new Church. Both passages are rfectly harmonious.

43. *The day following*—The fourth y. See verses 19, 29, 35. *Would forth into Galilee*—Probably on his ay home after his baptism and tempt- ion. *And findeth Philip*—Before he es into Galilee he finds the entire mplement of five disciples; the nar- tion of which finding extends to the ose of this chapter.

44. *Of Bethsaida*—And therefore, be- g acquainted with Andrew and Peter, as probably prepared by their state-

ments for this ready adherence to Jesus as soon as he received the call.

45. *We have found*—A celebrated mathematician of antiquity, while meditating, suddenly solved one of the profoundest problems of geometry. Such was his rapture at the discovery, that he instantly ran through the street clapping his hands and exclaiming, *Eureka, I have found*. Philip here joyfully uses the same word, *We have found*. He had discovered the great problem of salvation.

46. *Good thing...out of Nazareth*—Some object that there is no proof of any special stigma adhering to Nazareth; and hence apologists have endeavoured to explain these words as simply referring to the insignificance of Nazareth as a very small unknown town. We should rather reply, that the passage itself is ample proof of a contempt attaching to Nazareth. How much know we of any ancient Nazareth at all without the Gospels? It may have had a generally bad reputation; or it may have merely suffered the odium which Nathanael's neighbouring little town of Cana, with the usual jealousy of rival villages, attached to it.

47. *No guile*—If he has a prejudice, as this prepossession against Nazareth, he utters it in simplicity; but it prevents not his readiness to *come and see*, and judge from evidence.

him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, [i] thou art the Son of God; thou art [k] the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [l] Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in [a] Cana of

i Matthew 14. 33.—*k* Matthew 21. 5, & 27. 11, 42; chap. 18. 37, & 19. 3.

l Gen. 28. 12; Matt. 4. 11; Luke 2. 9, 13, & 22, 43 & 24. 4; Acts 1. 10.—*a* See Josh. 19. 28.

48. *Under the fig-tree*—The Jewish writers often speak of the shade of the fig-tree as the place of meditation and prayer. Probably it was in some such shade, within some enclosure secluded from the possible reach of the human eye of Jesus, that Nathanael won his title of Israelite, (as did Jacob of old that of Israel,) by prevailing prayer with God. As the nation was alive with the hope of the Messiah, and as Nathanael's mind was doubtless agitated by John's preaching a Messiah at hand, Nathanael's prayer was very probably for a sight of the Messiah himself. When Jesus, therefore, showed himself acquainted with that secret supplication, who can wonder at the burst of rapture with which he hails Jesus himself as that very demonstrated Messiah?

49. *Thou art the Son of God*—The title which the Baptist had taught them to apply to Jesus, verse 34. *King of Israel*—King in that kingdom of God for which he perhaps had prayed.

50. *Greater things than these*—Greater than *this*, the Lord's knowledge of his secret prayer. That should be but the beginning of wonders.

51. *Angels...ascending and descending upon the Son of man*—Christ now presents himself to this *Israelite indeed*, as the *reality*, of which the ladder that ancient Israel saw (Genesis xxviii, 12) is the *symbol;* as the mediator through which the intercourse of heaven and earth shall be opened in the new dispensation. Prayers and holy intercession should ascend; blessings and holy communions, revelations, miracles, powers, and gifts of the Holy Ghost should *descend;* blessings of which angels are but the messengers and symbols. The person of the *Son of man*, with his feet upon the earth and his head above the highest heavens, should be the conductor of these communications. This miracle of Jesus's knowledge of Nathanael's secret prayer was how small compared with these intercourses of the new dispensation! *Son of man*—Though Nathanael has just acknowledged Jesus as the Son of God, Jesus himself here appropriates the humbler title of *Son of man*. See note on Matthew viii, 20; Luke i, 35.

Jesus thus, having by divine attraction attached these *five disciples* to himself, proceeds on his return home to Nazareth; whence he had last departed to receive baptism, to undergo temptation, and to attain from his harbinger his due attestation, preparatory to the hour of his ministration to the world, by miracles of power and mercy. It is now full time to receive the narrative of his first miracle.

CHAPTER II.

§ 19. Marriage Feast at Cana of Galilee, 1–12.

1. *The third day*—The *third day* from the last day mentioned, to wit in i, 43. For this is the *mode of John's reckoning*, i, 29, 35, 43. But in all those cases he specifies *the morrow;* whereas he specifies here *the next day after the morrow*. That is, there was one day

Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted

intervening, in which he was on his way from the Jordan to Galilee. Jesus, on his arrival at Nazareth with his five disciples, (i, 40–51,) probably finds his mother to be absent at a wedding in Cana, and soon after receives for himself and his disciples an invitation to attend. There were two Canas in Galilee, not far distant from each other. The one, called at the present day Kefr Kenna, is about four miles northeast of Nazareth, on the road to Tiberias. It is a neat village, pleasantly situated on the descent of a hill, and surrounded with a plenty of olive, pomegranate, and fig trees. There is a large spring in the neighbourhood, whose waters are brought to the village through a subterranean passage, and which, if this be the Cana here mentioned by John, is doubtless that from which the water of this miracle was drawn. Waterpots of compact limestone are still used; and some old ones are exhibited by the lying monks as *the waterpots of this miracle.* Some biblical geographers of the present day incline to the belief, that the village lying farther to the north of Nazareth, about four hours' ride, called Cana el Jelil, (which is the Arabic for Cana of Galilee,) is the scene of the present miracle. This spot is now described as completely depopulated. *Mother of Jesus was there*—She appears from verse 5 to have had some charge over matters at the wedding. Some say that it was the wedding of John himself; but John was one of the disciples invited as guests. Conjectures on this point are useless.

3. *When ... wine*—There are two sorts, or rather *states*, of *wine;* the *one*, the unfermented grape juice, which is simply exhilarating; the *other*, the fermented, which is intoxicating. *Fermentation* is a phenomenon of decomposition, analagous to putrefaction in a dead animal. The grape juice is alive in the grape; consisting of sugar and albumen, held into juice form by the *life power.*

When pressed out of the grape, the dying juice decomposes; the albumen uniting with the oxygen of the air becomes yeast, and the sugar becomes alcohol, which is the intoxicating substance. The grape juice, must, or new wine, in its live, natural, undecomposed state, is a cheering and nutricious food. By boiling it is *cooked*, and so protected from decomposition, and retained in its condition as a food.

The Rev. Dr. Duff, the celebrated Scotch missionary, speaking of the vine regions of Southern France, says: "Look at the peasant at his meals in vine-bearing districts! Instead of milk he has a basin of pure unadulterated 'blood of the grape.' In this its native original state it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd, not a luxury, but a necessary; not an intoxicating, but a nutritive beverage. Hence to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire, and hence, by such a view of the subject, are the language and sense of Scripture vindicated."

Captain Treatt, as quoted by Dr. Lees, says: "When on the south coast of Italy, last Christmas, (1845,) I inquired particularly about the wines in common use, and found that *those esteemed the best were sweet and unintoxicating.* The boiled juice of the grape is in common use in Sicily. About three gallons of the juice is boiled until reduced to two—it is then poured into plates to cool. The poor people mix flour into theirs while boiling, to make it go further. It is eaten at their meals with bread, and very nice it is. The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were generally marked. From inquiries, I found that the *unfermented wine was esteemed the*

wine, the mother of Jesus saith unto him, They have no wine.
4 Jesus saith unto her, [b] Woman, [c] what have I to do with thee? [d] mine hour is not yet come.

b Chapter 19. 26.—c So 2 Sam. 16. 10 & 19. 22.—d Chap. 7. 6.

most. It was drunk mixed with water. Great pains were taken in the vintage season to have a good stock of it laid by."

We see no reason for supposing that the wine of the present occasion was of that kind upon which Scripture places its strongest interdict, (Prov. xx, 1; xxiii, 31; Isa. xxii, 13,) rather than of that which is eulogized as a blessing. (Psa. civ, 15; Isa. lv, 1.)

The priests were interdicted the use of wine during the period of their ministration in the Holy Place. (Lev. x, 9; Ezek. xliv, 21.) And as leaven is, like wine fermentation, a corruption, death, or decomposition, so it was prohibited at the Passover. It were absurd then to suppose that Jesus administered fermented wine at the Supper, which is his substitute for the Passover; or that he ever used it at all.

When they wanted wine—Rather, when *their wine had failed.* It is very probable that upon the unexpected arrival of our Lord and his five disciples there was (as Bishop Hall expresses it) "more company than wine." As marriage feasts sometimes lasted seven days, (Judg. xii, 15; Tobit xi, 19,) the stock of a family might very easily be exhausted. *Mother...saith...no wine*—It seems that it was not unusual for the guests to supply a part of the entertainment. And as our Lord appears to have brought the surplus of company, his mother may have thought that he should supply the deficit of wine.

But it is plain that she expected from him an exhibition of miraculous power. Whoever doubted about the miraculous birth of Jesus, his mother certainly could not. No eye like hers would, in his growth, have understood his miraculous development. Nor is it natural to suppose, that at this moment she did not understand that he had left home to pass through the preparation for his full Messianic office. She must therefore have known that the time for his divine manifestation had arrived. In the perplexity [c] the present moment she turns to him, as to a divine aid, hopeful that he could afford relief, even if it required a supernatural power.

4. *Woman*—The fact that our Lord on the cross (xix, 26) addressed his mother by the same term *woman*, at the most tender moment of his earthly life, shows that the word is as respectful as the term lady, and scarcely less affectionate than the term mother. See Matt. xv, 28; Luke xiii, 12; John iv, 21; xx, 13. The question, *What have I to do with thee?* reads literally, *What to me and to thee?* The phrase occurs repeatedly in Scripture. Josh. xxii, 24; Judg. xi, 12; Mark i, 24. It clearly intimates that a matter is started upon which there could be no argument or discussion. The Protestant Church rightly interprets the language as informing the mother, that over the exercise of his official functions neither the authority of his human parent, nor the influence of his blood relations or private friends, have any right of control or interference. As in the temptation Jesus had established the principle that miracles must not be performed for his own low self-interest, so, now, he declares that no fleshly relationship must expect to derive profit of a worldly nature from its connection with him. *Mine hour is not yet come*—By his *hour* or *time*, we understand some divinely-appointed crisis, or some *transition-point* in his history, opening some new stage, or initiating some new event. He did not go to be baptized by John until his *hour* arrived. He was led of the Spirit, (Matt. iv, 1,) at the proper point or *hour*, to his temptation. He uttered no self-testimony until the Baptist had attested him. Thus his every instant was obediently regulated by the Divine order. His every movement, being connected with the clock-work of God's oversight, was *timed* by the pointing of the minute or second hand to its dot. The witness of the Father's spirit

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, [e] after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

e Mark 7. 3.

with his own spirit announces to him the instant when *his hour is come*. In the present case his *hour* is the point of time when his era of miracles should commence. Jesus had now *a request* for miracle *from his human mother;* but *no signal from his divine Father*. So (vii, 30) *his hour was not yet come* to surrender to his murderers; until (xvii, 1) he ejaculates, *Father, the hour* IS *come!* namely, of his glorification through death. Also (vii, 8) *my time is not yet fully come;* namely, of going up to the Feast of Tabernacles. Compare John vii, 30; viii, 30; xii, 23, 27; xiii, 1; xvi, 21.

But how happens it that his *hour* did *come* so soon? For, probably, upon the *same day* it was that the miracle was performed. We reply that his *hour* probably *came immediately upon uttering this last sentence*. As soon as all fleshly claim to hold control over, or gain emolument by, his Messianic power was rejected—as soon as his mother retired to her proper position—then was the last obstacle removed; his area of action immediately opened, and the *hour to manifest forth* by miracle *his glory* had arrived.

5. *Mother saith unto the servants*—However obscure to commentators, the words of Jesus were clear to Mary. She understands, *first*, that she is properly excluded from all control over her son's miraculous functions; *second*, that it is *by miracle* that he assumes that he is requested by her to supply the deficit of wine; and, *third*, (probably from his significant word *yet*,) that the miracle may *still* be performed. That rests supremely with her son and Lord. *Whatsoever he saith*—These words perfectly surrender the matter to him, with blended submission and faith; which probably *hastened the arrival*, or at least *fulness* of the HOUR, and completed the possibility of the miracle. *Do it*—She speaks as having authority *here;* and she speaks to subordinate that authority to him.

6. *Six waterpots of stone*—Used for the washings and purifications described in Mark vii, 3, etc. The *firkin* is equal probably to the Jewish *bath*, which contained 8 gallons, 7·4 pints. According to this, the quantity of wine thus created would be two or three times 8 gallons 7·4 pints, multiplied by 6. This would be between 17 and 25 gallons, multiplied by 6. Taking the medium between 17 and 25, say 21 gallons, multiply by 6, and we have 126 gallons. So great, similarly, was the miraculous draught of fishes as almost to submerge two fishermen's boats. Twelve baskets full remain at the end of the meal, where there were but seven loaves at the beginning. The wine, the very fresh blood, shed through the vine, from the rich heart of nature—the ruddy image of the saving blood of nature's Lord—is here poured forth with a profusion that richly symbolizes the freeness and intrinsic boundlessness of his salvation. And no doubt Jesus, like the God of nature, created not the alcohol, which is the poison produced by the putrefying corpse of the dead grape, but the fresh, living, innocent fluid. The fact of their being *waterpots* was proof against any charge of fraud.

7. *Up to the brim*—That the surface of the liquid might be seen to be water.

8. *Governor of the feast*—This was either one of the guests elected to

9 When the ruler of the feast had tasted [f] the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, [g] and manifested forth his glory; and his disciples believed on him.

f Chapter 4. 46.

g Chapter 1. 14.

the office of presiding over the occasion, or it was a professional functionary skilled in the business. He presided both over the sacred ceremonies of pronouncing the blessings, and the progress of the festivities.

10. *Men have well drunk*—After their tastes have become somewhat obtuse; but perhaps in order that the appetite may not be further tempted. There are two methods of exculpating the present company from all imputation of intemperance derived from the ruler's words. One is to show that the Greek word *μεθύσκω*, rendered "well drunk," does not imply drunkenness; the other is to say that the ruler describes the customs of others, not the conduct of the present assembly. Professor Stuart, adopting the former method, argues that the word is derived from *μεθυ, methu*, sweet wine, or must, and hence signifies satiation and not intoxication. Kuinoel, adopting the same method, quotes the use of the word in the Greek Septuagint in Psa. xxxiii, 5; lxv, 11. He quotes two passages from the Greek of Philo the Jew, as follows: "It is a noble thing to take care of our fences, collect our revenues, be hospitable, and [*μεθυειν*] to drink to satiety." But a very fitting passage is the next: "There is a twofold *μεθυειν*; one is to use wine, and the other is to *be a fool with wine*." It must be admitted, however, that all its uses in the New Testament, besides the present, imply drunkenness. Matthew xxiv, 49; Acts ii, 15; 1 Corinthians xi, 21; 1 Thessalonians v, 7; Revelation xvii, 2, 6. Bengel takes the word in the severer sense, but, adopting the second method, argues that nothing is said about the present company, but only about the general custom. Kuinoel, however, replies that his following words, *thou hast kept the good wine until now*, implies that the present company was following the usual fashion. Yet, we reply, the custom might be the same whichever wine was used. People using fermented wines might use the best first to inebriation; people using the *must* might drink the best first to satiety; both for the same reason. *The good wine*—A full testimony that the miracle was not spurious.

11. *Beginning of miracles*—"The Infancy of Jesus," a book so called, written very anciently, but later than the Apostolic age, relates previous actions or miracles said to have been performed by Jesus in his childhood. They are of the most fantastic character. These compositions show, by their very nature, their vast inferiority, and the true divinity of the Gospels. *Manifested forth his glory*—*Glory* is God's own attribute; and Jesus, in putting forth the divine power resident in him, *manifested forth* his true, indwelling, divine *glory*. *His disciples believed on him*—Believed on him, as he now manifested himself, as possessed of creative power. See note on verse 22.

On this miracle we may remark:

(1.) It confers a divine honour on the institution of marriage. Dr. Clarke says that "it was the first Christian marriage that ever took place; that Christ, his apostles, his mother, the purest of virgins and most holy of witnesses, were all present." Every wedding should be such as such company might

12 ¶ After this he went down to Capernaum, he, and his mother, and [h] his brethren, and his disciples; and they continued there not many days.

13 ¶ [i] And the Jews' passo-

[h] Matt. 12. 46.—[i] Exod. 12. 14; Deut. 16. 1, 16; verse 23; chap. 5. 1 & 6. 4. & 11. 55.

attend. Ministers should be careful that the wedding ceremony be not hastily or irreverently performed, but with a solemn impressiveness. Nor is any place so suitable for such a ceremony as the sanctuary of God.

(2.) Our Lord's attendance and miracle at this wedding, with its festivity of wine, were public proof that he had not, as some sceptics have maintained, any origin from, or connection with, the sect of Essenes. See note on Matt. iii, 7. Jesus was no model for anchorites, shakers, or dervises; but a perfect example of serene, social, every-day piety.

(3.) As long ago as Augustine, it was said that Jesus in this miracle did *rapidly* what the God of nature does *slowly* every autumn. Christ only *accelerated* the process of nature in making water into wine. Olshausen adopts the idea; but Strauss replies that Jesus professedly did more than *accelerate* nature. He put to the water something besides the water. True. Still the vine does slowly what Jesus here does rapidly; namely, blends with the water those ingredients, collected from the surrounding elements, which constitute the wine. There is, therefore, evidently nothing impossible to divine power in selecting and putting together these elements, which amount to the desired vinous compound.

12. *Down to Capernaum—Down*, because Cana was on the high table land and Capernaum on the low sea coast. For a full account of Capernaum see note on Matthew iv, 13, and map. *Brethren*—See note on xiii, 55. It seems a truly family party; Jesus's natural relatives and his spiritual. The natural family may have accompanied him to Capernaum with the desire to be with him until his departure to his public life at the approaching Passover. The Passover caravans passed through that then most populous maritime town.

There were *three well known routes* by which the caravans could go from Lake Gennesaret to Jerusalem. The FIRST was the great thoroughfare from Damascus to Egypt, which, passing near the lake, and leaving it two or three miles W. S. W. of Nain, proceeded south through Samaria by the Shechem valley. See note on John iv, 2. The SECOND proceeded along the lake and the river Jordan, southwardly, to Scythopolis, or Beisan, and thence, by the ancient Egypt route, to Ginea; and so onward by the Jerusalem and Galilee road, through to Shechem. THIRD, the most usual route, though now but little explored, from the south end of the lake, on the east side of Jordan, to avoid Samaria, through Peræa, and across the Jordan at Bethabara, through Jericho to Jerusalem. Leaving his relatives, and taking his disciples, (see verse 17,) we may suppose our Lord to have taken this last route.

§ 20.—JESUS GOES TO JERUSALEM, AT PASSOVER, AND PURIFIES THE TEMPLE, 13–25.

By his baptism Jesus was externally inaugurated in his office; by his temptation he proved his internal fitness; by his miracle at Cana he showed forth his glory to his own circle of disciples; and now he proceeds to make his announcement to the nation at the FIRST PASSOVER of his ministry. His method is to claim a Lordship over the temple of God, sustained by miracles, reserving his profounder teachings for the earnest inquirer awakened by his miracles. Chapter ii, 13—iii, 21.

13. *Jews*—See note on John i, 19. It is universally agreed among evangelical commentators that there were two cleansings of the temple; one at the *beginning*, the other at the *close* of Christ's ministry. In this *first*, given by John alone, (see note on Matt. xxi, 11, 12, 13,) Jesus uses language less severe than in the second,

ver was at hand, and Jesus went up to Jerusalem,

14 [k] And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not [l] my Father's house a house of merchandise.

17 And his disciples remembered that it was written, [m] The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews

k Matt. 21. 12; Mark 11. 15; Luke 19. 45.

l Luke 2. 49.—*m* Psalm 69. 9.

but performs the act with an evident exertion of supernatural power, by a positive and overruling miracle. The reasons for supposing two cleansings are: First, The propriety of both *opening* and *closing* his ministry by such a symbolic act. Second, The clearness with which the first is related by John and the second by Mark. *Third*, The distinct and rational connections which each has with its own immediate surrounding circumstances. *Went up—Up* to Jerusalem as *down* to Capernaum. (Verse 12.) The natural language of one familiar with the country. For the Passover see our notes on Matt. xxvi, 2, 17–20.

14. *Found in the temple*—Doubtless it was after the solemn performance of the Passover sacrifice (which was on the first day) that Jesus, as Lord of the temple, proceeded to this stern act. He enters the temple as a visitation of God. He finds abominations there which he must chastise with a terrible significance. *In the temple*—Not in the Holy Place, (see temple plan;) neither in the courts either of the priests, the Israelites, or the women. But in the court of the Gentiles, which was at most separated from the outer world by a single wall. This court was divided by lattice-work from the inner courts. Over the entrance through the lattice, which was reached by a flight of three or four steps, was the inscription, "Let no foreign-born enter."

15. *Scourge*—Not mentioned in the second cleansing. *Drove them*—Striking the cattle with the scourge · giving the doves to their owners; and terrifying and driving the men from the court; dealing with each class according to its nature. Meantime the rulers of the nation and the keepers of the temple, as if spell-bound and dumb-struck, retreat in confusion, or look on with a strange and tame submission.

16. *My Father's house*—As in his childhood, (see note on Luke ii, 49,) so *now*, Jesus claims the temple as his Father's; and as his *own*, therefore, by heirship. In the most natural and spontaneous manner, yet with a profound significance, he claims to be God's son.

17. *His disciples*—Only, as yet, the *five* from Bethsaida. See notes on ii, 2, and i, 40–51. Among these was John himself, and therefore a witness of this cleansing. *Remembered*—As at verse 22, afterward. But it called to mind the psalm at the time. *Written*—In Psalm lxix, 9. This Psalm, though written in the person of David, was applied even by the ancient Jews to the Messiah. Aben Ezra has on the last verse of that psalm this note: "The sense is, they and their children shall inherit, not in the days of David, but in the days of the Messiah." *Zeal of thine house*—Rather, zeal for thy house. *Eaten me up*—A figure in all ages to express the consuming, emaciating effects of care and passion.

18. *Answered the Jews*—Said in response to what he had done. For though he, an unarmed man, did all this, they did not, like the Nazarenes, rush upon him to cast him out; nor take up stones, as subsequently, to cast

and said unto him, [n] What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, [o] Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake [p] of the temple of his body.

n Matt. 12. 38; chap. 6. 30.——*o* Matt. 26. 61, & 27. 40; Mark 14. 58, & 15. 29.

p Colossians 2. 9; Heb. 8. 2; so 1 Cor. 3. 16. & 6. 19; 2 Cor. 6. 16.

at him; nor send their officers to apprehend him, as at his last Passover. They only came to ask for a *sign* (as Moses gave) attesting his authority to do *these things*. Plainly his display of might, and their paralysis, were of themselves *a sign*, had they not been too blind of heart to see it.

19. *Destroy this temple*—Our Lord gives them a *sign*, and at the same time a *test*. They are welcome to *try* the experiment. It was a suitable *sign* too; for as his mastery over the temple was the very point in question, he tells them he *can rebuild the temple in a much shorter time than they can destroy it*. Herein he asserts, as the eternal Son of God, his absolute omnipotence. It is this they understand; and they are so deeply impressed with the utterance that it meets him afterwards as a charge, namely, at his trial before their tribunal! That this was a *true* but not the *only* meaning will soon appear.

20. *Forty and six years*—The first temple was built by Solomon in seven years. The second temple was originally built by Zerubbabel; but when Herod assumed the government he proposed to build it anew. Such, however, was the jealousy of the Jews that Herod dare only repair and replace parts at a time, so that the rebuilding was a much longer work than the building, and Herod had a harder task than Solomon. Herod began his repairs about sixteen years before Christ; and as Jesus was now about thirty years of age, the reckoning seems to be exact. The work was not finished until the time of Nero. Nor was it, nevertheless, considered a *third* temple. Josephus, for instance, says the temple was destroyed twice; once by the Chaldeans, and once by Titus. *Wilt thou rear it up in three days?*—Accepting the outermost meaning of his words, (which was the true one for them,) the Jews rightly understood our Lord's announcement. His *I will* proclaimed him infinitely higher than Herod, than Zerubbabel, than Solomon. For surely the power that could rebuild the temple in three days, could rebuild it in three seconds of time.

21. *Temple of his body*—That the *body* is a *building* has been recognized by both the science and the literature of all the world. And religious thought specially recognizes that it should be a *temple; the temple of the Holy Spirit*. And Christ's *body* was *the* temple; of which the Jewish material temple was the type. When, therefore, the disciples subsequently found that after *three days* of destruction Christ revived his *bodily temple*, a new inner meaning flashed upon their minds. The meaning now is, *Destroy*, ye Jews, *this sacred frame*, (as you surely will,) *and in three days it shall by my divine power rise again*. Before fulfilment it would indeed have taken a prophet to extract this inner meaning yet, none the less we see, after the fulfilment, that none but a prophet could have uttered the prediction. And to us may they not bear a third still deeper meaning? *Destroy this old dispensation of which this temple is the symbol, and my three days of death will build it anew*. Abolish old Judaism, and in brief time I will rear young Christianity. So that there are in these words three strata of meaning: an outside, an inner, and an inmost sense; each true for its own class of searchers.

22 When therefore he was risen from the dead, [q] his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man; for [r] he knew what was in man.

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

[q] Luke 24. 8.—[r] 1 Sam. 16. 7; Matt. 9. 4; Mark 2. 8; chap. 6. 64, & 16. 30; Acts 1. 24; Rev. 2. 23.

22. *Said this unto them*—The *them* of this clause must refer to the Jews. *They believed the Scripture*—That is, they believed this new matter and meaning now first discovered as concealed in the Scriptures. See note on verse 11. *The word which Jesus had said*—That word unfolded its new force and true divinity to their belief. And that new force gave a conclusive corroboration to the whole body of Messianic Scripture. They had in a true sense never before believed the Scripture; for they did not know herein what Scripture contained.

23. *Many believed*—We have here the net result of our Saviour's announcement at this first Passover. A party of external, historical believers arose; convinced of his miracles in the head, untouched by his gospel in the heart. They believed that he was a supernatural being, just as they believed that Tiberius was emperor; without any feelings of sin to be by him forgiven, or any love for his holy teaching or character. *Saw the miracles*—They recognized the majesty with which he awed his opponents when he cleansed the temple. What other miracles he performed is not said. Miracles are important as the bases of historical belief. At commencement they *prove*, and so produce a *logical* faith. So the reasoning of Nicodemus, who was clearly one of this *many*, "No man can do these things which thou doest, except God be with him," was conclusive. But this *logical* faith alone does not regenerate or save the soul; and Jesus proceeded, therefore, to lead Nicodemus to deeper truths. The *hearts* of these many believed not on Jesus. They gave themselves not to him; he did not therefore *trust* himself to them as adherents.

25. *Knew what was in man*—Some men are penetrating judges of human character. But this is not what John means of this the Word made flesh. In this chapter, indeed, we have repeated instances of John's view, that the glory of the Divine nature was continually shedding its rays through the tenement of flesh. The first miracle (verse 11) *manifested forth his glory;* he claims all power to rebuild the demolished temple; and now he is described as knowing the secrets of our nature.

CHAPTER III.

§ 21. Jesus's Discourse with Nicodemus, 1–21.

1. *There was a man*—John now proceeds to give a specimen of the *many* mentioned at the close of the last chapter (see our note ii, 23) who were converted by Jesus's miracles, but not trustworthily converted at heart, in order to show how Jesus would deal with such a case. Thereby a believer by logic is guided to a faith of the heart. *Nicodemus*—Josephus, the historian, had a brother named Nicodemus Ben Gorion, (as the tradition reports,) who was a member of the Sanhedrim, and counted one of the three richest men of Jerusalem. He was able, say they, to have maintained the city for ten years; and marvelous accounts are given of the dowry of his daughters. But it is said he afterwards became poor; and

2 [a] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for [b] no man can do these miracles that thou doest, except [c] God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [d] Except a man be born [1] again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when

a Chapter 7. 50, & 19. 39.——*b* Chapter 9. 16, 33; Acts 2. 22.——*c* Acts 10. 38.

d Chap. 1. 13; Gal. 6. 15; Tit. 3. 5; James 1. 18; 1 Peter 1. 23; 1 John 3. 9.——1 Or, *from above*.

his daughter was seen by another rabbi gathering barley corns for food from under the horses' feet. Some have conjectured that this was the result of the persecutions he received for having embraced Christianity. This Nicodemus, it was said, was found living at the destruction of Jerusalem. *A ruler of the Jews*—He was one of the Sanhedrim, which consisted of priests, Levites, elderly men, and rabbis.

2. *By night*—Night studies of the law were a great merit with the rabbis. "Around him who studies by night," was their maxim, "God draws a thread of mercy by day." But fear for the Jews and a regard for his reputation no doubt were the cause of this *nightly* visit. Compare notes on chapter xix, 38, 39. He had a head conviction, but little of the martyr spirit. He could not trust God, because he feared man. *Rabbi*—Nicodemus addresses him as a teacher, yea, a God-sent teacher, but not as the Messiah. *We know*—This *we* includes the class of thinkers to which he belonged; namely, the *many* specified in ii, 23. See notes. *Come from God*—Not as the scribes and doctors, with mere human authority; but with a commission fresh from Jehovah, and so at least a prophet, if not the Messiah. *Miracles...except God be with him*—For these miracles are too *great* to be done by man, and too *good* to be done by devils.

3. *Except a man*—Our Lord's reply seems abrupt; but it was perfectly suited to the case. Nicodemus was a logical believer upon the ground of miracle. Jesus forthwith proceeds, therefore, to lead him from that starting-point, to the full heart *reception* of the deeper spiritual truths of Christianity, and to the full experience of their truth and power. His deeper points are, original sin, regeneration by the Spirit, atonement, salvation by faith, condemnation by unbelief. *He cannot see*—Same as *cannot enter*, verse 5. So *to see life*, verse 36. Compare to *see good days*, Psalm xxxiv, 12; also Eccl. vi, 6; Heb. xii, 14.

It is not to be supposed that John has here given anything more than a very brief and free, though symmetrical, summary of this conversation. It would take an ordinary reader not more than two or three minutes to utter the whole; and it is not to be imagined that an interview so carefully sought should be so briefly transacted.

We need feel no perplexity about the question proposed by sceptics, How did John come by his report of this secret conversation? If we are to suppose that Nicodemus came perfectly alone (which cannot conclusively be shown) we need not therefore conclude that *Jesus was himself alone*. Nicodemus may have been afraid to bring companions; but he could not have been afraid of John and his four fellow disciples, had he or they been present.

4. *How...be born*—To be *born again* was a figure familiar with the Jews, even, it is said, of our Lord's day. When a proselyte was admitted into Judaism, so new were his relations and feelings that he was said to be a *new-born babe*. Abraham when circumcised was "*born again*." It applied not only to a change of relations, (like our American naturalization of a foreigner,) but to his opinions and feelings.

Hence, many modern commentators endeavour to so interpret Nicodemus's words as not to imply that he imagined Jesus to refer to a bodily new birth. But it is clear, from his very explicit

he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, [e] Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

e Mark 16. 16; Acts 2. 38.

language, that he thought *our Lord's description* of this being born again to be so radical and absolute as to suggest and justify the query whether it did not include a re-birth of body. He did so, perhaps, from three reasons. 1. The words of Jesus seem to imply, not merely, as among the Jews, a change of relations, feelings, or opinions; but some *renovation of nature* deeper and underlying all these, and coming from an external agent. 2. *The kingdom of God*, of which this renovation was necessary to the *seeing*, is to be itself brought in by a renovation, which was held by most Jews to include a physical renewal of the earth. How physical and bodily, then, might not the regeneration it required of its individual subjects be? 3. This regeneration was a new and unheard-of one; required, not like Jewish regeneration, of Gentiles alone, but a regeneration even of the chosen seed. How deep then is it, and how can it be brought about? Is it bodily, and if so, how can it be effected? *When he is old*—As Nicodemus himself may have been; though this is not so certain as commentators seem to imply. He may have been as young as John himself, and like him have survived the destruction of Jerusalem. See note on verse 1.

5. Jesus now proceeds to tell the *how*. *Of water and of the Spirit*—*Of water*, as the external indication of the external kingdom; *of Spirit*, as the internal induction into the internal kingdom. The former supposes the latter as its previous condition, and is its external profession or sign. Those who refuse to perform and accept the *sign*, do wilfully exclude themselves from the kingdom of God. Yet, although the conditional duty, it does not stand on the same ground of an absolute condition without which salvation is in itself impossible, as is the case in *being born of the Spirit*. This we see intimated in Mark xvi, 16, where baptism is required; but there is a careful avoidance of saying that *he that is not baptized shall be damned*. Baptism may in many cases be impossible. There are many, however, who by gross negligence or for other reasons *stay out of the Christian Church;* abandoning thereby the ordinances of God both of baptism and communion, and yet suppose themselves to be justified Christians. For aught they do the rites of baptism and the Lord's Supper would die out. How they will answer this contempt of the solemn requirements of Christ at the judgment-day, is for themselves to answer. Except a man be born of water as well as of Spirit he cannot enter into the kingdom of God.

The term *regeneration* is seldom used in the Bible; but the words that express it are used often. All those expressions that embrace the idea of *renovation, renewal*, being *created anew*, being *begotten anew*, come under the collective term *regeneration*. As being *born again* is here spoken *of water*, there is some excuse for the early Fathers who called baptism regeneration, and spoke of *baptismal regeneration;* provided the water regeneration be not confounded with that real regeneration, of which the water regeneration is but the symbol.

6. *Flesh... Spirit*—Flesh is not synonymous with *body*. The word is used in the Old Testament to designate *the entire transient, perishable, fallen, and corrupt nature of man*, both in body and soul. Hence the meaning of the first clause of this first verse is: *That which is generated of fallen and depraved humanity, is itself fallen and depraved hu-*

7 Marvel not that I said unto thee, Ye must be born [2] again.
8 [f] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither

2 Or, *from above.*

f Ecc. 11. 5; 1 Cor. 2. 11.

manity. Like produces like. Through all the productive, procreative kingdoms, whether animal or vegetable, no offspring is of a higher species than its parentage. On the other hand, *Spirit* here refers to the Holy Spirit as so operating upon the human spirit, and so changing its nature, as to be said to begget it anew. For as generation is a modifying of substance or being, imparting to it a new principle of life, conforming it, as living being, to the likeness of the generator, so regeneration is a modification of the human spirit by the Holy Spirit, conforming the temper of the human to the Holy. *Is spirit*—As *flesh* signifies a depraved nature, so *spirit* in this verse signifies a pure nature. For it is a pure and holy *Spirit* which is the generator, and it must be a pure and holy spirit which is generated. The whole text then is: As a depraved nature generates a depraved nature, so the holy nature generates a holy nature. And as we are first born of a depraved nature, and therefore depraved, so we must be born (or rather begotten) from a holy nature, and so be renewed.

7. *Marvel not*—When, in verse 4, Nicodemus in surprise demands how a man could be born again, Jesus in verse 5 reiterates the statement, and in verse 6 explains it; but so explains it as to leave it in its own true mystery. It is by nature indeed a second birth; not of body, but something in itself quite as wonderful and far more radical; namely, a second birth of spirit, and by the Spirit. Nicodemus pauses in an utter *marvel!* Jesus then finally and calmly utters this *Marvel not;* and then proceeds to reaffirm the doctrine, with an illustration intended to soothe his perturbation. *Ye must*—*Must*, and not *ye*, is the emphatic word. The protest of Nicodemus is not (as Alford imagines) against *his own* being born again; whether as an old man, or as a doctor, or as a duly circumcised Jew. It is against a *renovation of the soul by the Holy Spirit* in ANY case. This is clear from the fact that the illustration which now follows touches not merely the regeneration of a *Jew*, but of a *human being.*

8. *The wind*—In primitive times the *air* is the most natural symbol of spirit. It is the *breath* of God. And so in Latin, Greek, and Hebrew the word for *spirit* is the same as the word for *breath.* But, specially, like spirit, we know that the air *is*, though our senses may not behold it. It tells the simplest barbarian that there may be *existence* which is beyond the reach of his perceptions. At the present day we might take electricity, or magnetism, or oxygen, to show how the mightiest agencies are beyond the reach of our senses. *Bloweth where it listeth*—Where it *pleases* or *wills.* By a beautiful touch the volitional power, that is, the will, belonging to spirit, is here attributed to the wind. The Divine Spirit acts by its own supreme, and supremely wise, *will.* Yet, as modern science has discovered in some degree the *laws of winds and storms*, it is demonstrated that the *wind*, however capricious it may seem, is as truly under *law* as the solar system. And so the Spirit is not capricious—a powerful and arbitrary sovereign—but acts freely in accordance not with fixed laws, but with wise and wisely adapted principles and reasons. *Thou hearest the sound*—Its *substance* is beyond the reach of our senses; it presses upon us by its weight, unfelt. If it were always perfectly still, men would be insensible of its existence. It discovers its insensible existence by its *effects.* So marvel not that there is an unseen Spirit, whose substance is unseen, whose weight is unfelt, whose existence can be known to mortal sense only by its effects. It has indeed its own rules and reasons of action; but these rules are

it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, [g] How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 [h] Verily, verily, I say unto

[g] Chapter 6. 52, 60.——[h] Matthew 11. 27; chap. 1. 18. & 7. 16. & 8. 28, & 12. 49, & 14. 24.

to us unknown. *Every one...born of the Spirit* — He experiences the *effects* of a power which sense cannot reach. He *cannot tell* how, or why, or whence it acts.

9. *How*—Nicodemus here does not so much ask the *manner* as imply that it cannot be in *any* manner. He is too respectful to give his doubt in any stronger form than a question.

Our Lord has now firmly maintained the doctrine of *regeneration* propounded in the third verse, but his listener is in doubt. Jesus, therefore, in the following verses, *First*, grounds himself on his own authority as a teacher, acknowledged by Nicodemus himself to be *from God*, affirming in the sublimest terms his own absolute knowledge, 10–13. *Second*, To this doctrine of *regeneration* he adds the second great spiritual truth of the kingdom of God, the doctrine of universal atonement, 14–17. *Third*, He affirms that upon faith depends our justification or condemnation, assigning for that doctrine its proper reason, 18–21.

Rationalists boldly assert that the doctrines contained in 14–21 were not, according to the other Evangelists, advanced by Jesus so early in his ministry. Yielding to this claim, commentators like Tholuck and Olshausen maintain that the passage was not spoken by Jesus, but is our Evangelist's own additional comment. This we may answer in the course of our notes, but we here say: Since Nicodemus has acknowledged Jesus, on ground of miracles, to be a God-sent teacher, there was a perfect wisdom in our Lord's forthwith pushing him individually into the deeper truths of the Gospel, however much in advance of his teaching to a world less prepared and committed. *You* admit, Nicodemus, my mission from God. *You* are bound then to stop not there. Your next steps are renovation, (which you should accept on my authority,) atonement, and salvation by faith in the Son of God.

Jesus maintains that the doctrine of regeneration should be accepted upon his own divine authority, 10–13.

10. *Knowest not these things?*—Jesus here affirms all that rationalists claim; namely, that, both as a reader of the Old Testament and a rabbi, Nicodemus *ought to have known better* than to put a bodily construction on the Lord's words. He implies such an inconsistency to be surprising; and yet strange to say, evangelical commentators, (as Alford, Tholuck, and Lange,) in compliment to their objectors, explain away Nicodemus's inconsistency, and show that there is nothing surprising about it! That a man may be, in a period of religious declension, as ignorant as Nicodemus on this deep subject, even under a brighter dispensation, and with this third chapter of John to instruct him, may be illustrated by the following passage from the Life of Summerfield, p. 350: "During one of his illnesses he was visited by two highly respectable clergymen, one of whom inquired, 'How old are you?' The suffering saint replied, 'I was born at Preston, in England, in 1798, and *born again* at Dublin, in Ireland, in 1817.' The visitor expressed at once his surprise and curiosity at what, to him, was so strange a declaration. Mr. Summerfield rejoined, in the language of Jesus to Nicodemus, 'Art thou a master in Israel, and knowest not these things?' and then related to him the history of his own conversion." The reverend gentleman, after departing, inquired of his clerical companion whether or not he knew anything about this strange doctrine; and finding that he too was the subject of the same

hee, We speak that we do
know, and testify that we have
seen; and [i] ye receive not our
witness.

12 If I have told you earthly
things, and ye believe not, how
shall ye believe, if I tell you *of*
heavenly things?

13 And [k] no man hath ascended
up to heaven, but he that came
down from heaven, *even* the Son
of man which is in heaven.

14 ¶ [l] And as Moses lifted up
the serpent in the wilderness,
even so [m] must the Son of man
be lifted up:

i Verse 32.—*k* Proverbs 30. 4; chapter 6. 33, 38, 51. 62, & 16. 28; Acts 2. 33; 1 Corinthians 15. 47; Ephesians 4. 9, 10.—*l* Numbers 21. 9. *m* Chapter 8. 28, & 12. 32.

happy change, sought and obtained the like blessing.

11. *We .. we ... we*—Jesus in the next verse speaks of himself in the singular. Who then is this *we?* "Himself and the prophets," says Tholuck; "himself and John the Baptist," says Knapp; "teachers like himself," says Meyer; "all born of the Spirit," say Lange and Wesley. "A proverbial saying," says Alford, whom we thus far quote. In all this we agree with Stier, who refers it to the three persons of the Trinity. This is clear, as may soon be evident, from the fact that the *we* is said to know from *seeing*, and to be *in heaven. Testify*—on earth. *That we have seen*—in heaven. Verse 13. *Ye*—The same as Nicodemus's *we* in verse 2, who are described in i, 23–25. *Receive not our witness*—They were guilty of receiving him as a miraculously attested teacher, (verse 2,) and yet refusing to accept his teachings. Very futile, therefore, is the cavil that these words could not have been spoken at this time by Jesus, because they imply a rejection of him which had not occurred so early.

12. *Earthly things*—Such as the regeneration which takes place on earth. *Heavenly things*—Such as God's requirement, in the counsels of heaven, of the atonement and *death* of his only begotten Son.

13. *Ascended ... came down.*—After the words *ascended up to heaven*, there is implied the clause, *and so no man is able to testify.* The words do not mean that the Son of man *had* then *ascended.* They deny that any man had. And so *the Son of man, which came down from heaven*, is the sole authoritative testifier. He alone is the sure witness. *Which is in heaven*—The Son of man needed not to *ascend;* for though *on earth* he is ever *in heaven.* See note on ii, 51. The person of the *Son of man* is again a Jacob's ladder; though its feet are on earth its head is in heaven. The angels of God, that is, the revelations of God's truth, can thus descend. And they descend with the absolute certainty of truth, because it is a living ladder, and its head has eyes that *see* things *in heaven* just as they are. The incarnate Son of man is the conductor from heaven to earth of all those divine facts and truths which the eternal Logos hath seen and known, and evermore will see and know, in his infallible unity with God. Now Nicodemus has first admitted, on the faith of miracles, that Jesus is *sent from God;* he is bound then to credit his declaration of his insight of heaven, and accept the highest mysteries, even of regeneration, etc.

Jesus holds forth (under a veil) the doctrine of universal atonement by the only begotten Son, 14–17.

14. *Moses lifted up the serpent*—By the light of subsequent revelation *we* know that this lifting up, shadowed by the serpent, was the lifting up upon the cross. Nicodemus doubtless understood that Jesus was to be held up and manifested to the world; but he did not understand, so prematurely as sceptics think, that Jesus was to die substitutionally for the sinner.

As the sinner is bitten by the infernal serpent, so the people of Israel in the wilderness were bitten by the

15 That whosoever believeth in him should not perish, but [n] have eternal life.

16 ¶ [o] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 [p] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

n Verse 36; chapter 6. 47.—*o* Romans 5. 8; 1 John 4. 9.

p Luke 9. 56; chapter 5. 45, & 8. 15, & 12. 47; 1 John 4. 14.

fiery serpent. As Moses raised up the brazen serpent upon the pole, so Jesus is raised upon the cross. As the brazen serpent was in the likeness of the fiery serpent, which is Satan's likeness, so Jesus is in the *likeness of sinful flesh.* As the bitten Jew was required to look at the brazen serpent, so the sinner is required to look by faith to Jesus. But the symbol for Nicodemus did not reveal the death of the Son of man; nor, especially, that the death of the Son of man must take the place of the death of the sinner. So that these words, too, are one of those passages embracing a depth of meaning undiscovered till a later period. See note on Matt. vii, 29. The cross and the lifting up were both a matter of *manifestation* and of *sacrifice;* the latter was unknown to Nicodemus—both are known to us.

15. *Whosoever believeth* — The offers of the means of salvation are universal; extended to the entire world. The salvation itself is limited only by the unbelief of man. The atonement is unlimited by God's design; the salvation, by application of the atonement, is limited by man's rejection. This *whosoever* takes in every individual person; just as the term *world* takes in the sum total. *Perish ... have eternal life* — *Perishing* and *eternal life* are placed in opposition, and so aid to explain each other.

16. *Whosoever believeth* — From this we learn: 1. That God loved the world before the atonement, and the atonement was the result of his previous love. 2. That in spite of that *love* the atonement was necessary to save man from perishing. The atonement was God's method, adopted by his love, of allowing man to exist and yet not be damned. 3. That the world for which Christ died was not part of the world, nor the elect world, but the whole world. 4. That faith, the faith which accepts Christ, is necessary to bring the atonement in application upon the soul so as to produce salvation. 5. That universal salvation would result but for the individual's unbelief. 6. The doctrine of justification by faith is as clearly taught, though in different words, in the Gospels and in Christ's teachings, as in any of the Epistles of Paul.

17. *Not ... condemn the world* — The divine *ideal*, purpose, or object, is *that the whole world should be saved.* All that is necessary for this ideal to be realized is provided, on the basis that man remain a free agent, and that that free agency remain inviolate. If that free agent reject the offer of salvation by which he might be saved, he will be lost. Yet the *purpose* of the atonement was not to *condemn* but to *save.*

The doctrine of responsibility for unbelief, 18–21.

Jesus here explains to Nicodemus how men are guilty for rejecting him. 1. His coming into the world is a great, world-wide, glorious fact, too important to be ignored unless wilfully. 2. His coming, like the entrance of light into the world, evidences itself by its own nature. 3. Love of evil prevents men's accepting the good; they prefer the dark and hate the light because they prefer the evil. 4. The experience of the light is from voluntarily preferring good to evil. Hence men reject Christ and religion because they are evil; and they are evil because they reject Christ and religion. Irreligion and

18 ¶ [q] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, [r] that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For [s] every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [3] reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest,

[q] Chap. 5. 24. & 6. 40, 47, & 20. 31.—[r] Chap. 1. 4, 9. 10, 11, & 8. 12.

[s] Job 24. 13, 15, 16, 17; Ephesians 5. 13.—[3] Or, *discovered.*

wickedness are one. See our notes on Mark xvi, 16.

18. *Believeth on him*—This belief must not be a half belief, intellectually, from miracles, such as Nicodemus had. In addition there must be, with faith in his atonement, that efficient *act* of faith by which the man is born again, before he can see the kingdom of God. *Not believed ... Son of God*—Christ's coming was the act of God; it was an act of the most stupendous character. It obligates man to God to a most intense attention. If, however, whole bodies of men, whole communities or whole nations, combine to neglect, to ignore, and then to deny it, keeping each other in countenance by the universality of that denial, they stand condemned. If God sent his Son into the world duly authenticated, man's duty is to respect and accept that coming.

19. *The condemnation*—Men would not be condemned had not Christ come. But for the provision of a Saviour for the race, the race would have died in Adam. But for the promise of the holy seed, given in Eden, the seed of Adam could never have been propagated. *All condemnation*, therefore, is summed up in the fact that the means of salvation, sanctification, glorification, are rejected. But though but for the light there would be no condemnation, the light is not, therefore, to blame for that condemnation; but the entire blame rests upon men for their rejection of the light. Men are most truly and justly "damned by grace" when they reject grace. *Light is come into the world*—Christ and his religion are what the sun is to the world. It is its own evidence, and sheds evidence that none have a right to reject. Yet the evidences of Christ and his religion do not *compel* conviction, permanent and undeniable; for as belief of the truth is one of the tests of our probation, so disbelief must be allowed to be possible. That degree of evidence is afforded which convinces the honest mind, and leaves rejection under condemnation. And this rejection is *a rejection* of that salvation, and *of pardon for all other sins* as well as for the sin of unbelief. The man's entire amount of sin remains unpardoned to condemn him. *Because their deeds were evil*—Wicked deeds, and the love of sin, are the great cause of men's hatred of religious truth. An evil life *loves* the darkness and error by which it can excuse itself. A wicked heart spontaneously and obstinately hates Christ and truth. Sometimes that wickedness of heart is of an animal and fleshly character, arising from a low brutishness in man. Sometimes it is of a higher nature: from intellectual pride; the sin not of the *flesh* but of the *spirit.* This is not from the *brute*, but from the *devil* in man; for the devil is the very model of unsanctified, proud, cold-hearted intellect.

20. *Lest his deeds should be reproved*—The light and truth of the Gospel make sin odious; and those who love sin, whether of the flesh or of the spirit, dislike their approach.

21. *Doeth truth*—A most expressive phrase. Right is truth, and wrong is falsehood. Infidels and sinners act a lie. *Cometh to the light*—The man who

that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, [t] and baptized.

23 ¶ And John also was baptizing in Enon near to [u] Salim, because there was much water

t Chapter 4. 2.

u 1 Samuel 9. 4.

desires to *act truth*, loves that truth should shine upon his actions. He desires that they may be brought to the test of Christ's religion and God's truth. He loves to feel that his heart and life are in unison with the heart of the Redeemer and the life of God. In all this is there not some delicate allusion to the timidity of Nicodemus in coming to Jesus in the darkness of night? Surely the great ruler, if conscious of right, should have come by the light of day. And does not our Saviour here close the interview with an admonition that a good conscience is the basis of true courage?

Twice does Nicodemus reappear in Gospel history. John vii, 50; xix, 39. In the first instance he manifests the same blending of conscientious feeling with caution; in the second he manifests, by the richness of his embalmment, his value for Jesus. Perhaps he then understood what meant this *lifting up* of the Son of man. The first Passover of our Lord's ministry is now closed, and he leaves the national capital.

§ 22. Jesus, leaving Jerusalem, Baptizes in rural Judea. John's last great Testimony to Jesus. 22–36.

From his first Passover our Lord retires to the rural sections of northeastern Judea, near the western shore of the Jordan. He is apparently upon a slow journey through Samaria into Galilee, but tarries for a while, and through his disciples baptizes the coming multitudes.

22. *Land of Judea*—The *country*, in distinction from Jerusalem.

23. *John also was baptizing*—The two great masters, the stern and sorrowful John, and the serene and winning Jesus, are neighbouring baptizers, but silent apparently (as in nearly all their previous lives) towards each other. This, as their language of each other shows, arises from no uncongenial feeling between them.

But why did Jesus commence baptizing, and so soon cease? Why did John continue baptizing after Jesus commenced? The answers to both questions are the same. Both these baptisms were initiatory; being an intended ceremonial purifying of Israel for her Messiah, a consecration of her body and spirit to him. Of the same import was the cleansing of the temple. But the hierarchy of Israel, the representatives of the nation and Church, rejected both, and the solemn rite ceased until renewed, and extended to embrace the world, at the ascension of Jesus. The baptism of Jesus and of John, having the same object, could be properly continued and terminate together. *In Enon*—That is, a place of fountains. In Palestine the same word *Ain*, is the ordinary term for a spring or a watering place. In that dry country, travelling companies find it very important to make their stoppages at some Ain. Hence John would find a place well watered absolutely necessary for the immense numbers of people, with their animals, who attended his baptism. *Near to Salim*—The best tradition decides this place to have been eight Roman miles south of Scythopolis or Bethshan. The only objection to admitting this to be the locality, is the fact that it is within the boundaries of Samaria. But we have elsewhere remarked, that John is at this time at the zenith of his prophetic inspiration, a true successor of the Isaiah who could see in the Messiah *a Light to lighten the Gentiles;* a fit harbinger to the Jesus whose very next bright spot would be in that very Samaria. Chap. iv, 4. *Much water*—Greek, *many waters*, that is, many springs and rivulets. Whatever the *mode* of the

here: [x] and they came, and were baptized.

24 For [y] John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [z] to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, [a] A man can [4] receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [b] I am not the

[x] Matthew 3. 5, 6.—[y] Matthew 14. 3.—[z] Chap. 1. 7, 15, 27, 34.

[a] 1 Cor. 4. 7; Heb. 5. 4; Jas. 1. 17.—[4] Or, *take unto himself.*—[b] Chap. 1. 20, 27.

baptism, or whether there was any baptism at all, these water conveniences would be very essential for the assembled multitudes.

24. *John...not...prison*—This verse is a remarkable indication that our Evangelist writes for a body of readers who had a previous general acquaintance with the facts of Christian history. He assumes that they were aware that John was imprisoned, and knew about the time.

Occasion and delivery of John's closing testimony, 25–36. Compare notes on 19–37.

25. *The Jews*—Our Evangelist uses the term Jews in its later sense to signify Judaists, or Jewish opposers of Christianity. See note on John i, 19. The best manuscripts have the word here in the singular, *a Jew*. By comparing this verse with iv, 1, we infer that this Jew was one of the partisans of the Pharisees, who were hearing that Jesus was becoming more prominent than John. His dispute here is with John's disciples in regard to the superiority of the two baptisms or purifyings. In view of Jesus's great demonstration and miracles at the late Passover, and the larger and increasingly larger popularity of Jesus's baptism, the Jew sees the superiority on Jesus's side. John's disciples, who share not the humility of their master, still imagine that, as prior to Jesus, as his Baptizer and Testifier, John is the superior. *Purifying*—This word, as designating the actual effect of baptism, is here used to designate the rite itself.

26. *Was with thee*—The supposed inferiority of Jesus is implied in their phraseology. John was principal and Jesus *with* him. John was authenticator, and Jesus indorsed by him. They slur over in their minds how profound John's testimony was to the superiority of Jesus. *Beyond Jordan*—These words show that Enon and Salim, where this converse is held, are west of the Jordan. *All men come to him*—Their mortification appears in their exaggerated language, *All men*. Perhaps they borrowed this strength of language from *the Jew* with whom they had the *question*.

27. *John answered*—It might seem humiliating thus to assure his disciples that they belong to a waning side. But touching as is the humility of John, verse 29 shows that he joys even in the subordinate character of his office *A man*—John himself. *Given him from heaven*—Herein John warns them and himself that he must not aspire above his appointed office. Honoured with a divine commission, they must stay within its limitations.

28. *Yourselves bear me witness*—So clearly did Peter and John (who were originally the Baptist's disciples) understand that the Baptist was the mere herald of Jesus the Messiah, that they left John and went to Jesus. It seems strange, therefore, that any of John's disciples should fail to understand John's subordination. He therefore rebukes them by appealing to their own recollection of his testimony. *I said, I am not the Christ*—Not the Messiah. *Sent before him*—Not as a superior,

Christ, but [c] that I am sent before him.

29 [d] He that hath the bride is the bridegroom: but [e] the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 [f] He that cometh from above [g] is above all: [h] he that is of the earth is earthly, and speaketh of the earth: [i] He that cometh from heaven is above all.

32 And [k] what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony [l] hath set to his seal that God is true.

c Mal. 3. 1; Mark 1. 2; Luke 1. 17.——*d* Matt. 22. 2; 2 Cor. 11. 2; Ephesians 5. 25, 27; Rev. 21. 9. *e* Cant. 5. 1.——*f* Ver. 13; chap. 8. 23.——*g* Matt. 28. 18; chap. 1. 15, 27; Rom. 9. 5.

h 1 Corinthians 15. 47.——*i* Chap. 6. 33; 1 Corinthians 15. 47; Ephesians 1. 21; Philippians 2. *k* Verse 11; chapter 8. 26, & 15. 15.——*l* Romans 3. 4; 1 John 5. 10.

but as a herald before a superior. This humility of the Baptist, as narrated by our Evangelist, is more fully, but not more energetically, expressed in the previous Gospels. In the first three Gospels John is a *voice* proclaiming a *reality;* a *herald* preceding a coming Jehovah; he is the sandal-bearer of a Master, unworthy to unloose his shoe-latchet; he is the outpourer of mere water, shadowing the Outpourer of the Spirit, who is therefore God, who is Author of final judgment and retribution. Now much is said in the fourth Gospel more diffuse and extended, but nothing more intense and decisive.

29. *Friend of the bridegroom*—The *paranymph*, or groomsman, whose business it was, rightly and skillfully, to bring about the marriage consummation. *Heareth..the bridegroom's voice*—Throughout the marriage negotiations, ceremony, and vow, the groomsman *stands*, like a faithful watchman, and hears the loving and happy tones of *the bridegroom's voice*. However mortified his disciples may be, (see note on verse 27,) John rejoices to see Jesus married to his new Church. He watches the progress with humble, faithful interest, eager for the consummation.

30. *He ... increase ... decrease*—In view of his own subordinate and transient office, John appropriates the thought of 2 Sam. iii, 1: "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

At this point the Baptist's comparison of Jesus with himself ceases. His remaining words leave himself and describe Jesus alone. The words are much in the Evangelist's own style of expression, that we may readily concede that the Baptist's thoughts are freely reported in the Evangelist's own language. See remarks on page 228.

31. *From above...of the earth*—Between a messenger from heaven and a messenger from the earth there can be no comparison of authority. A messenger from heaven is a concluder of all questions.

32. *What he hath seen*—A messenger from heaven is no second-hand reporter. He daguerreotypes for us the objects his own eyes beheld. *No man receiveth his testimony*—The Baptist here discloses who is this messenger *from heaven*. It is one not yet credited by men. Not Nicodemus, not the Jews at the Passover, not even his own disciples, had as yet risen to the full realization of Jesus as he is now depicted by these words of the Baptist.

33. *He that hath received*—Whenever that fully takes place, and just so far forth as it in any case does take place. *Set to his seal*—Has made a most impressive attestation. *That God is true*—For if God attest him by divine powers, his veracity is pledged. If God

34 [m] For he whom God hath
ent speaketh the words of
od: for God giveth not the
pirit [n] by measure *unto him.*
35 [o] The Father loveth the
on, and hath given all things
nto his hand.
36 [p] He that believeth on the
on hath everlasting life: and
he that believeth not the Son
shall not see life; but the
wrath of God abideth on him.

[m] Chap. 7. 16.——[n] Chap. 1. 16.——[o] Matt. 11.
3, & 28. 18; Luke 10. 22; chap. 5. 20, 22, & 13. 3, &
2; Heb. 2. 8.

nd his authentic messenger and men
sbelieve his words, they impeach the
ithfulness of God. Indeed there are
pious men who argue, How do we
now, even when God himself makes a
velation, that God tells truth? And
t such men will not hesitate to risk
eir all on the veracity of a fellow-man.

34. *For he*—The Baptist here ex-
essly means Jesus. *Not the Spirit by*
easure—As to the highest of the an-
nt prophets. In Christ *dwelt all the*
ness of the Godhead bodily.

35. *Father loveth the Son*—From a
essenger the Baptist now testifies to
sus as the Son. His language, in-
ired by that Son himself, richly ac-
rds with many of the Lord's own
stimonies to himself. *All things into*
s hand—His supremacy over all pro-
ntionary things entitles him to the
bmission, faith, and obedience de-
ribed in the next verse.

36. *Believeth on the Son*—Accepts
m as God incarnate. *Hath everlasting*
fe—It is already within him, the gift
the Son. *Shall not see life*—A life
hich is over and above the earthly life
now sees, and which is the gift of the
n conditioned on faith. *Wrath*—The
verse of that eternal life. *Abideth on*
m—It is now upon him, and it is
rmanent upon him. Though he has
w a mortal life, he has not the Son-
ven, immortal, celestial life; but is
iritually, and so permanently and
ernally, dead, unless he obtain the
gher life by faith. Hence: 1. Eternal
fe is the gift of Christ, and is implant-
d in principle and germ within the
liever, in and over this temporal life.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and [a] baptized more disciples than John,

[p] Habakkuk 2. 4; chap. 1. 12, & 6. 47; verses 15, 16; Romans 1. 17; 1 John 5. 10.——[a] Chapter 3. 22, 26.

2. Heavenly life is the perpetuity and perfection of the life now within the soul implanted by Christ. 3. Eternal death, the *wrath* of God, is the perpetuity of the present spiritual death. 4. Eternal life is for him alone who believeth.

CHAPTER IV.

§ 23.—Jesus after John's Imprisonment retires through Samaria, to Galilee. The Samaritan Woman and Townsmen. 1–42. Matt. iv, 12; Mark i, 14; Luke iv, 14, 15.

1. *Lord knew... Pharisees had heard*—Jesus may have heard of the *question* between the disciples of John and the Jew, (iii, 25,) who was evidently of the party of the *Pharisees.* The *Pharisees* are the unbelieving ruling class, who at first rejected John; and then when Jesus appeared, and announced himself by the purifying of the temple at the Passover, grew jealous of *him.* They saw that his claims were bolder than those of John; and following him with their eyes as he retired to baptize, *they learned that the popularity of his baptism flung John's into the shade.* The intelligence which Jesus now receives decides two things; 1. *He,* more than *John,* is *now the* prominent object of the ruling odium, although even John was about to be cast into prison. 2. His baptism is decisively rejected by the Jewish representative government. Correspondently he does two things: he withdraws himself from their jurisdiction and view by departing to Galilee; and he henceforth entirely withholds baptism until its renovation after his resurrection. See note on John iii, 23.

2 (Though Jesus himself baptized not, but his disciples,)
3 He left Judea, and departed again into Galilee.

2. *Jesus...baptized not*—As baptism was a lower and external ministry, Jesus (as Paul subsequently) reserved himself for preaching and teaching. John does not say this to show that what *the Pharisees heard* was false; but to inform us that Jesus baptized by agents, according to the maxim *Qui facit per alium facit per se*, Whoso does by another does by himself. It was the office of Jesus to *baptize with the Spirit;* of his ministers to baptize with water. His was the *real*, theirs the *symbolical* baptism.

3. *Departed again into Galilee* — Where he remained until his second Passover. See Synopsis. *Again*—Because he had journeyed to Galilee before, immediately after his temptation and baptism. See Synopsis, §§ 18, 19.

4. *Needs go through Samaria* — As the province of Samaria spread its broad territories from Jordan to the Mediterranean sea, between Judea and Galilee, it was necessary to cross it, (see map, and note on Matthew ii, 1,) unless he would take a circuit around through Peræa on the east side of Jordan. It was, therefore, purely a geographical necessity.

Starting from Jerusalem, (at the present day he would pass through the Damascus gate,) our Lord, with his disciples, proceeds northward, and after a journey of nearly forty miles arrives near the very ancient city of *Sychar*, *Shechem*, or *Nablous*. "Well mounted Europeans," says Tristam, "ride in one day from Nablous to Jerusalem; but their muleteers and baggage often occupy two days." Our Lord's route lay through historic ground. He passed doubtless through *Gibeah*, the ancient capital of the kingdom of Saul; through *Bethel*, where Jacob had his dream of the ladder and the angels; near Shiloh, the first dwelling-place of the tabernacle and the ark in Canaan, and the scene of the downfall of the house of Eli. At the terminus of this journey three objects

4 And he must needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar,

of special interest occur in succession: Jacob's well, Joseph's tomb, and the ancient city of Shechem, between the mountains Gerizim and Ebal. (See cut of Shechem and Jacob's Well.)

5. *Sychar* — Some think that the Jews, after their custom, (see note on Matt. x, 25,) changed the name Shechem into Sychar, derived from *shekar*, *a lie*, in contemptuous allusion to the falsity of Samaritanism. Others derive it from *shikkor*, drunken. At the time of John's using the word it may have lost the vulgarity of its original meaning. A third more respectable derivation makes it signify a *town of the sepulchre*, referring to Joseph's tomb. When, in the time of Adrian, Shechem was rebuilt, it received the name *Neapolis* or *New-city;* whence the modern corruption *Nablous*.

Shechem stands in a vale between the mountain ranges of Ebal on the north and Gerizim on the south. On Gerizim was the Samaritan temple. It was on these two mountains that the tribes, after their entrance into Canaan, (six tribes on one mountain and six on the other,) pronounced, responsively, the twelve solemn *blessings* and *curses* of Deut. xxvii, 11–26. That the two parties could hear and respond to each other from the opposite mountains, has, indeed, been hastily pronounced impossible. Yet such is the acoustic quality of the place that it could easily be done. Mr. Tristam, in his Palestine, (p. 150,) says: "In the early morning we could not only see from Gerizim a man driving his ass down a path on Mount Ebal, but *could hear every word he uttered* as he urged it on." To fully test the matter his "party stationed themselves on opposite sides of the valley and with perfect ease recited the commandments responsively." Shechem is striking for both its position and history. It is the centre of Palestine; is the pass through which the central thoroughfare, like an artery, runs b

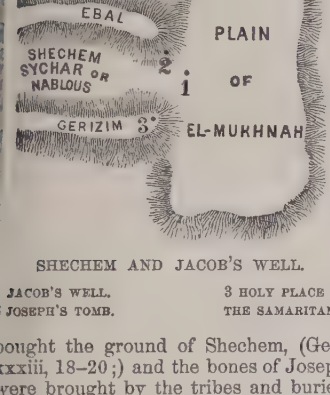
THE VALLEY OF SHECHEM.

ear to the parcel of ground
that Jacob gave to his son
oseph.

6 Now Jacob's well was there.

b Genesis 33. 19 &
48. 22; Joshua 24. 32.

veen north and south. It was the spot
here Abraham fixed when he first
me from Chaldea. It was the first
apital of the tribes, when Jerusalem
as but Salem, a Jebusite strong-
old. It is now, compared with other
owns of Palestine, a flourishing and
eautiful place. It is singular for its
anufacture of *cotton;* and in fact its
rowth in this respect was for a time
timulated by our late American civil
ar. *Ground that Jacob gave to his*
on Joseph—This is traditional. Jacob



SHECHEM AND JACOB'S WELL.

1 JACOB'S WELL. 2 JOSEPH'S TOMB. 3 HOLY PLACE OF THE SAMARITANS.

ought the ground of Shechem, (Gen.
xxiii, 18–20;) and the bones of Joseph
vere brought by the tribes and buried
here, (Josh. xxiv, 32;) and the whole
egion was included in the tribal inherit-
nce of Ephraim son of Joseph. The
tructure shown, within sight of the
vell, as Joseph's tomb, if not really
hat patriarch's, is of unknown antiq-
uity.

6. *Jacob's well*—Whether the well is
Jacob's or not, a well which no one
loubts to be the one here described,
till exists in the plain of Mukhnah,

Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

[see cut,] about two miles from Shechem. Says Dr. Newman: "Measuring seventy-five feet deep and nine in diameter, this patriarchal well is *excavated in the solid rock*, with regular and smoothly-hewn sides. Originally a vaulted chamber," (like a curb sunk even with the ground,) "ten feet square and as many deep below the surface of the ground, formed the entrance to the well, the walls of which have fallen in, rendering access difficult. Leaping down into the ruined vault, I found two openings into the well through heaps of limestone blocks. Attaching a cord to a small tin bottle, I lowered it to the depth of sixty-five feet, but found no water. On lowering it, however, through the other aperture to the depth of seventy-five feet, I reached the water, which was from three to five feet deep." Dr. Newman describes the water as clear and pleasant. "The week I spent at Nablous I never wearied in my journeyings to drink of these delicious waters." Mr. Tristam at one visit found no water, but merely moist mud at the bottom. Mr. Wilson (1841) found the bottom so dry that by letting down combustibles and fire he lighted up a flame at the bottom completely illuminating its utmost depth. *Sat thus—Thus* wearied, as he was. *Sixth hour*—Noon of an autumn day; an hour at which there would seldom be any person at the well.

Conversation of Jesus with the woman of Samaria, 7–26.

Upon this memorable narrative we may remark: 1. It stands in striking comparison with the Lord's discourse with Nicodemus The one was indeed with a leading metropolitan Doctor of the Jews, the latter with a poor country woman, and a Samaritan at that. The former shows our Lord's dealing with, and mastery over, and development of,

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for [c]the Jews have no dealings with the Samaritans.

c 2 Kings 17. 24; Luke 9. 52, 53; Acts 10. 28.

the higher minds of the day, in bringing them from their proud half-scepticism to the deepest and most humbling heart-truths of his Gospel. The latter shows how he would take a rude mind of humble rank, and raise it to a knowledge of himself, and in himself to a grasp of the sublimest truths of eternity and God. 2. Modern rationalists have expressed much contempt at the want of dignity of Jesus's holding this converse with a garrulous female at a country well. Still greater was the contempt of the Jewish rabbis for woman. "No man salutes a woman," says one doctor. "He plays the fool who instructs his daughter in the law," says another. This condescension of the Saviour, therefore, crosses alike the pride of the rationalist and of the rabbi. Doubtless it was Jesus's intention to cross the pride of both. Those sublime truths which the philosophers of Greece could impart only to the schools, Christianity brings down to the masses of society; to its humblest ranks; to women and to children. 3. This female, however, evidently possessed great strength of womanly character; a strength of *passion* which had exposed her to the extraordinary guilt of her past life; strength, nevertheless, of *religious conviction* powerfully struggling with her guilty nature; and strength of *intellect*, exhibited not only in the keenness of her insight into his remarks in the dialogue, but displayed in the powerful effect of her report upon the action of her townsmen. 4. The successive steps by which the Lord reveals himself furnish a beautiful study into the operations of mind. He presents himself *first* as a man and a Jew, 7–9; he proposes himself to her faith as a spiritual life-giver, 10–15; he confirms the faith in his offer by proving himself a holy prophet, 16–19; he so unfolds the truths of God as to be accepted as Messias, 20–26. Through all this progress he carries also the thought of her sin and his salvation.

7. *Of Samaria*—Not of the city of Samaria, the ancient capital, which lay upon a mountain-top eight miles distant, but of the province and race of Samaria. *To draw water* — Bringing her own cord and pitcher "to draw with." As Shechem is two miles distant she probably came from the field of labour, probably the flourishing grain field of Mukhnah. The town may, however, have then stretched nearer to the well. *Give me to drink*—Making a request from which the whole revelations that follow could be gradually drawn.

8. *Unto the city* — Of Shechem, by the shorter route, for his midday refreshment. *To buy*—In Samaria they would find no hospitable entertainer; and they must purchase from the common purse, of which Judas was sooner or later the carrier.

9. *Being a Jew*—Jesus presents himself to her first as a Jew. If he shows himself by needing drink to be a man, doubtless, in his dress, his dialect, and his physiognomy, this Lord of all was *a Jew*. *Askest drink of me*—Some feeling of gratification there doubtless was in the woman's mind, that a Jew should be obliged to ask a favour of a Samaritan. Yet this very fact both called attention to their religious differences and prepared her mind to listen with complacency. Moreover, his bland voice, serene aspect, and calm dignity, even in petitioning, present to her insight something of divine, and prepare her heart for faith. *Jews have no dealings*

JACOB'S WELL.

AS NOW SEEN FROM THE EAST.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [d] living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But [e] whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him [f] shall be in him a well of

d Isa. 12. 3, & 44. 3; Jer. 2. 13; Zech. 13. 1, & 14. 8.—*e* Chap 6. 35, 58.—*f* Chap. 7. 38.

—It was the Jew who was the most positively hostile, and with some justice; for it was the Samaritan who was the mean and mendacious offender. See notes on Matt. x, 5; Luke ix, 52–54. His religious system was an imitation and a mockery of Judaism, and yet claiming to be the genuine reality. He first plagiarized the Jew, and then audaciously boasted of being the true original. This woman has her misgivings that the Jew may be right, (verse 20;) and this, joined to the impression which the Lord's appearance has made upon her, induces her to ask, not without surprise, the reason of his condescension.

10. *If thou knewest*—Lange unworthily makes our Lord say this as a sort of contest or issue with her. On the contrary, here commences a train of suggestion and query by which the Lord directly leads her mind to the perception that he is not merely a soothsayer or clairvoyant, but a holy *prophet* of the true Jehovah. Verse 19. He does this, *first*, by (10–15) raising her thoughts from the material to the supernatural; and, *second*, by leading her, through a route which discloses to herself her sin, to himself as the prophetic searcher of guilt, 16–19. *The gift of God*—The divine *gift* of the draught of eternal life through the Messiah. *Living water*—By a suggestive double sense, *living water* may mean *pure running water*, or it may mean *the water of divine life*, thus forming a transition from the physical to the spiritual.

11. *Woman saith*—She perceives the double meaning, and queries which is the true sense. If it be the material water of this present well he means, he must make a deep draught with *neither rope nor bucket*. If it be some kind of *transcendental*, *mystical*, or *immortalizing water* he means, he must be greater than the father of the tribes himself who dug this wonderful well!

12. *Greater than... Jacob*—For Jacob could furnish his water only by digging a well, and no better water could he furnish for self and household. *Our father Jacob*—She ostentatiously claims to be in the true line of descent from the great *father*.

13. *Whosoever drinketh*—Jesus raises his words to their higher meaning. She has made the double supposition of the *waters of this well* or *some transcendent water*, and he finishes the parallel. This is but a *temporal* water; his is the *perennial* spring of *eternal life*. And he can furnish it, even though he is to be supposed, thereby, immeasurably greater than *our father Jacob*.

14. *Shall never thirst*—*Will* never thirst; the simple future. *In him a well*—The supply will not be, like the material water from an external and distant spring, but *within*. And while the well is there the ever-living water will incessantly spring up. The water can never die or dry; but the well may,

water springing up into everlasting life.

15 [g] The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, [h] I perceive that thou art a prophet.

20 Our fathers worshipped in [i] this mountain; and ye say,

g Chapter 6. 34, & 17. 2, 3; Romans 6. 23; 1 John 5. 20.

h Luke 7. 16, & 24. 19; chapter 6. 14, & 7. 40.

i Judges 9. 7.

by sin and apostacy, be removed. See notes on John v, 24; vi, 40. By eating of the Tree of Life our first parents were made deathless, and so God separated it from them for sin, and they became mortal. *Springing up*—Like a fountain jetting upwards. *Into everlasting life*—It is a water of spiritual life, but it jets up into an immortal life; the water of spiritual life, as it ascends, crystallizes into an *eternal life*.

15. *Sir, give me this water*—Her reverent *Sir*, or *Lord*, indicates that this is no feigned or sarcastic supplication. Yet there is scarce anything truly spiritual in her request. She asks only a divine draught that shall give exemption from bodily *thirst*, and from this labour of *coming*, *drawing*, and carrying. She is reluctant to rise to the full spirituality of his words or of his character. Jesus will now so direct the conversation as to furnish her proof that he is a *prophet* of God, and that his words express divine spiritual truth.

16. *Go, call thy husband*—Jesus knew that she had no living husband, just as God knew that Cain had no living brother. Gen. iv, 9. A catechiser or teacher puts questions to his pupil, not because he cannot furnish the answer, but because, perhaps, his pupil cannot. See note on Matthew v, 31. Jesus by giving this order to her does not for a moment deceive her, making her think he does not know. She sees at the instant that he knows and is touching her guilty point of character.

17. *I have no husband*—How must she have shrunk from the glance of that pure eye with shame as she faltered forth these words!

18. *Five ... not thy husband*—The Evangelist does not state the emotions of the woman now. But her own language, (verse 29,) "he told me all things that ever I did," shows that at Jesus's words her whole life's history of guilt rises up so vividly to her view, that she verily believes that *it was he who told her the whole!* So it is said that men in the instant of drowning have seen at a glance, as in a picture, the whole of their lives, coexisting, as it were, before the mind at once.

19. *Sir ... art a prophet*—Confessing thereby her own sins, and acknowledging him as a divine guide.

20. *Our fathers worshipped*—It is a great mistake to suppose that she now, by "a womanly dexterity," changes the discussion to avoid a disagreeable topic. *Thou art a prophet*, are her thoughts; and if a prophet truly sent from God, thou canst solve this great question between Moriah and Gerizim, of which I, with all Samaritans, have heard from our childhood up. Is salvation of the Jews or of the Samaritans? No expression of deep penitent emotion is indeed recorded; but her testimony in verse 29, and her intense action, 28–30, are full proof that the words of this verse are an earnest inquiry, Is salvation from Samaria or from the Jews? *In this mountain*—Pointing doubtless to Gerizim, rising in grandeur before them, and crowned

that in [k] Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, [l] when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship [m] ye know not what: we know what we worship; for [n] salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in [o] spirit [p] and in truth; for the Father seeketh such to worship him.

24 [q] God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh,

k Deut. 12. 5, 11; 1 Kings 9. 3; 2 Chron. 7. 12. *l* Mal. 1. 11; 1 Tim. 2. 8.—*m* 2 Kings 17. 29.

n Isaiah 2. 3; Luke 24. 47; Romans 9. 4, 5. *o* Phil. 3. 3.—*p* Chap. 1. 17.—*q* 2 Cor. 3. 17.

with its ancient temple. *Ye say*—Here is then the *great debate* between *Our fathers* and *Ye say;* between *this mountain* and *Jerusalem.* But if even in this age, when prophecy has long ceased, a true prophet has appeared, then we may get at last some light. Jesus will show her (next verse) that the *great debate* is coming to an end. Neither Gerizim nor Moriah is *the* place.

21. *Neither in this mountain, nor yet at Jerusalem*—That is, in neither exclusively. Locality shall have nothing to do with religion. A universal God shall receive a universal worship. And so the hearts of Jew and Samaritan may blend together, and acceptable worship may ascend alike from either Jerusalem or Gerizim.

22. *Ye worship ye know not what—Ye worship; ye,* in fact, *worship* God; but *ye know not what* is the true character of the God ye worship. It is a factitious, narrow, Samaritan deity you adore, standing in supposed special covenant relations to you, which relations are historically and really untrue. So that even if, through its ignorant sincerity, your prayer reaches through the mists and darkness to the true God, that true God which you thus successfully worship, ye do not truly know.

We know what we worship—The God worshipped by the Jews was the God of the Pentateuch and the prophets, standing truly in the historical relations in which the true Jews believed. *Salvation is of*—Rather *from* the Jews. For theirs was the covenanted and prophesied *Christ,* in whom *salvation* is embodied. And even if that salvation went forth to save the pious Samaritan in his twilight, it truly went forth *from* the Jews.

23. *And now is*—It *cometh* in greater fulness; it *now is* in many a heart. *In spirit*—As opposed to mere bodily motions or ritual ceremonies and objects. *In truth*—As opposed to all unreality or insincerity.

24. *God is a Spirit*—Herein God and incorporeal man agree—that both are mind, personality, or spirit. And being of the same nature, they are able to blend and commune, spirit with spirit, the inferior in worship of the Superior. *In spirit and in truth*—No bodily kneelings are sufficient; no ritual, no praying by machinery; nothing suffices unless our soul by strong grasp apprehends God; unless our inmost spirit commune with the divine Spirit. *Father seeketh such*—As the spirit of the devout worshipper thirsteth after God, so God's Spirit thirsteth after, and *seeks* through all the earth for, the true devout spirit.

25. *Messias*—The Greek form of the Hebrew word Messiah. See note on Matt. i. 1. *Messias cometh*—The Samaritans drew their conceptions of the Messiah not from the prophets or Psalms, but from the Pentateuch. Gen. xlix, 10; Num. xxiv, 17; Deut. xviii, 15. It is certain that anciently they expected a Restorer under the title of the Converter. And even at

which is called Christ: when he is come, [r] he will tell us all things.

26 Jesus saith unto her, [s] I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, [t] which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, [u] I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

r Verses 29, 39.—*s* Matt. 26. 64; Mark 14. 62; Chapter 9. 37.—*t* Verse 25.—*u* Jer. 15. 16.

this day, they expect him under the epithet *el-Mudy, the Guide.* So full and authoritative seemed to be the revelations Jesus makes to her, that her query arises, Is not this the great Revealer? *When he is come*—Jesus had said *the hour now is;* and the woman speaks also in the present tense, *is come;* as if she had a presentiment of the declaration about to follow.

26. *I . . . am he*—The all-important point is now attained: Jesus has announced himself as Jew, *prophet,* MESSIAH. No words from her of acknowledgment or surprise are recorded; but how full her faith that the Teacher had arrived who can *tell us all things*, her energetic and successful mission to her countrymen shows. As the Samaritans did not, in a spirit of national ambition, expect a Messiah of a political character as did the Jews, it was both easier for Jesus on the present occasion to adjust his character to their expectations, and safer from awakening political jealousies, for him with perfect explicitness to avow his own true character and title. The reasons for reserve existing in Judea or Galilee, existed not here in the centre of Samaria. As the time of Jesus in Samaria was short, it was necessary when he found this hearing to reveal himself explicitly and briefly. The more so at this moment, as his disciples were close at hand to cut the opportunity short. These views explain the wonderful fact, that Christ so early and so clearly declared himself to Samaria!

27. *Came his disciples*—They arrived at a striking instant of the conversation. Christ had had opportunity to make his first complete annunciation of himself as Messiah, and not a syllable more. But the work was done. *With the woman*—They seemed to feel, in a different way, much the same difficulties as our modern rationalists, at the want of dignity in Jesus in this free converse with a rustic woman at a well. *What seekest thou?*—Or, *what do you want?* addressed to the woman.

28. *Left her waterpot*—Either because she brought it from the field with intent to carry water thither; or, more probably, because, in her haste, her mind rose above the *water* as Jesus's did above the *meat.*

29. *Told me all*—See note on verse 19.

30. *They went out of the city*—There must have been power in the woman's words and influence in her character, to send these men on their mission to this Messias.

31. *Master, eat*—In this verse and in 33 there appears a reverential distance between the disciples and their Lord; arising, perhaps, from a sense of the present elevation of Jesus's spirit.

32. *Meat to eat that ye know not*—The spirit was so well fed that the body was sustained.

34 Jesus saith unto them, [v] My meat is to do the will of him that sent me, and [w] to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [x] for they are white already to harvest.

36 [y] And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him [z] for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

v Job 23. 12; chapter 6. 38, & 17. 4, & 19. 30. *w* Heb. 12. 2.—*x* Matt. 9. 37; Luke 10. 2.

y Daniel 12. 3; 1 Cor. 9. 19, 23; Phil. 3. 15, 16; 1 Thess. 2. 19.—*z* Verse 29.

35. *Say not ye*—As he spoke, the luxuriant grain fields of el-Mukhnah were probably full in view. The interval between sowing and harvest in Palestine is four months, and hence this saying is proverbial. But in this spiritual field the harvest is close upon the sowing. The coming forth of the Samaritans follows close upon his word to the woman. If there had been some interval of time between these words and the preceding verse, he may have pointed to the coming Samaritans. Otherwise, he may in spirit have seen them about to come.

36. *Receiveth wages*—There is not only joy in the crop but wages for the labour. His disciples, as well as himself, are sowers and reapers, who have the delight of success in this world, and the reward of eternal life in the eternal world.

37. *One soweth*—Many a sower does not see the harvest. Many a writer, preacher, advocate for truth, implants the doctrine, but never sees it spring up into glorious revival and salvation. Many a such revival has been prepared by a weeping and perhaps discouraged predecessor.

38. *I*—The Lord of the harvest, *sent you;* as he truly had all their predecessors. *Other men laboured...ye... into their labours*—As Charles Wesley says, "God buries his workmen but carries on his work." Moses, the holy priests, the prophets, and the Baptist had preceded, and Christ's apostles and the ministry of these latter ages are all in the same line of succession. And, no doubt, this passage is a prophetic anticipation of the harvest afterward reaped in Samaria by his apostles. See note on verse 42.

39. *For the saying of the woman*—She was a type of the missionary Church; so holding forth the facts and carrying the spirit of the Church that men's hearts receive it with faith.

40. *Samaritans were come unto him*—How must the faces of Jesus and of these simple and ready Samaritans have mutually shone upon each other! Of the divine converse he vouchsafed unto them, the Evangelist gives us no report. But the result was, they came to Jesus with the prayer that Jesus would come to them. *Two days*—In which he seems to have wrought no miracles, but to have been accepted as the true Messiah for the divinity of the truth he taught. Did he expand the declarations of verses 21–24, proclaiming the approaching hour when Judaism and

41 And [a] many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for [b] we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For [c] Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, [d] having seen all the things that he did at Jerusalem at the feast: [e] for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, [f] where he made the water wine. And there was a certain [1] nobleman, whose son was sick at Capernaum.

a 1 Cor. 2. 4, 5; Heb. 4. 12.—*b* Chap. 17. 8; 1 John 4. 14.—*c* Matt 13. 57; Mark 6. 4; Luke 4. 24.

d Chap. 2. 23, & 3. 2.—*e* Deut. 16. 16.—*f* Chap. 2. 1, 11.—1 Or, *courtier*, or, *ruler*.

Samaritanism would be fused into one great dispensation of the Spirit?

42. *We have heard...and know*—A preparatory faith comes by testimony; the fullness of faith by experience. These Samaritans did wisely; first they heard the truth, and then they tried it in practice. Taste and see that the Lord is good. *The Saviour of the world*—A sublime title, indicating that Jesus not only showed that Jew, Samaritan, and Gentile would come into one common dispensation of the Spirit, but that all alike could be saved by the Saviour and by the salvation that is from the Jews.

Was this beautiful commencement a failure? Did no future church exist in Samaria? Our Saviour did, indeed, for the same reasons as induced him (see note on Matt. x, 5) to direct his apostles to avoid (not the *way*, but) the *cities* of the Samaritans, pass rapidly on to Galilee. But the wayside seed was, perhaps, not lost. We find that the apostles had rare success there; the harvest, perhaps, of this wonderful sowing. Acts viii, 5–25. In this town of Sichem arose Justin Martyr, one of the greatest Christian writers of the second century. Samaria became early the seat of an episcopate.

§ 24.—Public Ministry in Galilee, and Healing of Nobleman's Son, 43–54.

The following narrative has some external resemblance to the healing of the centurion's servant, (Luke vii, 10,) but their essence is very different. That relates an instance in which great faith and humility were honoured; this a case of weak faith reproved but confirmed.

44. *Prophet...in his own country*—From foreign Samaria, where Jesus was honoured, he departs, after a brief sojourn, to his own country, Galilee, where he was, in the comparison, without honour; and he must go to win their honour, and convert, if possible, their hearts from contempt to adoration.

45. *Galileans received him*—So that there seemed to be an opening for his attainment of the object of his mission, the gaining the people's honour to their own prophet. *Having seen...things...at the feast*—Our Lord's visit to his first Passover is detailed in ii, 13—iii, 22. The class of half-believers, admirers of his miracles, to which these Galileans belonged, is described in ii, 23–25, on which see notes. From the capital these Galileans had carried their impressions of Jesus home, where he now finds them.

46. *Again into Cana*—Perhaps to the residence of those at whose wedding he had performed his first miracle. *Nobleman*—One attached to the court of Herod Antipas. As we find the wife of Chusa, Herod's steward, (see note on Luke viii, 3,) among the followers of Jesus, it is a very plausible conjecture that the sick boy was her son. See note on Matt. xiv, 1, 2.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come [h] down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

g 1 Corinthians 1. 22.

h Psalm 88. 10, 12.

47. *Heard...Jesus...out of Judea*—So that he must have heard of Jesus's deeds at the Passover. And now, learning that the wonder-worker is in Galilee, he hastens to meet him at Cana.

48. *See signs*—How totally unlike the Samaritans, from whom our Lord had so freshly come; who embraced the divinity of his teachings without demanding *wonders*. This nobleman is one, purely absorbed in his dying son, anxious for the bodily miracle, but thoughtless of the divine claims of the Saviour of sinners. It is this selfishness of spirit that Jesus now rebukes. The words of this verse are, as it were, an ejaculation, a thinking aloud of Jesus. He sees that to awaken this man he must more than heal his son; he must to that *sign* add an additional *wonder*. He must so heal him as to arouse the man to reflection, and then may come a true faith.

49. *Ere my child die*—He cannot stop to answer the rebuke, to argue the case, or defend his character. It is his child alone that fills his thoughts. That deep affection will, however, prove a blessing to his faith. He will acknowledge his child's Saviour to be divine.

50. *The man believed*—His very earnest desire prompted faith in the bodily healing. *Went his way*—From Cana to Capernaum.

52. *At the seventh hour*—At one o'clock P. M. Jesus spake the word, and the man started for home. At one o'clock P. M. it was, as the servants declare, that the boy recovered. The nobleman had naturally imagined that Jesus must visit the son to heal. But Jesus, adding awakening *wonder* to the miracle, heals at a distance. The man can measure the *sign* by a timepiece.

53. *Himself believed, and his whole house*—He becomes a believer; and his is a Christian family! What joy was theirs; a son spared from death, a whole house converted to Jesus! We can easily believe that the wife of that nobleman, the mother of that son, should be numbered among the noble women who ministered of their substance to Jesus's wants. Luke viii, 3.

54. *This...the second miracle*—Twice did our blessed Saviour perform a miracle, coming at each time from Judea into Galilee. The first supplied the wedding wine, the second saved the nobleman's son.

CHAPTER V.

AFTER [a]this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem [b] by the sheep [1]*market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he

a Lev. 23. 2; Deut. 16. 1; chap. 2. 13.

b Neh. 3. 1, & 12. 39.—1 Or, *gate*.

CHAPTER V.

§ 32.—HEALING OF THE INFIRM MAN AT BETHESDA, JERUSALEM, v, 1–47.

1. *A feast of the Jews*—According to most ancient commentators, the Passover; by the latest critics, more generally, the Feast of Purim, held in honour of the preservation of the Jews under Esther.

2. *By the sheep market—Market* is in italics, indicating that the word is not found in the original, but supplied by the English translators. It should be *sheep-gate;* so called, because the sheep for sacrifice were driven through it into the city. (See plan of city, vol. i, p. 274.) But the place of this gate and of Bethesda, near it, is very uncertain. Popular tradition had given the name to a pool, which later research has ascertained to have been a fosse, dug for the defence of the Castle of Antonia. (See note on Matt. xxii, 12.) Dr. Strong, agreeing with Lightfoot and Robinson, identifies Bethesda with the "Fountain of the Virgin;" Dr. Olin, with the pool of Siloam. Dr. Barclay pronounces both these suppositions incredible, as neither will meet the requirements of the passage; but believes himself to have identified the spot, near the *sheep-gate*, at which this *pool* will be found, when the rubbish is removed. *Five porches*—Small apartments, recesses for the diseased, lining the edge of the pool; covered, as some think, upon the top only, but more probably with three sides closed, and the fourth open, like a shed, toward the pool.

3. *Impotent folk*—Infirm people. *Halt*—Limping or lame. The word is cognate with *hold*, and implies the *holding*, or *withholding*, in the walk of a lame person.

4. *For an angel went down*—The best biblical scholars decide that this verse was not written by John, as it is wanting or defective in many of the best manuscripts. It was probably inserted early in the second century; first as a gloss or explanatory comment, and then gradually became incorporated into the text. This *moving of the water* at irregular intervals probably arose from the underground connection of the pool with the water-works of the city. The popular belief of its power to heal is narrated by John, but not acknowledged as his own.

5. *An infirmity*—Probably a paralysis. From verse 14 it seems probable that it was the consequence of his own vices. *Thirty and eight years*—Strange, say some, that in thirty-eight years this man should have found no friend to help him into the pool. But it is said, not that he had *lain there* thirty-eight years, but that his disease had been of that duration. He may not have been there a week.

6. *Wilt thou*—Our Lord puts the question as part of the manifestation that the healing is produced by his own divine will. But it is in truth the same

aith unto him, Wilt thou be
nade whole?
7 The impotent man answered
im, Sir, I have no man, when
he water is troubled, to put
ne into the pool: but while I
m coming, another steppeth
own before me.
8 Jesus saith unto him, [c] Rise,
ake up thy bed, and walk.
9 And immediately the man
vas made whole, and took up
is bed, and walked: and [d] on
he same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: [e] it is not lawful for thee to carry *thy* bed.
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was: for Jesus

[c] Matt. 9. 6; Mark 2. 11; Luke 5. 24.—[d] Chapter 9. 14.

[e] Exod. 20. 10; Neh. 13. 19; Jer. 17. 21; Matt. 12. 2; Mark 2. 24, & 3. 4; Luke 6. 2, & 13. 14.

reat question which Jesus is putting
, a world of sinners lying in disease
id death. It is his will to save them,
it not without their *wilt thou* concur-
ng. *Whole*—The word *whole* is cog-
ate with the words *heal* and *hale*,
alth. In the old English a *man* is
lled *whole* as free from any wound or
sease.

7. *I have no man*—Doubtless the
ralytic expected either some medi-
ne or some aid from Jesus in moving
to the pool at the proper instant. He
new not the presence of the great
ysician.

8. *Take up thy bed*—A small rug
on which he lay; but he whom the
d once bore must now bear his
d, a trophy and proof of miracle and
ercy.

9. *Took up...and walked*—With the
mmand was given the gracious power
obedience. The man had to venture
e volition, and the strength would
present, and the act would follow.
the sinner who is bidden to commit
mself to Christ, need not wait for any
mpulsion or for any sensible moving
the Spirit. Let him do the deed, and
e divine strength, the gracious abil-
, will he find within himself. *Same*
y...sabbath—The prophet Jeremiah
d commanded, "Take heed to your-
lves, and bear no burden on the Sab-
th-day," (xvii, 21;) and the Jewish doctors interpreted this to forbid carrying the lightest weight But the nature of the forbidden burdens appears from Neh. xiii, 15: "treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses," etc.

10. *The Jews*—Who beheld him bearing his burden home, but knew not the cause of his cure.

11. *He that made me whole*—A most sensible answer. He who possesses divine power, possesses also divine authority. The man wisely thought that he who could cure him could sustain the responsibility for obedience to his command. Besides, the man uttered sound rabbinical doctrine. The Jews held that even the Sabbath might be broken at a prophet's command; adducing the Sabbatical overthrow of Jericho by Joshua's order: "If a prophet shall say unto thee, transgress the words of the law, hear him except to commit idolatry."

12. *What man...said...Take*—The man describes Jesus, gratefully, as the one who made him whole; the Jews specify him, maliciously, as the one who made him break the Sabbath. He remembers the benefaction: they can only think of the crimination. It is clear that they suspect the author of the cure to be Jesus.

13. *Wist not—Knew* not; from the old Saxon verb witan, to *know*, whence our

had conveyed himself away, [2]a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: [f]sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, [g]My Father worketh hitherto, and I work.

2 Or, *from the multitude that was.*

f Matt. 12. 45; chap. 8. 11.—*g* Chap. 9. 4. & 14. 10.

words *wit* and *wise*. *Conveyed himself away*—Quietly and silently glided through the multitude as the excitement at the cure commenced. The man had thus no chance to identify his unknown benefactor. *In that place*—At the porches of the pool.

14. *Afterward*—A day or so. *In the temple*—A fit place to offer thanks to Jehovah for his cure. He knew not that Jehovah incarnate was present in that temple. *And said*—A recognition of Jesus by the man took place and converse ensued, from which the man was enabled to identify Jesus as the celebrated prophet of the day. *Sin no more*—Blessed and Christ-like advice! How should the forgiven soul dread the sin by which it has once been exposed to eternal death! *A worse thing*—A paralysis from which no pool can restore, and no Saviour will deliver; the most terrible catastrophe of the soul's eternal history.

15. *Jesus...made...whole*—The man still thinks and tells of the miracle of mercy; the *Jews* in the following verse can only think of the Sabbath-breaking. He meant his statement for a eulogy and justification of Jesus; they used it for his persecution.

First great discourse, furnished by John, of Jesus to the hostile Jews, 17–47.

The best biblical scholars consider this defence, or self-explanation, to have been delivered by Jesus before the Sanhedrim. It bears, hence, some slight resemblance to the Apologia, or defence of Socrates before the Heliœa, or popular court, of Athens. The two discourses resemble at least in this, that both refuse to extenuate, but boldly magnify and glory in the matter charged. Hence Luther calls this "a sublime apology, which makes the matter worse." We have here, doubtless, rather an outline than full report of the discourse. It consists of two parts: The first, 17–30, bases his defence for an apparent act of Sabbath-breaking upon his eternal Sonship of God. The second, 31–47, adduces the threefold witness to his Sonship.

I. *The eternal Sonship of Christ.*

17. *Worketh hitherto*—By virtue of his oneness with God Jesus is truly Lord of the Sabbath; and he no more violates the Sabbath by sending the current of vitality through the limbs of this paralytic, than the Father violates the Sabbath by keeping the stars in their courses, or sustaining the generations of men in the flow of life. God, having indeed closed the work of original creation with the creation of man, rested therefrom through a long Sabbath of time, even until now. God's creative days were each perhaps an *age;* and this world's *long* age may be his Sabbath. But he breaks neither that Sabbath, nor the Sabbath-day that commemorates that repose, by carrying on the ordinary train of nature or redemption. And as he has hitherto worked even through these Sabbaths, so do *I work.* I create nothing absolutely; but I control, hasten, or even vary, the processes of ordinary nature. *Hitherto*—From the close of his creative work until now. *I work*—My secret power in healing this man worked, just as God's secret power worked in his generation and birth.

18 Therefore the Jews [h] sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, [i] making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, [k] The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For [l] the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* [m] even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but [n] hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. [o] He that honoureth not the Son honoureth not the Father which hath sent him.

h Chap. 7. 19.——*i* Chap. 10. 30, 33; Phil. 2. 6.
k Verse 30; chap. 8. 28, & 9. 4, & 12. 49, & 14. 10.
l Matt. 3. 17; chapter 3. 35; 2 Peter 1. 17.

m Luke 7. 14, & 8. 54; chap. 11. 25, 43.——*n* Matt. 11. 27, & 28. 18; verse 27; chapter 3. 35, & 17. 2; Acts 17. 31; 1 Peter 4. 5.——*o* 1 John 2. 23.

18. *Making himself equal*—Not only his claim of Sonship, but the high position he assigned to that Sonship, both caused and justified their interpretation of his words as making himself God's equal. He placed his *work* as on a par with the Father's *work*, and justified his Sabbath action on the same ground as justifies God. He was no more bound to withhold his healing power on the Sabbath, than God was bound to arrest the progress of vegetation, or the waves of the ocean.

19. *The Son*—See note on Luke i, 25. *Nothing of himself*—Nothing *from* himself; that is, separately and independently of the unsearchable, unknowable Father. *Seeth the Father*—Not with a bodily eye, but by the inmost view of consciousness. *Doeth the Son likewise*—The doings of the Son are the doings of the unknowable Father. And the doings of that Son through his humanity are the doings of the eternal Son, and are the true expression of the eternal Father. The Father, as the original unknowable subsistence, is recognized in the God manifest, the Son; and all he is and does is in and by and through him. So that this Sabbath work of mine is endowed with all the divinity and authority of God the Father Almighty. And so these Jews were right in holding him responsible for "making himself equal with God."

20. *Father loveth the Son*—Love is, as it were, the cement by and in which the Trinity is Unity. *Showeth him*—The consciousness of the Son knows *the works*, and he reveals them, to the *marvel* of men.

21. *Son quickeneth*—As the Father is the bestower and restorer of life, so the Son, in his union with humanity, will exert the resurrection power. *Whom he will*—This phrase implies no mere *arbitrary* exercise of will; for the will of Christ ever acts by most just reason and rule. Upon his wise will and power resurrection depends.

22. *The Father*—In his primitive essence. *Judgeth no man*—The manifestive act of judgment is performed by his Son; and even by that Son as *Son of man*, as well as Son of God.

23. *Even as they honour the Father*—Alike should they be adored; both as one Deity, and inasmuch as the Son is the representative of the Father.

24–29. The twofold quickening power of the Son; exercised (i, 24, 25) in quickening the believing soul with spiritual life, and (ii, 26–30) in raising the bodies of all to the resurrection.

24 Verily, verily, I say unto you, [p] He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; [q] but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when [r] the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And [s] hath given him authority to execute judgment also, [t] because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 [u] And shall come forth; [x] they that have done good, un-

[p] Chapter 3. 16, 18, & 6. 40, 47, & 8. 51, & 20. 31. [q] 1 John 3. 14.—[r] Verse 28; Ephesians 2. 1, 5, & 5. 14; Colossians 2. 13.

[s] Verse 22; Acts 10. 42, & 17. 31.—[t] Dan. 7. 13, 14.—[u] Isa. 26. 19; 1 Cor. 15 52; 1 Thess. 4. 16. [x] Dan. 12. 2; Matt. 25. 32, 33, 46.

The present conditional, spiritual resurrection of the soul, 24, 25.

24. *Heareth my word and believeth*—This is a *conditional* quickening or resurrection to the life of the *soul*. The conditions are *hearing*, that is *listening*, voluntarily attending; and *believing*, that is, accepting the word into our heads, hearts, and lives. *Hath everlasting life*—Everlasting life is already in him. That *life* is a present possession which heaven will perpetuate. *Shall not*—While that *life* is thus within him. So, on the other hand, John iii, 36, *he that believeth not shall not see life;* that is, unless his unbelief be removed; for *the wrath of God abideth on him.* So that as eternal death is upon the unbeliever until he is converted, so eternal life is in the believer so long as he is a believer and does not apostatize. When a man is converted his death is removed; when a believer loses his faith, his eternal life is removed from within him. *Is passed*—Has passed *from death unto life.* To him this resurrection is already past. The seed or principle of life is within his soul. It is in him a well of water springing up to everlasting life. The *life* cannot expire, but the *well* may be removed. See notes on John iv, 14.

25. *And now is*—It is even now here; but not with the fulness in which it *cometh. They that hear*—They that *listen;* this resurrection is conditional and of a part only; and being present as well as future in time, is spiritual, and of the soul.

The final universal resurrection of the body, 26–30.

27. *Judgment also*—In addition to the resurrection of the body. And now we have in the present passage a brief but most explicit description of the simultaneous resurrection and universal judgment of mankind. *Because he is the Son of man*—As the dying Son of man he is our atoning Redeemer; and so as the living Son of man he is our just Judge. As by man was our death, so by man is our life and our judgment. The cross and the judgment throne bear the same Son of man.

28. *Marvel not at this*—We may suppose that as he uttered the last words, claiming to be the *Son of man*, (Dan. vii, 13,) tokens of indignant marvel or surprise appeared on the faces and gestures of his hostile audience. But the Lord, so far from retracting, rather gave the idea a still more explicit shape and language. *The hour is coming*—But not *now is.* This resurrection is wholly future. *All that are in the graves*—It is *universal*, ALL. It is bodily, and of the same body that was buried. The very bodies that are laid in the graves are the bodies that arise. The very body that dies is the body that revives.

29. *Shall come forth*—The coming forth of all precedes the judgment. At

to the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 [y] I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because [z] I seek not mine own will, but the will of the Father which hath sent me.

31 [a] If I bear witness of myself, my witness is not true.

32 ¶ [b] There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, [c] and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and [d] a shining light: and [e] ye were

y Verse 19.—*z* Matt. 26. 39; chap. 4. 34, & 6. 38.
a See chap. 8. 14; Rev. 3. 14.—*b* Matt. 3. 17, & 17. 5; chap. 8. 18; 1 John 5. 6, 7, 9.

c See chapter 1. 15, 19, 27, 32, and 3. 28.
d 2 Peter 1. 19.—*e* See Matthew 13. 20, and 21. 26; Mark 6. 20.

one hour, one *voice*, one *coming forth*, is the resurrection of *all*, preparatory to the judgment at once performed. *Resurrection of life*—In which the spiritual *life*, implanted in the soul at the first resurrection, (verses 24, 25,) is developed into the *glorified life*. *Resurrection of damnation*—Opposed to the resurrection of life; and so, is a resurrection to eternal death.

30. *Of mine own self*—Either as Son of God or Son of man he received the sustentation of the Father, and hence his action was sustained by omnipotent authority. *Judgment is just*—Even though human, the work of a *man*, that judgment has no human fallibility or wrong. *Seek not mine own will*—At his temptation Satan would have seduced him to seek his own will. But, in the freedom of his own will, he chose to lose his own will in the will of his Father; and thenceforth forever does his finite will, freely and with all the force of its energies, enter into and cooperate with the will of his Father.

II. *The threefold witness to the Sonship of Christ*, 31–47.

As in the first part of this defence Jesus (17–30) unfolds the truth of his Sonship, so now he adduces the testimonies to that Sonship, of all which the real Author is truly God, (verse 32;) but, instrumentally, there are: 1. John the Baptist, 31–35. 2. His works, 36. And, 3. The Scripture, 37–40. Our Lord's mention of each witness is closed with an allusion to the Jews' rejection of it. See verses 35, 38, 40.

1. *The witness of the Father, through John*, 31–35.

31. *My witness is not true*—It was the province of the Son to be authenticated by *another*, whom he will adduce in the following verse. He by whom the Son was sent furnishes *all* the credentials of his genuineness. If Jesus is without *His* testimony, his own claims, and all his self-witnessing, are false. The universal maxim applies to him, that no man's evidence, uncorroborated, is valid in his own case.

32. *There is another*—Who is properly the sole original testifier, namely, God. All others are his signatures and seals.

33. *Ye sent unto John*—Our Lord quotes John, first, as a witness whose testimony they have once acknowledged. Here is an argument from their concession. *He bare witness*—You were ready to take his assurance that *he* was Messiah; but lo! he balked you by testifying to me.

34. *From man*—John's testimony as John's, as a mere man, even though accepted and conceded by you, I do not receive. It is only God's testimony through him, and not any mere human honour, that I can accept. *Ye might be saved*—It is not a matter of man's esteem, but of their own salvation.

35. *He was a . . . light*—Not that he would depreciate John; he will rather pronounce a beautiful eulogy on his martyred forerunner. *Burning . . . shining*—Some lights are *shining*, but not *burning*.

willing for a season to rejoice in his light.

36 ¶ But [f] I have greater witness than *that* of John: for [g] the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, [h] hath borne witness of me. Ye have neither heard his voice at any time, [i] nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ [k] Search the Scriptures; for in them ye think ye have eternal life: and [l] they are they which testify of me.

40 [m] And ye will not come to me, that ye might have life.

[f] 1 John 5. 9.—[g] Chap. 3. 2, & 10. 25, & 15. 24. [h] Matthew 3. 17, & 17. 5; chapter 6. 27, & 8. 18. [i] Deut. 4. 12; chap. 1. 18; 1 Tim. 1. 17; 1 John 4. 12.

[k] Isaiah 8. 20, & 34. 16; Luke 16. 29; verse 46; Acts 17, 11.—[l] Deuteronomy 18. 15; Luke 24. 27; chap. 1. 45.—[m] Chap. 1. 11, & 3. 19.

John was both. *Burning* he was with the fire of holy zeal; *burning*, as consumed away in his Master's service. *For a season to rejoice in his light*—They could be pleased, like children, with his *light;* but they could not stand his *burning*. God's testimony to Jesus through John they therefore rejected.

36. *Greater witness*—John's testimony was indeed divine; it furnished a strong personal argument from their own past concessions; but it was only preparatory and subordinate. *Works . . . I do*—These were higher, closer, and more conclusive than John's announcements. *Father hath given me*—This *working* testimony is God's testimony *given* to him. *The same works*—Miracles are, in their place, not only a demonstration of Christ, but they were *held by himself to be such a demonstration*. If Christ performed supernatural works, he uttered supernatural truth, and his religion is true.

37. *Father himself. . . borne witness*—By giving him a miraculous incarnation, rendering him a living miracle; by an audible voice at his baptism; by dwelling in him with all the Godhead bodily, and speaking to the world through him; and by accompanying him with signs and wonders. *Nor seen his shape*—His shape you have not seen; you have only seen the effects of his divine power attached to my person, and in testimony to my divinity.

3. *God's testimony to Christ through the Holy Scripture*, 39, 40.

The mention of *voice* has prepared a transition to the written *word* of the Old Testament.

38. *His word*—His revealed truth; whether by work, by spirit, by testimony, or by Scripture. *Ye believe not*—The very fact that they accepted not Him to whom *the word* testified, proved that *the word* dwelt not in their heads or hearts.

39. *Search the Scriptures*—Whether the word *search* should be, as it is in our translation, imperative, or whether it should be in the indicative, is a matter on which commentators differ. We prefer the indicative. It is one of a series of indicatives, in the plural second person, both preceding and succeeding. It is given as a proof of the last preceding proposition. Verse 38 says *the word* abides not in you, since ye believe not Him whom the *word* declares. Verse 39, expanding and confirming the same thought, says, *Ye* do indeed *search the Scriptures, because ye think* therein is *eternal life;* and yet, though they contain *me*, ye will not come to *me* to obtain that same *eternal life* revealed by them as being in *me*.

The cause of all this unbelief—their desire for human honour, 41–44.

The true Messiah seeks the divine glory, and honour from God alone. The Jews seek human power and honour, and desire Messiahs after their own heart. The true Messiah is spiritual, holy, and divine; their false Messiah,

41 [n] I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 [o] How can ye believe, which receive honour one of another, and seek not [p] the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: [q] there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [r] for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

[n] Verse 34; 1 Thess 2. 6.—[o] Chapter 12. 43. [p] Romans 2. 29.—[q] Romans 2. 12.

[r] Genesis 3. 15, & 12. 3, & 18. 18, & 22. 18, & 49. 10; Deut. 18. 15, 18; chap. 1. 45; Acts 26. 22.

like themselves, is political, self-seeking, and ready for the mutual exchange of honours.

41. *I receive not*—He rejects the crown of secular Messiahship; he receives not the testimony of even John and the prophets as the endorsement of even those great MEN. His commissioner and endorser is God alone.

42. *Not the love of God*—In its place was an eager hunger for the honour of men; for power, with individual and national aggrandizement.

43. *In my Father's name*—The truly sent of God. *In...own name*—Though pretendedly sent of God. No less than sixty-four false Messiahs have risen to deceive and destroy that deluded race.

44. *Receive honour one of another*—We should indeed honour all men. But the excited ambition of these Jews, unable to gratify itself in triumph over foreign nations, exhausted itself in exacting and exchanging honours with each other. *The honour that cometh from God only* is alone eternal, enduring with our immortal existence. While this contrary feeling of earthly honour filled their hearts, belief in Christ was impossible. That worldly temper and that heavenly faith were incompatible.

Who is their accuser?—not Christ, but their own Moses, 45–47.

Though in all these misdoings he is their Admonisher, (in order to be their Saviour, as he must be their final Judge,) he is not their Accuser. Their true accuser is their own Moses. Christ is the gospel, and Moses is the law, and the law condemns. Their own Old Testament is the indictment. Through its representative, Moses, it charges them with rejecting the true Messiah. And as in rejecting the Messiah they reject the propitiation for sin, so they stand exposed to the indictment from Moses as wholly guilty before the Father.

46. *Had ye believed Moses*—They wilfully, but falsely, believed that they believed Moses. But the Moses they believed, like the Messiah they believed, was a false one. They substituted a false Moses because they desired a false Messiah. And so it is that false religions, and false moralities, and false philosophies are formed. They are false beliefs engendered by corrupt desires and dispositions. *He wrote of me*—The Old Testament is prophet of the New. To prepare for Christ was the purpose of its whole system. He who rejects the Old Testament can never find the true Christ. A Colenso rejects Moses, and of course he diminishes and mutilates Jesus.

47. *His writings...my words?*—The same question Christ addresses to the rationalists of our age. Their unbelief is the result of a predisposition, and its consequence is a terrible accusation from the Moses they disbelieve in behalf of the Christ they reject. Their belief is grounded in the heart, and that heart is a wilful and guilty heart that refuses the means of its own regeneration.

CHAPTER VI.

AFTER [a] these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 [b] And the passover, a feast of the Jews, was nigh.

5 ¶ [c] When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, [d] Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: [e] but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise

a Matthew 14. 15; Mark 6. 35; Luke 9. 10, 12. *b* Lev. 23. 5, 7; Deut. 16. 1; chap. 2. 13, & 5. 1.

c Matt. 14. 14; Mark 6. 35; Luke 9. 12.—*d* See Numbers 11. 21, 22.—*e* 2 Kings 4. 43.

CHAPTER VI.

§ 63.—FIVE THOUSAND FED, 1–14. Matt. xiv, 13–22; Mark vi, 32–44; Luke ix, 10–17.

The miracle of the feeding is one of the few which are recorded by all the Evangelists. They narrate it with that variety of manner, yet agreement in fact, that evinces independence of relation with common truth at bottom. It is, therefore, a well-attested narrative. Unless it can be denied that John wrote this Gospel, the so-called mythical hypothesis (which supposes that the gospel narratives formed and grew from popular imagination) is refuted by this single instance. The sordid character of a certain portion of the multitude gives a severe tone to the entire discourse. The *bread* with which they are fed, and the *body* which was upborne upon the sea, blend to form the topic of the allegory which runs through the whole.

1. *After these things*—After the narrative of the last chapter. If the *feast* in chap. v, 1, was a Passover, as most commentators think, the interval of a whole year intervenes. *Sea of Tiberias*—The Greek name of lake Gennesaret, (see our note on Matthew iv, 13,) given for the benefit of John's Gentile readers.

2. *Great multitude*—Partly of Capernaites, and partly of passengers to the approaching Passover at Jerusalem. *Saw his miracles*—Mere love of wonder-working was the low motive of the great number. To perform upon their whole mass a compassionate miracle, a miracle emblematic of his mission to the world, was the bridge upon which Jesus sought to bring them up to higher views.

4. *The passover*—A caravan on its way to the Passover may have furnished a large part of the concourse. These may have been specially taken with the idea of crowning Jesus as King Messiah, and bearing him in triumph to Jerusalem.

5–13. See parallel passage in Matthew.

of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth [f] that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 [g] And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, [h] It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

f Gen. 49. 10; Deut. 18. 15; Matt. 11. 3; chap. 1. 21, & 4. 19, 25, & 7. 40.

g Matthew 14. 23; Mark 6. 47.—*h* Psalm 35. 3; Isaiah 43. 2, 3.

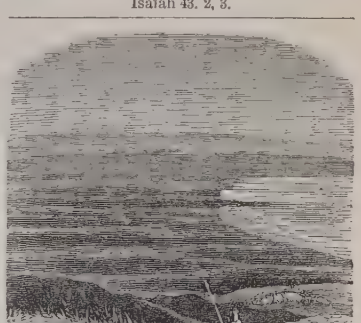
14. *Of a truth that Prophet*—This expresses the popular expectation of the Messiah, based on Deut. xvii, 15–22. Upon the same passage the Samaritan woman, with higher feeling, expected a Messiah who would "teach us all things;" some of these expect a Messiah who will fill their bellies gratis. A Messiah-king who will furnish them a good living and lazy enjoyment is just the Messiah for them!

§ 65.—JESUS WALKS ON THE SEA, 15–21. Matt. xiv, 22–36; Mark vi, 45–56.

15. *Make him a king*—Just as the devil had long before proposed. See note on Matt. iv, 8.

16–21. Compare notes on parallel passage in Matthew.

21. *Willingly*—As they had before dreaded his approach, so now they are eager to receive him on board; and as soon as his feet touched the deck the ship is *at land*. How, says the querist, was this miracle performed? We suppose that both the miracle of walking the sea and moving the ship to land was performed, just as a writer moves his pen, by an act of will—of a will supernaturally, divinely powerful. Gravitation, so far as we can see, is the



PLAIN OF GENNESARET.
See note on Matt. xiv, 34.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, [i] seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

[i] Mark 1. 37; Luke 8. 40.

immediate effect of the divine volition holding the spheres in their places. That same volition could hold the water solid beneath the feet of Jesus, or cause his body to glide over the undisturbed surface.

22. *The day following* — The multitude on the next day find with astonishment that they are left by both Jesus and his disciples on the eastern or wilderness side of Jordan, where they had been fed. They wonder how Jesus had gone; for he went not with his disciples, and no other ship had gone over.

23. *There came other boats*—That is, *from* the *Tiberias* or western side; but none had gone over to Capernaum.

24. *The people*—Not the whole five thousand, but a section of them who still *stood on the other side of the sea.* (Verse 22.) These were mostly of Capernaum, probably, and its near towns, as appears by verse 42. This section was doubtless a small one. The great body either returned to their homes, or continued on their way to the Passover, or prosecuted their preparations for the journey. *Seeking for Jesus*—How happy if they were *seeking for Jesus* as a true Saviour!

25. *When they had found him*—Jesus first landed at the plain of Gennesaret; but before these pursuers found him he had arrived in the synagogue of Capernaum. See notes on Matt. xiv, 34–36.

Second great discourse of Jesus to the hostile Jews, 26–59.

Now commences a great oration of Jesus founded on the temper of this set of people, the miracle of their feeding, and the wonder of his walking on the water. Their temper regarded their view of his miracles. The Samaritans embraced Jesus not for miracle but for his sublime and holy doctrine; Nicodemus based on his miracles a need of proceeding to a deeper experience; but this populace, apparently destitute of any moral susceptibility, look to his miracles *as a means of livelihood.* Their traits of character appear specially in verses 26, 42, 43, and 52.

26. *Ye seek me*—This response of Jesus is even more abrupt than his opening reply to Nicodemus. See note on iii, 3. He promptly charges upon the animal nature of their motives. *Did eat...were filled*—For the stomach's sake they would make him king, and for that same sake they tracked him across the lake and are here before him. He points them to an effort for the higher boon within his gift as *Son of man*, of which this lower is but the type and yet the pledge. With a purpose and spirit so low and animal, these men were beneath the reach of, and unsusceptible to, the Father's *drawings.* They had no susceptibility for those drawings to take hold of; just as

27 [1] Labour not for the meat which perisheth, but [j] for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [k] for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [l] This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, [m] What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 [n] Our fathers did eat manna in the desert; as it is writ-

1 Or, *Work not.*—*j* Verse 54; chapter 4. 14.
k Matt. 3. 17. & 17. 5; Mark 1. 11. & 9. 7; Luke 3. 22. & 9. 35; chapter 1. 33. & 5. 37. & 8. 18; Acts 2. 22; 2 Pet. 1. 17.

l 1 John 3. 23.—*m* Matthew 12. 38. & 16. 1; Mark 8. 11; 1 Corinthians 1. 22.—*n* Exodus 16. 15; Numbers 11. 7; Nehemiah 9. 15; 1 Corinthians 10. 3.

wood is unaffected by the attraction of the magnet.

27. *Labour not*—Let this clause be thus punctuated: *Labour—not for the meat which perisheth, but—for that meat which endureth unto everlasting life.* This makes our Lord (not to forbid labour for bodily food, but) *command* solely labour for eternal life. It limits his command to seeking the heavenly; it does not make him prohibit a due attention to the earthly. *Endureth unto everlasting life*—Like the water springing *up into everlasting life*, iv, 14. *The Son of man*—Our Lord centres his discourse on his own divine person. *Sealed*—By the stupenduous miracle by which they had been so fed and startled.

28. *Work the works of God*—The Greek word *labour* in verse 27 is the same as this word *work* and *works*, and should have been rendered uniformly. Christ tells them, verse 27, to *work* a divine *work* for eternal life; they here, in reply, ask how they shall work this godly work. In this inquiry they seem for one hopeful instant disposed to direct their view to the higher object. Jesus grasps at it in the next verse, and makes one effort to bring them to himself. This is the crisis of their destiny.

29. *Believe on him—Faith* in Christ is the great saving *work*. *Faith* is *work*. Faith and work are one. Faith is the work in which all works is embodied. Be there a true perfect faith, and all works of righteousness will come into it and be one with it. Upon such a faith God forgives; by such a faith a man is graciously held just; consequent upon such a faith is present and eternal salvation.

To these men it was an explanation, too condensed to be overlooked, and too clear to be misunderstood. Fresh from the great miracle under whose influence they were confessedly acting, he places the offer of divine life, through faith in himself as God's own Son, before their acceptance so plainly, that they completely see it—and finally REJECT *it*.

30. *What sign*—Here they propose to negotiate. Can you, like Moses, furnish us a free maintenance for life from the skies? The bountiful rural repast he has already furnished induces them to think that he can. The reality of that *sign* they do not propose to question but to waive; and this proposal of a *sign* is simply an opening the way for a consent on his part, that the sign of Moses shall be accorded them, namely, *manna* for their future living. Let that come and he shall be their crowned Messiah. The perplexity of a Strauss, how these men should ask for a *sign* when they had just seen and tasted so great a sign as the miraculous bread, manifests a comprehension not much higher than theirs.

31. *Our fathers did eat manna*—Just so. In the middle of the second month after their start from Egypt, the Israel-

ten, [o] He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 [p] Then said they unto him, Lord, evermore give us this bread.

o Psalm 78. 24, 25.

p See chapter 4. 15.

ites went forth one morning and found *a small round thing* upon the ground, and they cried, (Man-hu?) "What is this?" And they found that it was bread rained from the skies; and their question, Man-hu?—manna, became its name. Exodus xvi, 14, 15. And this bread was their food until their arrival under Joshua at Gilgal. "The manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more." Joshua v, 12. The only trace left on earth of its existence was, (Exodus xvi. 32,) an *omer* thereof, kept by Jehovah's command, "for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth out of the land of Egypt." The different vegetable productions to which, from some apparent suiting to the Scripture description the name manna has been applied, have no other title to the name than resemblance. *Written* — Quoted nearly correctly from Psa. lxxviii, 24, 25: "God... rained down manna for them to eat. Man did eat angels' food." Psa. cv, 40: "He satisfied them with the bread of heaven." If Jesus will give them this true Mosaic sign, they will pledge their full allegiance to him as king of the Jews.

32. *Verily*—These men have fallen below the level possible for Jesus, or for the full sweep of divine mercy to reach. He now simply states, in terms they can comprehend, that his is a gift greater than Moses conferred; a bread of which that manna was but a type, imparting a life infinitely higher than the bread of the wilderness could nourish. *The true bread*—The real bread of which the heaven-descended manna was an emblem.

33. *Is he*—The modest third person for himself. He comes in the full power of the first person in his next response. Verse 35. And in these two verses the Lord uses restrained language; terms which could be applied to either the physical heaven-descended manna sustaining temporal life, or the true bread of eternal life.

34. *Lord*—This title, like the *Rabbi* of verse 25, indicates a yet remaining reverence for the Feeder of the five thousand. *Give us this bread* — They are themselves in ambiguous suspense, arising from the Lord's restrained language in the preceding verse. But whatever miraculous supply he has at command, they would like to receive, not *transiently*, like the late great repast, but *permanently—evermore*. In his next response the Lord relieves them from this ambiguity for ever.

In the remainder of this discourse (35–71) *three groups* of character clearly present themselves. In the *foreground* are the men who have thus far replied to him, the *Jews* of verse 41. With them is the present contest face to face. In the *background* is a body of converts by his miracles, *the disciples* of verses 60 and 66. A large minority of these are shaken and carried off into the ranks of his opposers. *Aside* of both these, *foreground* and *background*, are the *twelve*, intense spectators of the scene, awhile tremulous but finally firm.

To the opposers, confronting him, Jesus declares that theirs is not the sort of character that the Father has given to him for salvation, 35–47; and (not so much for them as for his *disciples*, his *twelve*, and for us) he describes himself as the dying Saviour, who gives us life by his death, under the successive figures of bread and flesh. The bread is

:5 And Jesus said unto them, I am the bread of life: [r] he at cometh to me shall never nger; and he that believeth me shall never thirst.

:6 [s] But I said unto you, That also have seen me, and be- ve not.

:7 [t] All that the Father giv- h me shall come to me; and [u] him that cometh to me I will in no wise cast out.

38 For I came down from heaven, [v] not to do mine own will, [x] but the will of him that sent me.

39 And this is the Father's will which hath sent me, [y] that of all which he hath given me I should lose nothing, but

[r] Ver. 48, 58.—[s] Chap. 4. 14, & 7. 37.—[t] Ver. 64.—[u] Ver. 45.—[v] Matt. 24. 24; chap. 10. 28; im. 2. 19; 1 John 2. 19.

[w] Matthew 26. 39; chapter 5. 30; Romans 15. 30. [x] Psalm 40. 7, 8; Chapter 4. 34.—[y] Chapter 10. 28, & 17. 12, & 18. 9.

ggested by the miraculous feeding; e body and flesh by his bodily walk- g the sea.

35. *I am the bread of life*—The *he* of rse 33 now rises into the sublime *I.* he restrained language of that verse now unbound. A style is adopted hich they at once see passes beyond eir scope. And yet, before giving it e fullest expansion, our Lord pauses tell them that its grand range of prom- and glory is not for such as they.

36. *I said*—When this was said in press terms is not recorded. But the ll import of the expression is found in rse 26. They had seen his miracles, t believed not on him as being what truth he is. To refer to v, 37–44 as lford does, is strangely ignoring that ose words were uttered at Jerusalem, rhaps a year ago. *Believe not*—They ere fixedly sordid in their views; eking a feeder for their stomachs, not Saviour for their souls.

37. *All*—It is remarkable that this ord is in the Greek neuter. It ex- resses not so much a person as a na- ire, a thing, a character: *The whole rt that the Father giveth me.* These ross men did not belong to those *iven*, because, entertaining nothing but opes of mercenary gain from Christ nd his miracles, they truly *believed* ot, as in the last verse is said. See ote on verse 26. So in verse 45 it is ore fully explained; it is only every ne that *hath learned of the Father that meth unto me.*

The Father, finding the willing soul, eaches by his law; attracts, convinces, and convicts by his Spirit; but when the soul has perfectly obeyed all their influences with a living faith, *the Father does not himself save*, but *He draws and hands him over to Christ.* Thither *coming*, and embracing Christ with a full faith, the man is not *cast out* but accepted and redeemed. But the Father *giveth* none to Christ who reject his teachings and drawings; none who do not freely consent to be given and go to his Son. Such is the great scheme of salvation.

Shall come unto me—*Will come unto me.* It is the simple future; the *shall* expresses no authority or securement of the coming. Every one who freely yields to the teachings and drawings *of the Father*, is, by the Father, given, and comes to Christ. Such a person coming to Christ will be accepted. For the Father gives none but such as will freely come. The giving by the Father is consequent upon the obedient *learning;* not the learning upon the *giving.* See notes on verses 44, 45, and 65.

38. *Not to do mine own will*—Not to separate myself by personal self-will from the Father, but perfectly to cooperate and carry out his scheme of redeeming mercy.

39. *Of all which he hath given me*—Namely, all who fully obey the Father's drawings and come to Christ. *I should lose nothing*—There will be no erratic self-will in Christ, darting off from the divine plan; no remissness, no oversight, no failure. All who perseveringly believe in him, he will as faithfully and powerfully save as the will of the

should raise it up again at the last day.

40 And this is the will of him that sent me, [z] that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [a] Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 [b] No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 [c] It is written in the prophets, And they shall be all taught of God. [d] Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Verses 27, 47, 54, 57; chapter 3. 15, 16, & 4, 14.
a Matt. 13. 55; Mark 6. 3; Luke 4. 22.

b Cant. 1. 4; ver. 65.—*c* Isa. 54. 13; ver. 31, 34; Mic. 4. 2; Heb. 8. 10, & 10. 16.—*d* Ver. 37.

Father can require. *Raise it up*—From the dead. *At the last day*—The day that closes the series of human history and inaugurates the final judgment.

40. *Believeth on him*—So long as he performs the condition, so long is he heir of the salvation. When he ceases to be a believer he loses all claim to the divine promise, and all interest *in eternal life.* That he has once believed no longer secures him heaven, any more than the fact that he has once disbelieved secures eternal death.

41. *The Jews*—Used in an adverse sense, as opposers of Christ. *Murmured*—The character and destiny he has assigned them (36–40) now elicit their hostility. *Down from heaven*—The popular view of the coming of the Son of man from heaven, was doubtless modeled on the scene described in Daniel vii.

42. *Whose father and mother we know*—These *Jews* therefore were familiar with Nazareth. Their terms are not now, as before, *Rabbi* and *Lord.* They have discarded from their memory the miraculous feeding, and so, doubtless, they carefully forget the Davidic descent of his parents, and all reference to his miraculous birth. They scout the idea of his having *come down from heaven.*

43. *Murmur not*—There is the stern authority of a future judge in this supreme silencing of the mutter of these unhappy men. He hushes them as reprobates *condemned already.*

44. *No man can come to me*—Men are by nature so depraved and lost that they have no power to attain salvation, but for a gracious ability bestowed. (i, 4, 5.) That ability consists in a great degree of those special *drawings* purchased for them by the atonement. *Except the Father . . . draw him*—That is, *attract* him; shed drawing influences upon him, and inwardly empower him to a full obedience; but not obliging or securing that obedience. Nor will that drawing avail unless the man freely use his natural and grace-given power to obey.

45. *The prophets*—That section of the Old Testament popularly styled *the prophets.* The quotation is probably from Isa. liv, 13: *All thy children shall be taught of Jehovah.* This *teaching* is part of the great system of the Father's *drawing to Christ. Hath heard*—Hath willingly listened. *Hath learned*—Hath applied his powers to know. Such a man has complied with the Father's *drawings. Cometh unto me*—He is assigned by the Father to the Son for salvation. He exercises repentance toward God, and faith in the Lord Jesus Christ. To this class belonged not these Jews.

46 [e] Not that any man hath
een the Father, [f] save he
vhich is of God, he hath seen
he Father.
47 Verily, verily, I say unto
rou, [g] He that believeth on me
iath everlasting life.

e Chap 1. 18, & 5. 37.—f Matthew 11. 27; Luke 10. 22: chapter 1. 18, & 7. 29, & 8. 19.

48 [h] I am that bread of life.
49 [i] Your fathers did eat manna in the wilderness, and are dead.
50 [k] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

g Chapter 3. 16, 18, 36; verse 40.—h Verses 33, 35.—i Verse 31.—k Verses 51, 58.

46. *Not. . .seen the Father*—From the phrase *hath heard the Father*, his opponents might represent him as teaching the *visibility* of God to men. He, therefore, guards his language by limiting the true *vision*, or seeing *of God*, to himself. *He which is of God*—Rather *from God*, referring to himself.

Reception of the body and blood of Christ, 47–59.

This paragraph is celebrated in what is called the Sacramentarian controversy. It will be made clear, perhaps, by viewing it in three parts:

I. 47–50. Here Jesus gives the key to the whole paragraph, by explicitly showing that what the *manna* was to the fathers who received it by eating, that *Himself* is to the souls of all who receive him by faith. The manna was temporal life to Israel; He is eternal life to all believers. The spiritual *faith* is parallel to the physical *eating*. Those unperverted and unperverting hearers, therefore, disposed to accept him by faith, would be ready to accept *this* true interpretation *through all that follows*. Perverts would simply pervert his meaning, and still more pervert themselves.

II. 51–52. Jesus takes a step further, and identifies the *bread* with his *flesh*. At this point the *perverts* revolt, and a contest arises between them and the *spiritual* hearers. But as the bread was spiritual and the eating was by the act of faith, so must the flesh and its eating be spiritual and by faith.

III. 53–59. Jesus to the *bread* and the *flesh* now adds the BLOOD. This completely sloughs off the *perverts;* and in opening a topic which could be understood only by future developments, he tries the faith of his *disciples*, and even of his twelve *apostles*. So far as the figures of bread and flesh extended, the meaning might be filled by his incarnation and living mission. But the figure of *blood* could only be explained by his propitiatory death; and then from his propitiatory death a new meaning is reflected back upon the *bread* and the *flesh*.

47. *He that believeth. . .hath everlasting life*—This verse, in its literal sense, embraces all that is figuratively embodied to verse 58.

49. *Eat manna*— Parallel to that manna is Christ; parallel to their living by *manna* is our life by Christ; parallel to their gathering and *eating* is our *faith* in receiving Christ; as in verse 47. *Dead*— There is one great *opposition* in the parallels: the manna gave but a transient earthly life; this true manna gives heavenly and eternal life.

50. *Not die*—The old manna was but for the body, and gave but a temporal life, and its eaters are *dead;* but this new manna is for the soul, and it gives an eternal life. The Romish Church, indeed, (like the Jews in verse 52,) holds that this flesh and blood of Christ are literal and bodily, and to be eaten and drank with the bodily mouth. But verse 35 shows that the hunger and thirst to be assuaged by this eating and drinking are to be assuaged by *coming* to and *believing* in Christ. The act of eating is, therefore, the act of faith by which the soul appropriates Christ as the life within. Such is plainly also the drinking of iv, 14. If the drinking Christ's blood is the drinking the sacramental cup, and is necessary to salvation, then the Romish laity cannot be saved, for they are not allowed to drink of the sacramental cup.

51 I am the living bread [l]which came down from heaven: if any man eat of this bread, he shall live for ever: and [m]the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore [n]strove among themselves, saying,

[l] Chap. 3. 13.—[m] Heb. 10. 5, 10.—[n] Chap. 7. 43, & 9. 16, & 10. 19.

51. *My flesh*—Up to this word the unbelieving perverts could allow our Lord's figure its true interpretation. He literally means, they would allow that faith in him secures *eternal life*. But this eating *bread* which is *flesh*, at once opens a divine mystery to his faithful hearers, but a terrible handle for perversion by the perverts.

52. *Jews. . . strove among themselves*—The contest is expressed in Greek by a word that signifies *fought*. One section (probably the low Nazarene party of verse 42) would give a base, cannibal sense to his words; others (like the respectful speakers in verse 34) might hold that the great feeder of the five thousand has some mysterious meaning in his words; others still (embracing perhaps some like his doubtful disciples of verse 60) held that he meant, by eating his flesh, only faith in his supernatural person.

53. *Drink his blood*—From bread to flesh, and now from flesh we come to the *blood*. So far from shrinking back before the face of these Jews, Jesus presses forward with firmer face, with stronger language, and deeper mysteries. Deep mystery, indeed, this word *blood* contained; for even his *twelve* understood not until his cross explained it, and the Spirit of the Pentecost elevated their souls to take in its whole true meaning. *The soul of man must by faith eat and drink in the efficacy of Christ's slain body and shed blood, in order to its attainment of eternal life.* While, then, these words drove off the clan of perverts to their own fixed affinities and their own proper place, they opened (like the parables; see our note

[o] How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except [p]ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 [q]Whoso eateth my flesh, and drinketh my blood, hath

[o] Chap. 3. 9.—[p] Matt. 26. 26, 28.—[q] Verses 27, 40, 51, 53; chap. 4. 14.

on Matthew iii, 1,) to his faithful believers lessons full of increasing meaning with advancing time. These words, by their very force of parabolic language, fixed themselves upon the memory, especially of this disciple whom Jesus loved. They were spoken then by Jesus with a resistless persistence, even for us upon whom these ends of the world are come.

54. *Eateth my flesh . . . drinketh my blood*—The truth which underlies these words lies as the basis of the bread and wine of the Lord's Supper. Here is the thought clothed in symbolical words; there it is clothed in symbolical objects and actions. Christ, in order to live and die, must possess flesh and blood. His death must be by the breaking of his flesh; and its manifestation is by the shedding of blood, for the blood is the life. By faith in the merit of that death so presented, we appropriate its efficacy to the present salvation of our souls and the ultimate glorification of soul and body. Figure this in powerful emblematic words, and we have it that, by eating that flesh and drinking that blood, we eat and drink eternal life to our soul and body. The emblem of words prepares us for the emblem of action. We take for the flesh the fleshless bread, and for the blood the bloodless wine; and by eating one and drinking the other we set forth the truth, that by the propitiatory death of our blessed Lord Christ we have eternal life to our soul and body. There is, then, no support in this passage for the dismaying doctrine invented by the Romish Church that men actually devour the flesh of Christ's real body.

eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, [r] dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 [s] This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 [t] Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

r 1 John 3. 24, & 4. 15, 16.—*s* Verses 49, 50, 51.

t Verse 66; Matthew 11. 6.

Raise him up...last day—The glorification of the body is the last grand result to the believer of Christ's atonement. The work begins in regeneration; it is continued in the bliss of the disembodied spirit in paradise; it terminates in the resurrection glory of *the last day*.

55, 56. *Flesh...blood*—The emphatic reiteration of these words is made by our Lord: 1. In firmness against his immediate gainsayers, who will thereby be sifted from among his followers. 2. To imply the greatness of the truth they embody. 3. To so impress the mystery upon the memory of his disciples that it shall rise to their recollection at the time of consummation. 4. To be placed on record by his apostolic reporter for the instruction of his Church through all generations. Blessed be the name of the Lord our God for the holy record!

58. *Your fathers did eat manna*—The figure of the manna, by his gainsayers first adduced, (verse 31,) suggested by the bread to the five thousand, pervades all this discourse. Manna, bread, flesh, blood, Christ, are the serial terms along which the thought runs.

59. *Said he in the synagogue...in Capernaum* — Our Evangelist thinks, wisely, that he has here made a great record, and he carefully notes the place: he well remembers it.

60. *His disciples* — Second of the *three groups* distinguished in our note on verse 34. These are in the *background* thus far, though they may have mingled somewhat with *group first* in the *foreground*. See note on 52. They are distinct from group third, 67, his *apostles*. *Hard saying*—Not so much hard to understand as hard to *accept*, or willingly receive. The hard points especially were two: 1. The *good* offered by Christ was not as they desired, temporal, but eternal. It was not a miraculous feeding and earthly emolument, but a glorious resurrection upon their faith in him. 2. The awful interpretation that the unscrupulous *Jews*, (verse 41,) in the *foreground*, were able to put upon his last mysterious sentences, made them feel (before its day) *the offence of the cross*. It was not, perhaps, what they so much felt themselves, as what others might say! Such discourse, say they, so persevered in, was unnecessary; it was imprudent; it was susceptible of a very horrible interpretation. Henceforth the current will be against us if we make ourselves responsible for him.

61. *Offend you*—It is the *you* which is here emphatic. Are *you* too, offended, who have professed to be my *pupils*, (for such is the meaning of the term *disciples*,) and who have learned by many a miracle that I am the Son of man, and that my word, however mysterious, cannot be less than divine?

62 [u] *What* and if ye shall see the Son of man ascend up where he was before?

63 [x] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But [y] there are some of you that believe not. For [z] Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore [a] said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ [b] From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

u Mark 16. 19; chap. 3. 13; Acts 1. 9; Eph. 4. 8. *x* 2 Cor. 3. 6.—*y* Verse 36.

z Chapter 2. 24, 25, & 13. 11.—*a* Verses 44 45. *b* Verse 60.

62. *See the Son of man ascend*—What if your own eyes shall hereafter witness, in my ascension to the abode whence I came, the full proof that I did descend, the living Saviour, from heaven? Jesus assumes to be speaking, not to gainsayers, but to *believers* troubled by a mysterious saying. He reminds them that a time of exaltation is in the future, which should prevent their hasty irritability in the present.

63. *The spirit that quickeneth*—It is the inspired Power, the impregnating Spirit, in his words, by which their souls ought to be quickened and rise into a living faith. *The flesh*—The carnality which the sensual perverts would put into his words. *Profiteth nothing*—Being akin to their vain expectation to be fed in the body by the Messiah's constant miracle. *The words...are spirit*—And should be interpreted in the highest sense of the Spirit, not by the low demands of appetite.

64. *Some ... that believe not* — They had no living faith. To them his reference to his ascension, (verse 62,) and his thrilling words of *the Spirit*, would be but a continuance of the *hard saying*. *Jesus knew*—His very humanity, by its close contact with divinity, would be fringed with a supernatural intuition. See note on John ii, 25. *Who should betray him*—Who was *going to* betray him. It is a simple future participle, and expresses no fatalism or predestination.

65. *No man can come...except*—Men, apart from the guidance and aid of the Father, furnished by the Spirit and the various means of grace, are hemmed into sin. They can neither will nor do acceptably to God. The Father first enables, but not obliges. For grace used, he adds more grace. For drawings obeyed, he adds more drawings. And when they so obey his drawings as to be ready for Christ, he gives and they come. But unless they use his grace and obey his drawings both will be withdrawn. But none ever missed the drawing of God who has not misused it. *Given...of my Father*—And it was not *given* in consequence of their not having obediently *learned* and accepted previous grace, and having sunk themselves into gross hardness. So that because of their primary wilfulness the *drawing* could not reach them, and for want of those drawings it was not *given* them to come. See notes on verses 26, 37, 38, 39, 44, and 45.

66. *Disciples* — Not apostles. See note on verse 60. *Many*—Doubtless a large minority. *Walked no more with him*—Indicating that they avoided the odium suggested in note on verse 60.

67. *The twelve*—At the close of verse 58 we suppose the group of gainsayers to depart in violent disgust. At the close of 66, the wavering disciples have gradually disappeared. Now the twelve, who have been earnest watchers of the contest, alone remain. The number of the true believers having been sifted down to almost these twelve, and the number remaining

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast [c] the words of eternal life.

69 [d] And we believe and are sure that thou art that Christ, the Son of the living God.

c Acts 5. 20.—d Matt. 16. 16; Mark 8. 29; Luke 9. 20; chap. 1. 49, & 11. 27.

present being but this twelve, the Lord (whose fan is in his hand terribly purging the floor) now sifts even the twelve. This is, not that he may be comforted in his desertion, but as a purifier to prove who of the degenerate sons of men can stand the Lord's test. *Twelve*—John here first mentions the full number of the apostles. He evidently assumes that his readers are acquainted with the Gospel history. See note on John iii, 24.

68. *Peter answered*—John was one of these twelve present on this occasion. And although semi-infidels have pretended to find traces of rivalry between him and Peter, yet to Peter he assigns the honour of this memorable confession. *To whom . . . go*—None of the founders of religions, or philosophies, or priesthoods, can fill this place. *Words of eternal life*—Peter might have said, *Thou alone workest true divine miracles*, and doubtless he so believed; and believed that the divinity in the miracles was full proof of *the eternal life* to be in his *words;* but it was *the words of eternal life* of which he truly stood in need.

69. *We believe*—A generous confiding *we;* proof of a good heart but of a fallible head. Here, as ever, there is a slight collapse after Peter's magnanimous assumptions. *Christ, the Son of the living God*—The words of this confession are given very differently in different ancient manuscripts. Alford decides for the reading, *thou art the holy one of God.* And this is fully as strong as the words in our English version. It, then, means that he is *God's sole holy one.* He is, then, *all* he ever claims himself to be. Had *the Jews,* (41,) or the *disciples* of verses 60 and 66, had

70 Jesus answered them, [e] Have not I chosen you twelve, [f] and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: [g] for he it was that should betray him, being of the twelve.

e Luke 6. 13.—f Chap. 13. 27.—g Psa. 109. 6, 8; Acts 1. 16, 20; Jude 4.

this simple faith in the very *self* of Jesus, they would not have been disturbed by the mystery of his discourse about himself. (51–58.) Thou art first of all—the *holy one* of God; then, what thy works or thy words, however mysterious, proclaim thee to be, that thou art; and that I believe so far as I understand, and trust so far as I understand not.

70. *Chosen*—Our Lord's reply sifts them down to a visible remainder of eleven who are pronounced not reprobate; *chosen* and true elect. *A devil*—Whether this word here is to signify adversary, accuser, prosecutor, calumniator, or devil, commentators differ largely. But thus much is plain; the speaker could not but know that the last and worst of these meanings was the most obvious, being the then most common. It could not have been, therefore, an unmeant meaning. He is called a *devil*, perhaps, as now having in his will a readiness for a devilish act. Or, it may be, from his relation to Christ as a dark opposing figure in the sacred circle, a miniature antichrist. Or, *devil*, because a fallen angel—an apostate apostle.

71. *Judas Iscariot the son of Simon*—Alford adopts the reading, Judas the son of Simon Iscariot, that is, Simon of the town Kerioth. See note on Matt. x, 4. *Should betray him*—Literally, *was about to betray him.* Note on verse 64. The temper or state of purpose by which he was ready for such an act, upon due temptation, is probably the ground of his being a *devil. Of the twelve*—John has given no list of the twelve. Nevertheless, as he purposes to give a full history of this apostle's betrayal of Jesus, he now, doubtless, says this as marking the aggravation of the deed.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, [a] because the Jews sought to kill him.

2 [b] Now the Jews' feast of tabernacles was at hand

a Chap. 5. 16, 18.

b Lev. 23. 34.

CHAPTER VII.

§ 81.—JESUS'S GOING UP TO, AND FIRST TWO DISCOURSES AT, THE FEAST OF TABERNACLES, vii, 2–53, viii, 1.

1. *After these things*—For the order of events consult the Harmony, p. 101. *Walked*—To traverse, and so to *reside*. *Jewry*—Judea. This term Jewry is retained in this place alone from the oldest English translation. It signifies a place or quarter where Jews reside; and a section of London bears the name. Were a revised translation to be made, doubtless this word would be replaced by Judea.

2. *Jews*—Note on i, 19. *Feast of tabernacles*—This was one of the three great annual feasts which every Jew was required to attend at Jerusalem. It

FEAST OF TABERNACLES.

took place early in October, and was a celebration of the sojourn of Israel in the wilderness. The wilderness residence was imitated by the building of tabernacles, that is, booths or wigwams made of autumnal bushes and boughs, so that the vacant grounds were occupied with a sudden rural city, in which the people held their temporary residence. It was held during seven days, yet an eighth was added, which finally became *the great day of the feast*, (verse 37.) Within the temple grounds there was no well or water spring; and each morning, after the early sacrifice, a priest went with a

3 [c] His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. [d] If thou do these things, show thyself to the world.

5 For [e] neither did his brethren believe in him.

6 Then Jesus said unto them,

c Matt. 12. 46. Mark 3. 31: Acts 1. 14.

d Chap. 18. 20.—e Mark 3. 21.

large golden pitcher and drew water from the fount of Siloam, at the side of the temple mount, and thence returned in joyous procession to the grand altar, behind which he poured the water forth to descend to the subterranean water-courses beneath. This ceremony at once commemorated the miraculous furnishing of water to famishing Israel, and prefigured the higher impartation of the Holy Spirit to Israel's thirsting nation. So festal was this rite that the rabbins say that he who has not seen this *Joy of the waters* knows not what rejoicing is. In process of time, and, doubtless, in our Saviour's day, this feast had degenerated into profane revelry; so disgracefully, indeed, that a pagan writer, Plutarch, honestly records that it was a feast of Bacchus! Fully to understand the transactions and discourses at this visit to the metropolis, the whole passage as far as chap. x, 21, with its brief appendix of the Feast of Dedication, to x, 40, should be read.

3. *His brethren*—His *brothers*. That these were the sons of Joseph and Mary would scarcely have been questioned but for doctrinal reasons. See note on Matt. x, 3 and xiii, 55. Their names were *James*, *Joseph*, *Simon*, and *Judas*. As Jesus was the eldest, and but slightly over thirty, these must have been in their green young manhood. This must account for their ambitious half-belief and half-disbelief of the Messiahship of Jesus. They believed a miraculous basis for success to be in him if he will only show it out to the world; but he does not realize their idea of a divine, warlike, hero Messiah. After the sad yet wonderful events of the crucifixion and resurrection these brothers believed! They consented to accept as Messiah a *Saviour of the world*, instead of a *Liberator of the Jews*. This very *James* became "James the Just," the author of the *Epistle of James*, the bishop of Jerusalem, and the martyr to the faith he here disowns. And this *Judas* is the *Jude* author of the Epistle bearing that name.

Depart hence—Leave this obscure provincial Galilee. *Go into Judea*—Go to the headquarters of pure Judaism, to the great metropolis. *Thy disciples*—Who will be assembled in their fullest force at the feast, whether they belong to Judea or Galilee. They were doubtless aware that in eastern Judea the preaching of John and Jesus both had won many disciples to Christ. *See the works*—They believed that he could show works that might justify the faith of his disciples.

4. *No man*—Omitting the italics, (injudiciously inserted by the translators,) the verse may read, *No man doeth anything in secret yet seeketh to be himself known openly*. That is, no man does both stay in secret and desire to be public. It is inconsistent, and contrary to common sense or ordinary human conduct. *If thou do these things*—If thou proposest thyself to be a miraculous founder. There is a non-committalism in this *if* that leads the Evangelist to the explanation in the following verse.

5. *Neither...his brethren believe*—The brothers of a sinless, perfect child would, then, give him no credit for being such! However right he may be, they would always hold him wrong when he differed from themselves. So they do on the present occasion. He is waiting his "time" from the Father in his most perfect rectitude of soul, and these brothers rather think him a miraculous fool!

[f] My time is not yet come: but your time is always ready.

7 [g] The world cannot hate you; but me it hateth, [h] because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; [i] for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

f Chap. 2. 4, & 8. 20; ver. 8, 30.—*g* Chap. 15. 19.

h Chapter 3. 19.—*i* Chapter 8. 20; verse 6.

6. *My time*—My *time* for challenging the nation at the metropolis. The word *time* here has no doubtful meaning. See note on John ii. It has not the slightest reference, as some suppose, to his death. Jesus goes not up to this feast, because the divinely appointed and divinely signified *time* for going to it has not yet come. When that *comes* he will go. *Your time*—Is your own, and acknowledges no divine regulation. *Alway ready*—When you please.

7. *The world*—To which (verse 4) ye so ambitiously bid me *show* myself. *Cannot hate you*—You and it are quite too good friends. *Me it hateth*—The great world is wrong, and it hates the Holy One who would set it right.

8. *I go not up yet*—The best authorities decide that the word *yet* should be rejected from the text. His true words are, *I go not up to this feast.* That Jesus did not *then* intend to go up to the feast is perfectly clear from the reason alleged, namely, *My time is not yet.* This of course clearly means that when his *time* came he would go up. It came and he went. Jesus uses a word that applied only to the present, *I go not.* He spoke not for the future; but, obediently unknowing the moment, he leaves the decision of the *time* to the Father, and *tells* precisely as he *knows. Not yet full come*—Phraseology which clearly implies that his time was at an unknown nearness. Doubtless, the Divine Will was that Jesus should not encounter the preparations of the authorities to assassinate him at the beginning of the feast. Nor is he permitted to know and to reveal to his brothers his later coming, lest they should report it at Jerusalem, that he would be there before the close. At the proper moment, in the middle of the feast week, Jesus is suddenly within their midst, and amid the confusion of the elements he overrides and defeats all the machinations of the Jewish powers.

9. *Abode still in Galilee*—So that this conversation took place some days before the departure of his brothers to the feast. Did Jesus during this time send forward his disciples to prepare his quiet way through Samaria, in order that he might thence perform the solemn symbolical act of commissioning the Seventy? This might fully explain why he had no conscious certainty that the Divine Will would call him to stem the torrent of hate and fury at the metropolis.

10. *Not openly*—Not with the ordinary pilgrim caravans by the ordinary route, on the east side of Jordan. *As it were in secret*—Not by any actual concealment; but informing no one except his apostles, and taking the cross route through Samaria. See map.

Jesus overmasters the commotions at the Feast of Tabernacles, 11–53.

His first Feast-of-Tabernacles discourse, 11–36.

In the following striking narrative of the fermentation on his account at Jerusalem, we must first note the different parties engaged. There are, first, the *Jews*, (11,) or hostile Judaists, who embrace the special partisans of the rulers. Second, there are *the people*, (12,) who consist of the miscellaneous crowd who have come to the feast; including friends, enemies, and indifferentists towards Je-

11 Then [j] the Jews sought him at the feast, and said, Where is he?

12 And [k] there was much murmuring among the people concerning him: for [l] some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him [m] for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 [n] And the Jews marvelled, saying, How knoweth this man [l] letters, having never learned?

16 Jesus answered them, and said, [o] My doctrine is not mine, but his that sent me.

17 [p] If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

j Chap. 11. 56.—*k* Chap. 9. 16, & 10. 19.—*l* Matt. 21. 46; Luke 7. 16; chapter 6. 14; verse 40. *m* Chap. 9. 22, & 12. 42, & 19. 38.

n Matt. 13. 54; Mark 6. 2; Luke 4. 22; Acts 2. 7. 1 Or, *learning*.—*o* Chap. 3. 11, & 8. 28, & 12. 49. & 14. 10, 24.—*p* Chap. 8. 43.

sus. Third, there are *Jerusalemites*, (25,) the permanent residents of the metropolis. The *chief priests and rulers*, being *Pharisees*, not being generally present, are the real conspirators against his life, who would set the *people* on, or would apprehend him by their *officers*.

11. *Where is he?*—While he is *in secret*, engaged in his sacred mission, *the Jews* of the capital are on the alert for his coming, ready, doubtless, to make an end of his life.

12. *The people*—Among these masses there are of course all shades of opinion. The friends of Jesus would consist of Galileans and scattered inhabitants of Judea, who from the time of John's and Jesus's baptisms in the Jordanic region had never forgotten their faith. As the fierce inquiries after Jesus by the Jews are heard, a murmur passes through the crowd. Favorable but feeble assertions are heard that he is *a good man;* to which the charge of being a popular deceiver is retorted. The friends of Jesus are in a timid minority; and even if they were in a majority the organized force is in the hands of *the Jews*. A quiet doubtless ensued as the conclusion arose, perhaps from the report of his brothers, that *he* was not to be present at the feast. Things are in this condition for the first three days of the feast, when an unexpected event takes place.

14. *Jesus... into the temple, and taught*—Jesus himself is suddenly found in the temple, and teaching! There is no proof of anything miraculous about it. But it is his *hour* now to brave the commotion, to proclaim the truth, and to make a show of the weakness of human power against God.

15. *Jews marvelled* — Before they have time to adopt any measures these Judaists have, in spite of themselves, heard the discourse of Jesus, and a strange wonder arises, how one not a trained rabbi can discourse so learnedly and wisely. *Letters*—Sacred literature was all the *letters* or *learning* which the Jews had.

Reply of Jesus to the query how he learned to teach, 16–24.

His teaching or doctrine is direct from God, and is by him kept, 16–19; they too have a law from God through Moses, but break it in seeking his life. Then occurs a base interruption, 20; which disregarding, Jesus proceeds to illustrate their breach of law and his observance of it in the miracle at Bethesda, 21–34.

16. *My doctrine*—The words *teaching* and *doctrine* mean the same thing. *His that sent me*—It is God's own teaching through my lips.

17. *Any man will do*—More correctly, *If any man wills to do his will.* The first word *will* is not the auxiliary verb, but is the verb to *will*, to *purpose*, to *put forth a volition*. He who in his heart truly and persistently purposes to do

18 [q] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 [r] Did not Moses give you the law, and *yet* none of you keepeth the law? [s] Why go ye about to kill me?

20 The people answered and said, [t] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 [u] Moses therefore gave unto you circumcision; not because it is of Moses, [x] but of the fathers; and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, [z] that the law of Moses should not be broken; are ye angry at me, because [y] I have made a man every whit whole on the sabbath day?

24 [z] Judge not according to the appearance, but judge righteous judgment.

q Chap. 5. 41, & 8. 50.——*r* Exod. 24. 3; Deut. 33. 4; John 1. 17; Acts 7. 38.——*s* Matthew 12. 14; Mark 3. 6; chapter 5. 16, 18, & 10. 31, 39, & 11. 53. *t* Chap. 8. 48, 52, & 10. 20.

u Leviticus 12. 3.——*x* Gen. 17. 10.——2 Or. *without breaking the law of Moses.*——*y* Chap. 5. 8, 9, 16.——*z* Deut. 1. 16, 17; Proverbs 24. 23; chap. 8. 15; James 2. 1.

the divine will, will be taught the way and the truth. Hence the failure of these Jews to find the truth in Christ. They had no *will* to do God's *will*. They freely chose error and death.

18. *His own glory*—Jesus preserved his rectitude by seeking God's will and glory alone; the Jew lost his by seeking his own glory, disregarding God's will, and breaking God's law.

19. *None ... keepeth the law ... kill me*—A glaring instance in proof. Ever since the miracle at Bethesda, (v, 2–16,) the *Jews* have plotted his death, (v, 16; vii, 1, 13, 25.)

20. *The people*—This base interruption seems to be ejaculated from his enemies in the crowd. His imputation of murderous purpose they denounce as the frenzy of one possessed. The utterers might have supposed they spoke truth; but there are others in the crowd (verse 25) that know the reality of the murderous intent.

21. *Jesus answered*—He disregards the interruption, and prosecutes his argument to show how they break the law of Moses while he does the will of God. (21–24.) In his miracle at Bethesda, he argues, he as truly did the will of God by healing on the Sabbath day as they observe the law of Moses in circumcising on the Sabbath day. The law of the Sabbath is truly broken in neither case. For both were religious and holy acts on the Sabbath day, in accordance with God's will and law.

22. *Of the fathers*—Given first to Abraham by God, it was incorporated into the Mosaic law. This did not make it prior to the Sabbath; for that was at the creation.

23. *Circumcision ... every whit whole*—There is here, no doubt, an allusion to the physical contrast. Circumcision is *mutilation;* the healing was *making whole.* The exertion of physical power in both cases is equally palpable and strong; so that, physically, they would equally be *work,* and both would break the Sabbath were they not both and equally religious acts. The miracle was a religious act, as being an organic part of the scheme of God in man's redemption, as truly as the Sabbath itself.

24. *According to the appearance*—By the mere external act, as if that settled in all cases its right or wrong. *Righteous judgment*—Applying the principles of conscience to the nature of the deed and motive. True religion has this proof of its genuineness · namely, that it agrees with and truly quickens and strengthens our conscience.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him. [a]Do the rulers know indeed that this is the very Christ?

27 [b]Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, [c]Ye both know me, and ye know whence I am: and [d]I am not come of myself, but he that sent me [e]is true, [f]whom ye know not.

29 But [g]I know him; for I am from him, and he hath sent me.

30 Then [h]they sought to take him: but [i]no man laid hands on him, because his hour was not yet come.

31 And [k]many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

a Verse 48.——*b* Matt. 13. 55; Mark 6. 3; Luke 4. 22.——*c* See chapter 8. 14.——*d* Chap. 5. 43, & 8. 42.——*e* Chapter 5. 32, & 8. 26; Romans 3. 4. *f* Chap. 1. 18, & 8. 55.

g Matthew 11. 27; chap. 10. 15.——*h* Mark 11. 18; Luke 19. 47, & 20. 19; verse 19; chapter 8. 37. *i* Verse 44; chapter 8. 20.——*k* Matthew 12. 23; chapter 3. 2, & 8. 30.

Reasonings of the Jerusalemites and Jesus's reply, 25–29.

The Lord's reference in verse 23, to his miracle at Bethesda, (v, 2–9,) months before, awakens the recollections of a number of permanent inhabitants of the capital of his person, miracle, and the conspiracy of the Jews against him.

25. *Seek to kill*—Thus refuting the interruption of the others in verse 20.

26. *Do the rulers know indeed*—Do they now cease to assail him because they have secretly discovered the truth of his Messiahship. So strong were these proofs that these Jerusalemites suspect that the *rulers* in their hearts believe him to be the Christ.

27. *Howbeit*—Notwithstanding this appearance in his favour. *No man knoweth whence*—Contrary to the theory of these Jerusalemites, prophecy had foretold the descent of the Messiah, namely, from David; and the place of his birth, Bethlehem. Yet there are passages, such as Isaiah liii, 8, Micah v, 2, which maintain the mystery of his origin, which Jesus rightly explains in the next verse by applying to his divine nature.

28. *Cried Jesus*—Over the murmur and mutual disputation of the mixed multitude the voice of Jesus peals in one bold testimony to his own mission. *Ye both know me*—We do not here (like Stier and Alford) find any "irony;" but a firm affirmation that they knew his *human*, but not his *divine* origin. That during the testimony of John to Jesus, the parentage, descent, and birthplace of the latter should be made matter of inquiry and information we cannot doubt. Humanly, then, he was *known* to them. *He...whom ye know not*—God, indeed, they knew; but God as the Father and fountain of Christ they knew not.

Attempts to apprehend Jesus, and his response, 30–36.

This bold self-assertion by Jesus, rung in loud tones through *the temple* audience room, excites some of the *Judaists* to the earnest wish to seize his person; but a supernatural awe unnerves their purpose. *His hour* for submission had *not come*. See note on John ii, 4.

31. *The people*—See note on verse 10. *Miracles*—This many so far believed as to recognize that he possessed a supernatural commission authenticated by supernatural deeds. There was no reliable faith of the heart. Jesus could not commit himself to them as faithful followers.

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, [l] Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye [m] shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [n] the dispersed among the [3] Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 [o] In the last day, that great *day* of the feast, Jesus stood and cried, saying, [p] If

l Chap. 13. 33, & 16. 16.——*m* Hos. 5. 6; chapter 8. 21, & 13. 33.——*n* Isa. 11. 12; Jas. 1. 1; 1 Pet. 1. 1.

3 Or, *Greeks.*——*o* Leviticus 23. 36.——*p* Isaiah 55. 1; chapter 6. 35; Revelation 22. 17.

32. *The Pharisees*—To which sect *the rulers* belonged. *Heard*—Though these bystanders had not the nerve to apprehend him, they had the spirit to carry the news of Christ's preaching and its effects to these Pharisees. They may have then been in session in the hall Gazith. *Sent officers*—The success of these *officers* is given in their report, verse 46. Our Evangelist gives this account parenthetically, and then proceeds with his narrative of the struggle of Jesus with the crowd.

33. *Then said Jesus*—The consciousness of Jesus that, spite of these attempts to apprehend him, his hour is *not yet come*, points his thought to the *hour* when they should be empowered to crucify him and his departure take place. There is a tender plaintiveness in his language in contrast with his previous exclamation. But his melting is less for himself than for them.

34. *Seek me* — But not *seek* him aright. Their day of revelation having been abused, in the day of their desolation they would seek the Messiah's aid in blindness that none but the Messiah they reject can relieve. *Where I am*—*Am* at the time of your desolation.

35. *Said the Jews*—This comes from, not *the people*, nor the *Jerusalemites;* but from the hostile *Judaists*, who are speculating how to take him and what course he will pursue.

35. *That we shall not find him*—They seem to think that if he remains within the limits of Israel they would be able to *find him.* It must be, therefore, that he means to go to the *Gentiles. The dispersed*—The *diaspora* or *dispersion*; that is, the *locality* or *countries* of the Gentiles wherever the Jews are scattered. *Teach the Gentiles*—Here was uttered an unconscious prophecy. Christ did, through his apostles, go to the Jews, as scattered through Gentile lands, and evangelize *the Gentiles.*

36. *What manner of saying*—There is something perplexing in the Lord's dark intimation, which their interpretation does not solve. If he is about to depart, need they apprehend him? If he goes to the Gentiles, can he do mischief to Israel? Are he and his followers about to apostatize from Judaism? They are not clear what steps to take; whether to secure his apprehension or desist.

Jesus's second Feast-of-Tabernacles discourse; its effects; followed by the defeat of the rulers, 37–53.

37. *In the last. . . great day*—(See note on verse 2)—No festal water (type of the Spirit) was drawn from Siloam on this day, and Jesus stood forth to supply the deficit by proclaiming the outpouring of the real Holy Spirit, 37–39. A divided sentiment and struggle ensue, 40–44. The *officers* return disappointed to the authorities, who break up in division and defeat. *Jesus stood*

any man thirst, let him come unto me, and drink.

38 [q] He that believeth on me, as the Scripture hath said, [r] out of his belly shall flow rivers of living water.

39 [s] But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet [t] glorified.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is [u] the Prophet.

41 Others said, [x] This is the Christ. But some said, Shall Christ come [y] out of Galilee?

42 [z] Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [a] where David was?

43 So [b] there was a division among the people because of him.

44 And [c] some of them would

[q] Deut. 18.15.——[r] Prov. 18. 4; Isa. 12. 3, & 44. 3; chapter 4. 14.——[s] Isaiah 44 3; Joel 2. 28; chap. 16. 7; Acts 2. 17, 33, 38.——[t] Chap. 12. 16, & 16. 7. [u] Deut. 18. 15, 18; chap. 1. 21, & 6. 14.

[x] Chap. 4. 42, & 6. 69.——[y] Verse 52; chap. 1. 46. [z] Psa. 132. 11; Jer. 23. 5: Micah 5. 2; Matt. 2. 5; Luke 2. 4.——[a] 1 Samuel 16. 1, 4.——[b] Verse 12; chap. 19. 6, & 10. 19.——[c] Verse 30.

and cried—The second grand proclamation of Jesus through the crowd of fermenting parties. The commencement only of the discourse is given. Its purpose is to apply the typical waters to their now present antitype, proclaiming that the hour of their grand fulfilment has *come*.

38. *Out of his belly*—As the priest poured the water from the *belly* of the golden pitcher. Thus shall the holy power go forth from the person of every believer to convince and convert the world. But as the next verse interprets the *water* to be the *Spirit*, is it biblical to say that the Holy Spirit flows forth from the believer? In view of this objection Stier has, with much plausibility, so punctuated the text as to give the following meaning: "If any man thirst let him come unto me; and let him drink that believeth in me; as the Scripture saith, Out of his belly shall flow rivers," etc. The flowing forth of the *rivers* would by this interpretation be from the person of Christ himself. The term *belly*, or bowels, would then be borrowed not from the pitcher but from the mountain. The mountain is the base of the temple, and so the water flows forth from the temple as the Spirit flows forth from the body of Christ, the holy living temple.

39. *Holy Ghost was not yet*—Not that the Holy Ghost did not yet exist. The term *Holy Ghost* evidently designates, here, its earthly manifestation or efficient influences, which as yet had not taken place. In this view the italic word *given*, supplied by the translators, is hardly needed. *Glorified*—The ascension of Christ was the fixed condition to the effusion of the Spirit. See note on xvi, 7.

40. *The people*—The masses assembled from various regions to the feast. *The Prophet*—Referring, doubtless, to the great *prophet* predicted by Moses, (Deut. xviii, 15,) which the *people* here do not identify with the Messiah.

42. *Seed of David*—Like many sceptical reasoners of the present day, these men ignore what they cannot confute, namely, that the descent of Jesus from David was matter of record, and his birth at Bethlehem was claimed by his followers as fact.

43. *A division* — Some adducing, doubtless, the well known truth of his descent and birth; while others are so incensed that they are ready, if some one will only lead the way in laying hands upon him, to join in his apprehension. This failure is followed by a closing defeat, which our Evangelist proceeds to narrate.

have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered,[d] Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 [e] Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([f] he that came [4] to Jesus by night, being one of them,)

51 [g] Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for [h] out of Galilee ariseth no prophet.

d Matt. 7. 29.——*e* Chap. 12. 42; Acts 6. 7; 1 Cor. 1. 20, 26, & 2. 8.——*f* Chap. 3. 2.——4 Gr. *to him.*

g Deuteronomy 1. 17, & 17. 8, &c.; & 19. 15. *h* Isa. 9. 1, 2; Matt. 4. 15; chapter 1. 46; verse 41.

Disappointment of the authorities that Jesus is not taken, 45–53.

45. *Then came the officers* — Who were dispatched, as narrated in verse 32, by the rulers sitting in Gazith. *Brought him* — He was clearly to be arraigned for trial. These men would, if possible, have anticipated the *hour* of his death.

46. *Spake like this*—The chagrin of the rulers at his not being *brought* must have been aggravated by the reason assigned. It was the effect of the speaking of Jesus upon *the people* (verse 32) which first alarmed them, and produced the sending of officers for his apprehension; but how much more cause of alarm have they when their very instruments are spell-bound by his utterances! And then, again, the example of the *people* both influenced the opinions of the officers and frightened them from apprehending Jesus.

48. *Any of the ... Pharisees* — The Pharisees are infallible authority for Pharisees.

49. *This people*—By whose example and opinions you have been deterred from apprehending this impostor. *Cursed*—Great was the Rabbinical contempt of the commonalty who studied not the law; and even of the student of the law who did not humbly minister to the doctor. Such were *dogs*, people of the earth, not to be eaten with, to be excluded from all honourable offices, and *accursed. The law*—By *the law* here are meant the Jewish Scriptures, the oral traditions *said* to be handed down parallel with the written text from the time of writing, and the whole body of interpretations of both by the doctors. *Cursed*—If the people obeyed not the doctors, they were worthy to be excommunicated, to receive no earthly pity, and to descend to eternal ruin. The *officers* of course perceive that this *curse*, though professedly pronounced upon *this people*, really rebounds upon themselves, who are now agreeing with the *people.*

50. *Nicodemus saith*—The words of Nicodemus are a model of caution, but wonderfully to the point. They would have it that no ruler believed on Jesus; but here they are met by one who dares to be his advocate. They curse the people ignorant of the law, and he convicts them of violating the law.

51. *Doth our law*—The law prescribed that the accused should be heard before judges. Deut. xvii, 8. Nicodemus does not, indeed, defend Jesus; he only puts in an estopment upon their procedure against him.

52. *Thou ... of Galilee?* — It was easier to assail him with personality than to meet his plea. Nicodemus was doubtless a Jerusalemite, but as a taunt they make him a Galilean. *Search and look*—Into the records of Scripture or later history. *No prophet*—So that Jesus can make no claim to the pro-

53 And every man went unto his own house.

CHAPTER VIII.

JESUS [a] went unto the mount of Olives.

2 And [b] early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

a Matthew 21. 1; Mark 11. 1, & 13. 3; Luke 19. 37.

b Chap. 4. 34; Ecc. 9. 10; Jeremiah 25. 3, & 44. 4; Luke 21. 37.

phetic character. This sounds very much like a *proverb* aptly quoted as authority in the case. As a proverb it was admissibly true; for though some five or six ancient prophets were natives of that territory, none had there arisen since it became Galilee. It is to be noted that they use the present tense. As to the older history, John is not responsible for the accuracy of these angry Pharisees, who were in a mood to stretch the truth to gain a point.

53. *Every man went*—These words are of the same disputed character as the first eleven verses of the following chapter, upon which see our notes.

CHAPTER VIII.

§ 82.—The Woman taken in Adultery, 2–11.

A majority of the best biblical scholars agree that this narrative of the adulteress, (including vii, 53,) though of apostolic antiquity, could scarce have been written by John. The external proofs are: 1. Its absence from a large share of the best manuscripts. 2. The absence of quotations of the passage in the earliest Christian writers. And, 3. The great variety of readings in the different copies of the passage. The internal proofs are: 1. Its unlikeness to the style of John, both in its general tenor and its particular terms. 2. The possibility of removing it from the text without producing any break. 3. Its discordance with the current of thought, so as to form an actual interruption. To the force of these arguments we are obliged to yield. In the entire context there is an open hostility between *the Jews* and Jesus; but in this passage there is on the contrary a state of pretended friendship and deference. They come with submissive air to receive from him, as authoritative judge, a legal decision, *tempting him*. This mode of *tempting him* is precisely of the same cast, and implies the same state of things, as we find in § 115. In some manuscripts, indeed, the passage is found at the end of Luke xxi. The most suitable place for it is, perhaps, among the similar attempts at tempting in Mark xii, 13–35. There can be no reasonable doubt of its forming a true part of Gospel history. The only questions are as to its authorship and place.

1. *Mount of Olives*—The mount of Olives is nowhere else mentioned in John. By the other Evangelists it is mentioned as the usual retiring place of Jesus at night during Passion Week. And this brings the narrative to the precise place where we assign it.

2. *Early in the morning*—See note on Luke x, 38. *Sat down*—Quietly, and as an admitted teacher; unlike his position in the entire context.

3. *Brought unto him a woman*—They brought her before him in his character as a Messiah, or prophet Judge; who, according to the Jewish dispensation, would be divinely authorized, regardless of civil government, (especially of a foreign domination like the Roman,) to pronounce sentence. He would be like one of the judges of the Book of Judges, or like the seers, or, still more loftily, like the promised Messiah, an oracle and a representative of Jehovah; his

5 [c] Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, [d] tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, [e] He that is without sin among you, let him first cast a stone at her.

c Leviticus 20. 10; Deut. 22. 22.—*d* Matthew 19. 3; Luke 10. 25, & 11. 53, 54; 1 Corinthians 10. 9.
e Deut. 17. 7; Romans 2. 1.

sentence would be divine and its execution obligatory.

5. *Stoned — Death* was the punishment for adultery under the Mosaic law; *stoning* was its method in case the female was *betrothed.* This must have been the case of the present woman, to bring her under their statement.

6. *Tempting him* — Putting him to the test. Endeavouring to subject him to a dilemma. The dilemma was this: If he decided the case, he rebelled against the Roman government by taking law into his own hands; if he declined it, he abdicated his claim as Messiah. And still more: if he decided that the Mosaic law should be fulfilled, he would, contrary to Roman decree, inflict capital punishment; if he disregarded Moses, he submitted to Rome, and degraded his Messiahship with all earnest Jews. *Stooped down* — From his sitting posture. *Wrote on the ground* —On the hard pavement of the temple court. The written character, if any, would be in the slight layer of dust. This *writing* was a sign of purposed inattention to their address. It declared that this was a case with which he had nothing to do. With singular tact it declared this in *act*, which it would not do to declare in *words.* What did Jesus write? This question, though discussed by commentators, is very much like asking what did the seven thunders (Revelation x, 4) utter? And yet, when Jesus resumed his writing, in verse 8, there seems a solemn significance about it. To the culprit accusers themselves it doubtless seemed that that *finger* could *write* their own deeds of darkness, recalled by conscience to their present recollection.

7. *Continued asking* — They do not easily take a hint that their room is better than their company. They do, at this moment, doubtless understand that he intimates his rejection of all prerogative in the case. But they mean that no amount of finger-writing shall defeat their purpose. *Said unto them*— Thus doth Judge Messiah decide: The accused is beyond all question worthy of death. Let, then, the low standard of modern degeneracy be at once abolished, and let the pure ideal of Moses's law be restored in its severest purity. As soon, therefore, as a court, witnesses, and executioners of the true Mosaic standard are furnished, let them execute the absoluteness of the Mosaic sentence by casting the first stone! *Without sin*—That is, without a sin of such enormity as would render him liable to stand in the woman's place if Mosaic or Messianic law should be applied. No man who cannot stand this test has a right to require the old ideal to be revived. *First cast a stone*—Each man is now himself put to a still more trying test than they had applied to Jesus. All the responsibility is rolled back upon themselves. Some one must lead; and he, unless purer than the woman, slays her without authority, and is so a murderer. All can readily *follow* if some one will *lead;* but *which* will single himself out for the deed? The retort is complete. They would impose on him the hazard of pronouncing sentence of capital punishment; and he, without incurring that, flings upon them the hazard of inflicting it. And yet they

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, [f] being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [g] Neither do I condemn thee: go, and [h] sin no more.

f Romans 2. 22.—*g* Luke 9. 56, & 12. 14; chap. 3. 17.—*h* Chap. 5. 14.

are unable to pretend that he has declined the Messianic office, or lowered the Mosaic law. Indeed, they are placed in a predicament of shame likely to prevent all desire on their part to allude to the matter.

8. *Again...wrote*—*Now* what does that awful finger write? On his part the act of writing declares that the finger of judgment (symbolized by the finger of the future final Judge) is ever making its record, however the present case be dismissed. Each guilty memory on their part, perhaps, reads a different record of scenes of shame, or deeds of sin, to encounter the Judge's eye.

9. *Convicted by their own conscience*—There is an interval of silence; Jesus writing, they ruminating. Not a man would dare lift a stone. If this be the Messiah, none dares assume in such a presence that himself is pure. If he be not Messiah, the Roman law may deal with the man who leads in execution. The whole scene becomes intolerable to the actors, and they retreat. Of the gross licentiousness of the Jews at this period, even of those most jealous for Jewish institutions, Josephus furnishes ample proof. "There is evidence," says Tholuck, "that at this period many of the Rabbins high in position were living in adultery." *One by one*—It was easier for any *one* to *lead* in the departing than in the stoning. *Beginning at the eldest*—Who from the gravity of their age may have held themselves most excusable from flinging the deathly missile. *The last*—Who could leave without any comrade to witness his shame. *Jesus...alone*—Jesus, as ever, is victor. *Woman standing*—Petrified, doubtless, with fear and shame. She had been surrendered over to death; every moment, perhaps, she expected to be led without the city to the execution. Minute after minute had passed of suspense but of dawning hope. The Searcher of hearts alone knew how her conscience may have been awakened by the near approach of death.

10. *No man condemned thee?*—They had all individually condemned her in opinion, holding her as really guilty. None of them had condemned her *legally*, so as to hold her liable to the legal execution.

11. *Neither do I condemn thee*—Namely, as a legal judge pronouncing a judicial sentence; such as they had required of him. Nor, indeed, as a divine *judge;* for that office he reserves to his second coming, (verse 15.) Neander says: "He takes the sin out of the domain of earthly judicature, which is foreign to his own divine office, into his own peculiar province of morality." He deals with her not by human but by divine law. *Go*—As he claimed no municipal authority to detain her. *Sin no more*—Though as a judge Jesus, as having no jurisdiction, could not *condemn* her, yet, as a preacher of righteousness, he rebukes her of *sin*, and as a Redeemer points her to repentance and reformation.

On the whole, though unable to assign this narrative to the authorship of John, we conclude that in none of the instances of Jewish *tempting* of Jesus are his replies more delicately discriminating or more transparently wise.

12 ¶ Then spake Jesus again unto them, saying, [i] I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

i Chap. 1. 4, 5, 9, & 3. 19, & 9. 5, & 12. 35, 36, 46.

§ 83. — Jesus's Third Discourse at the Feast of Tabernacles to the hostile Jews, 12–59.

His self-assertion against their unbelief in him as Son of God.

It is divisible into two parts: 1. His self-assertion, as Son of God, against Jewish unbelief, 13–30. 2. His supreme Lordship, even above Abraham, 31–58.

The discourse was delivered on the *last great day of the feast*, (vii, 37,) a few hours probably after the scenes of the previous chapter. The *place* was *the Treasury* (verse 20) of the temple.

12. *Light of the world* — What suggested this topic will appear from the following statement in Stier's Words of Jesus, vol. v, p. 314:

"There was, originally, on the evening of the second (not the first) day of the feast a peculiar festive illumination observed; according to Maimonides it was repeated on each of the remaining evenings, and the pleasure which the people would take in such things renders his word very probable. In the court of the women, where the treasury (verse 20) was, and so on the spot where the Lord was now speaking, there stood *two colossal golden* lamps, which were ascended by steps; their *light*, kindled after the evening sacrifice, diffused its brilliance, it was said, over the whole of Jerusalem. With childlike merriment (John v, 35) they held a dance with *torches* around these *luminaries*, in which the most reverend men, even the high priests themselves, took share, with, as we may suppose, the liberal accompaniment of shouting and singing on the part of the people.

"The meaning of this symbolical rite was similar to that of the pouring out of the water, with which the account of that ceremony places it in connection. The people had indeed forgotten its significance; but its meaning was there, and that manifold; it had reference, most obviously, partly to God's former mercies to Israel, and partly to His merciful designs in the future. The *water* poured out at the Feast of Tabernacles reminded them of the rock in the wilderness, and the brilliant *light* reminded them of the pillar of *fire* which guided them; but even as the water spoke also of the fountain which should pour forth its streams at the Messiah's coming, so also did the *light* speak of the promised shining forth of God out of Zion. It is not improbable that there was even a more distinctive reference in the evening illumination to the promise of Zech. xiv, 7; since, in the fourteenth verse of that chapter, that time is specified as the Feast of Tabernacles for all people.

"It was not indeed into the midst of the tumultuous whirl that Jesus sounded forth his testimony—*I am the true Light!* But it is sufficiently obvious, nevertheless, that he does refer to the festival, though past; for the minds of the people were full of the ideas connected with it, long after it was over. Even if the gorgeous illumination occurred on the second day only of the feast, yet an allusion to it would fall in with the people's thought readily enough; the *lamps* were not yet removed, and in their near neighbourhood the Lord now spake."

Certainly it was suitable that the real Light should succeed the symbolical, as the real Sacrifice succeeded the typical.

The lofty strain of self-announcement as the world's *Light*, with which the discourse here commences, is forthwith broken off by the malignant interruption. No less than *seven* such interruptions occur in the discourse, giving it a variety of unexpected turns, and changing, to a great degree, its entire train. In this first half, (12–30,) Jesus asserts his own and his Father's attestation, 14–19; the fatal effect of rejection, 21–24; the sure evidence of the attestation, 25–29.

13 The Pharisees therefore said unto him, [k] Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but [l] ye cannot tell whence I come, and whither I go.

15 [m] Ye judge after the flesh; [n] I judge no man.

16 And yet if I judge, my judgment is true: for [o] I am not alone, but I and the Father that sent me.

17 [p] It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and [q] the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, [r] Ye neither know me, nor my Father: [s] if ye had known me, ye should have known my Father also.

20 These words spake Jesus in [t] the treasury, as he taught in the temple: and [u] no man laid hands on him; for [v] his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and [w] ye shall seek me, and [x] shall die in your sins: whither I go, ye cannot come.

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k Chapter 5. 31.——*l* See chapter 7. 28, & 9. 29. *m* Chap. 7. 24.——*n* Chap. 3. 17, & 12. 47, & 18. 36. *o* Verse 29; chap. 16. 32.——*p* Deut. 17. 6, & 19. 15; Matt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28.

q Chapter 5. 37.——*r* Verse 55; chapter 16. 3. *s* Chapter 14. 7.——*t* Mark 12. 41.——*u* Chapter 7. 30.——*v* Chap. 7. 8.——*w* Chap. 7. 34, & 13. 33. *x* Verse 24.

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13. *Record of thyself*—The present crowd seem to recall a former conversation, (v, 31–40,) and Jesus meets them with a firm reply. Formerly he accepted the human maxim that self-attestation is not to be received as true, and in compliance with the maxim he quoted *three witnesses*. Now he places himself above the maxim, and gives his *own word* as authoritative and final. His own *I know* is ample assurance to the world.

15. *After the flesh*—Ye judge me according to your own depraved natures, (note on John iii, 6,) instead of accepting me after a holy manner and disposition. *I judge no man*—I descend not to the low level of human judgments, of man upon man.

16. *If I judge... true*—Such is the rectitude and infallibility of my divine nature. *Not alone*—My consciousness is illuminated by the divine consciousness of the Father.

17, 18. Jesus, after having asserted his superiority to the requirement of other witness, now graciously condescends to furnish it—that of the Father.

19. *Where is thy Father?*—If thy Father is thy *witness*, let him be produced. To this demand Jesus asserts his own identity with the Father. He is Deity manifest, as the Father is Deity essential. In seeing him they see God in humanity. So uncompromising were the claims that the Son of God asserted!

20. *The treasury*—In the court of the women. See note on Mark xii, 41. *Hour... not... come*—See note on ii, 4. The hour of his submission to death at their hands. Jewish rage could not go beyond the fixed bounds. When they rejected Jesus, it was not his misfortune so truly as theirs.

Fatal effects of rejecting Jesus, 21–24.

21. *Go my way*—Pass through my mission of life, death, and ascension. *Die in your sins*—Not merely, as some interpret, *die for your sins;* but *die in* guilt, in impenitence, and in a sinful state of purpose. *Ye cannot come*—The separation is complete and irreversible.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, [y] Ye are from beneath; I am from above: [z] ye are of this world; I am not of this world.

24 [a] I said therefore unto you, that ye shall die in your sins: [b] for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but [c] he that sent me is true; and [d] I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have [e] lifted up the Son of man, [f] then shall ye know that I am *he*, and [g] *that* I do

y Chap. 3. 31.—*z* Chap. 15. 19, & 17. 16; 1 John 4. 5.—*a* Verse 21.—*b* Mark 16. 16

c Chap. 7. 28.—*d* Chap. 3. 32, & 15. 15.—*e* Ch. 3. 14, & 12. 32.—*f* Rom. 1. 4.—*g* Chap. 5. 19, 30.

22. *Will he kill himself?*—On a former occasion they had interpreted such an intimation by Jesus as expressing an intention to depart to the Gentiles, (see vii, 35;) now they put a still more malignant construction upon his words. He intends to be a suicide! Of such the Jews, unlike the Greeks and Romans, entertained a supreme horror.

23. *From beneath*—An expression quite as strong as (verse 44) *of your father, the devil.* As opposed to *from above* or *heaven*, it must mean from the infernal, from hell. The fact that they were thus *infernal* is verified both by their *infernal* suggestion in regard to *suicide*, and by the fact that dying in sin their destiny is hell.

24. *I am he*—The italic word *he* is unnecessarily supplied by the translators. The words are, *If ye believe not that I am*—If they believe not that his avowed nature was his real nature; that the *being*, the *I* he claimed to be, was true and actual. Jesus was careful not to assume to these Jews the name of *Messiah*, for they would forthwith expect that he would be the hero Messiah of their fancy. *Ye shall die in your sins*—They would perish in sin because they reject the only redemption from sin.

25. *Who art thou?*—Since you declare *I am*, and require our faith, declare who you are. How gladly would they have had him declare, *I am your leader to universal supremacy. The same that I said*—Tholuck's rendering of this much disputed passage seems to us the true one: *What I told you already in the beginning, that am I.* He refuses to add the word Messiah, hero, liberator. Just what all his discourses to them have described him to be, just that he is; and with that, were their hearts unperverted, they would be most joyously satisfied.

26. *Many things to say*—Many a lesson would it require to correct the selfish feelings and expectations so deeply fixed in their hearts, in order to the appreciating and accepting the holy Son of God. *Judge of you*—To condemn and banish from your minds. *He that sent me*—By this *he* Jesus plainly means, as they might have known from previous explanations, his Father; but they are conjuring up hopes that some one else is meant.

27. *Understood not... the Father*—Perhaps, think these men, he now means some coadjutor in attaining Messianic power.

28. *When ye have lifted up*—Jesus here plainly means the lifting to the cross. And this by implication embraces his lifting to his throne of glory. *That I am*—Rejecting the unauthorized *he*. Even on his cross the shuddering Jews, amidst the signs from heaven, felt a guilty consciousness that they were crucifying the Holy One. But the words

nothing of myself; but [h] as my Father hath taught me, I speak these things.

29 And [i] he that sent me is with me: [j] the Father hath not left me alone; [k] for I do always those things that please him.

30 As he spake these words, [l] many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and [m] the truth shall make you free.

33 They answered him, [n] We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [o] Whosoever committeth sin is the servant of sin.

35 And [p] the servant abideth

h Chapter 3. 11.—*i* Chapter 14. 10.—*j* Verse 16.—*k* Chapter 4. 34. & 5. 30, & 6 38. —*l* Chapter 7. 31, & 10. 42, & 11. 45.

m Rom 6. 14, 18, 22, & 8. 2; Jas. 1. 25, & 2. 12. *n* Lev. 25. 42; Matt. 3. 9; ver. 39.—*o* Rom. 6. 16. 19, 20; 2 Pet. 2. 19.—*p* Gal. 4. 30.

from this extend into a broader meaning. It is the crucifixion by which the world knows the power of Christ, the Redeemer and Judge. Consequent upon that, Israel must look upon Him whom they have pierced, and mourn. The cross is the prelude to the judgment-throne.

29. *He...is with me*—Did some of these listeners fabricate for a moment the theory that this *lifting up*, in verse 28, was a *kingly elevation to the Messianic throne;* and the Father who was with him, etc., was the aid to his high design? We have, then, the key to the brief belief of the *many* of the next verse.

30. *Many believed*—Induced by the new hope that he was soon to be *lifted up* to a kingly throne.

31. *If ye continue*—Theirs was one of the cases which, founded on false suppositions, would fail as soon as the supposition was dissipated. Perseverance is not always a test of the reality of faith; for real faith does often diminish and disappear. But faith based upon mistake must cease when the mistake is corrected.

32. *Truth...make...free*—Our Lord forthwith applies the test to the genuineness of their faith. The word *free*, the favourite political *term* of the zealous Jew, waiting for an emancipator to break the Roman yoke, is a test word. For that gracious *freedom* which *truth* affords, in emancipating the soul from irrational and self-destructive action, this Hebrew patriot has no patience. For him the only freedom is release from Rome; the only Messiah is the liberator.

33. *They answered*—Many commentators refer this *they*, not to the *many* who *believed*, but to the *Jews;* the *they* and *them* in 14–28. The little episode of 30–32 is thus held as a pleasant parenthesis, and the believers are allowed to be genuine and, perhaps, permanent. But if the *they* refer to the *many*, they were already disgusted with his *freedom* by *truth*. *Never in bondage*—The Jewish nation was then in *bondage* to the Roman power. The *freedom* of which they speak must have been an ideal *freedom*, ignoring all acknowledgment of the iron fact of Roman domination. Otherwise, they must mean that they have never been *slaves* or personal *serfs* to any slaveholder.

34. *Committeth sin—Doeth* or *practiseth* sin. The verb is in the continuous present, expressing what is persistently done. *Servant*—Slave. Sin, like a slaveholder, blinds his understanding, inflames his passions, and hems in his will. He is circumscribed within the territory of evil.

35. *Servant abideth not*—The slave's place in the household is not natural, but forced and transferable. He may be emancipated, sold, or induced to

not in the house for ever: *but* the Son abideth ever.

36 [q] If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but [r] ye seek to kill me, because my word hath no place in you.

38 [s] I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, [t] Abraham is our father. Jesus saith unto them, [u] If ye were Abraham's children, ye would do the works of Abraham.

40 [x] But now ye seek to kill me, a man that hath told you the truth, [y] which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; [z] we have one Father, *even* God.

42 Jesus said unto them, [a] If God were your Father, ye would love me: [b] for I proceeded forth and came from God; [c] neither came I of myself, but he sent me.

43 [d] Why do ye not understand my speech? *even* because ye cannot hear my word.

q Rom. 8. 2; Gal. 5. 1.—*r* Chap. 7. 19; ver. 40. *s* Chap. 3. 32, & 5. 19, 30, & 14. 10, 24.—*t* Matt. 3. 9; ver. 33.—*u* Rom. 2. 28, & 9. 7; Gal. 3. 7, 29.

x Ver. 37.—*y* Ver. 26.—*z* Isa. 63. 16, & 64. 8; Mal. 1. 6.—*a* 1 John 5. 1.—*b* Chap. 16. 27, & 17. 8, 25.—*c* Chap. 5. 43, & 7. 28, 29.—*d* Ch. 7. 17.

escape. The son is in natural permanent heir. The sinner is in God's house, but unnaturally. In fact he is slave not to the father of the house in which he is, but to another out-door master.

36. *Son...shall make you free*—Break the bond, and transform the slave to a freeman. *Free indeed*—There is none can question *his* emancipation act.

The remainder of this discourse may be thus analyzed.

I. *Character of these Jews, in implied contrast with Jesus*, 37–47.

II. *Character of Jesus, in comparison with Israel*, 48–58.

I. They are *Abraham's seed*, (corporeally,) but not his children, (morally,) as shown by their murderous intent, 37–40. They are not children of God but of Satan, (in contrast with him, the Son of God,) 41–47.

II. Against their calumnies Jesus maintains that he speaks, not from a demon, but from God, the life-giving word, 48–51. Against their *cavils* (52, 53) he maintains he honours God supremely, (54, 55,) and is prior to, and Lord of, even Abraham!

I. *Abraham's corporeal seed are not his spiritual children*, 37–40.

37. *Seed*—Literal descendants.

39. *Abraham's children*—That they desired the death of Abraham's truest *son* and actual Lord, is proof that they are not in soul true sons of Abraham.

Children, not of God, but of Satan, 41–47.

41. *Born of fornication*—True, legitimate sons of Abraham, we have our Divine Father, God alone. The one paternity insures the other paternity. And, corporeally, Jesus would admit both. Spiritually, he denies both. For as being *murderers* in intent, they are no children of Abraham, 40; nor of God, 42; but of the *murderer* Satan. 44.

42. *Ye would love me*—Spiritual worship is shown by conformity of character. True sons of God will love the Son of God, not seek to murder him.

43. *Speech...word*—The speech is his *discourse;* the word is his *doctrine* As they would not accept his doctrine, so they would persistently pervert and *misunderstand* his language. *Hear*—Listen to, accept.

44 [e] Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and [f] abode not in the truth, because there is no truth in him. [g] When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 [h] He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

e Matt. 13. 38; 1 John 3. 8.—*f* Jude 6.—*g* Acts Revelation 12. 9, & 13. 14.

5. 3. & 13. 10; 2 Cor. 11. 3, 13, 15; 2 Thess. 2. 9, 11; *h* Chap. 10. 27; 1 John 4. 6.

44. *Your father*—Not Abraham, not God, but *the devil*. It is clear that *the devil* is here named as a personal being, as truly as Abraham or God. *Lusts . . . will do*—Their sonship consists in the conformity of their *lusts* and their *doings* to their father's. *A murderer*—As these men are in heart murderers of Jesus, vii, 19; viii, 28, 37, 40. *Murderer from the beginning*—He murdered the previously pure and perfect Adam, and through him murdered the race. Cain was his son and image, showing by his character what his father Satan was. *Abode not in the truth*—In which he once stood, but, as his lie to Eve showed, most disastrously fell. So that as the devil is here most clearly named as *a personal being*, so his FALL *from his previous purity* is decisively implied. *No truth in him*—He is so completely full of lie, that there is no room for *truth* in him Such are the great mass of wicked men. Satan's falsehood so completely fills them, that they admit not a particle of the opposite truth of God. *He speaketh of his own*—Speaketh out from the full fund that is in him. *Father of it*—The grand original *inventor* of all lying in the universe. Before he *lied*, the harmony of truth universally reigned. God and all were truth; Satan created lie.

Others, however, as Alford, render this phrase, *Father of him*, that is, of the *liar*. Satan is the liar and the liar's father. This accords with the current of thought, as Jesus is speaking of moral paternity and sonship.

45. *Ye believe me not*—Jesus brings the principle home upon these *Jews*. Like their satanic father, they were normally so full of untruth that they disbelieved truth *because* it was *truth*. Right nature is exactly reversed. Falsehood is the thing to be believed. Such is man's perversion by sin!

46. *Convinceth*—Convicts or proves guilty *of sin*. This is a lofty appeal to their higher nature. For though men be full of falsehood, as Satan himself, yet, like Satan himself, there is the basis of a noble, a divine nature beneath all. Their very debasement is, that the divine vessel is filled with the infernal evil. To that divine in man, through the dense falsehood with which they are filled, Jesus now makes a divine appeal. Does not the transparent purity of his character, if they will give their own conscience fair play, prove that he is the reverse of Satan, the impersonation of Truth? *If I say the truth*—As this is undeniable to your inmost conscience. *Why . . . not believe*—Why not cast the body of falsity from out your souls, and bring your whole nature into harmony with that higher and clearly discerned truth? Thus will ye cease to be sons of the Liar and become sons of God.

47. *Of God*—Preferring God to Satan. *Heareth God's words*—His preference for God induces him to prefer the truth of God. *Therefore*—It follows that the reason why ye reject truth is because ye reject the God of truth. And this forms the answer to the searching question in verse 46.

Such is the fearful picture which the Son of God draws of these, the *seed* of Abraham. Children of Satan in heart

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and [i] hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And [j] I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [k] If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. [l] Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

i Chap. 7. 20, & 10. 20: ver. 52.—*j* Chapter 5. 41, & 7. 18.

k Chapter 5. 24, & 11. 26.—*l* Zechariah 1. 5; Heb. 11. 13.

and deed, they excluded regeneration by a resolute exclusion of truth. From them, then, Christ was shut out, and Satan was shut in. Jesus then proceeds to *a firm attestation of his own high nature*, closing with the grand climax of verse 58.

II. *Christ's exalted character asserted—he is prior to, and Lord of, Abraham.*

In this lofty strain of self-assertion, Jesus blends a tone of deepest humility touching himself as towards God, and the gentlest firmness towards his opposers.

48. *Answered the Jews*—They seem for a while silenced by the terrible words of verse 44, in which Jesus assigns them their true dark satanic character. They now rally to assault, and reduce him to the defensive by making *himself* the topic of debate. *Say we not well*—Chap. vii, 20. Daring as we felt our words to be, were they not about true? The same misgiving as to their own fierce blasphemy appears again in *Now we know*, etc. Between the underlying consciousness of their own wicked falsity and their upper tone of depraved bravado, there is a struggle. *A Samaritan*—As a favourer of *Samaritans*, (see notes on Matt. x, 5;) as a reviler of us Jews, (verse 44;) as worse than a Gentile. For Samaritan was the worst *human* epithet their vocabulary furnished. *Hast a devil*—Rather, a *demon*. The *supernatural* in him (and *something* supernatural they are forced to confess) is not *divine* but *diabolical*. The superhuman power of his denunciation they are glad to attribute to a *devil* within him. John narrates no casting out of demons; but all recognize the fact of demoniac possession.

49. *Have not*—Simple, firm, explicit denial without retort. *Honour my Father*—The *divine* within me, not the *diabolic*.. He honours the Father (42) in attributing all that is divine in himself to *Him*, and vindicating *Him* from all paternity to them. *Ye do dishonour me*—In attributing my divinity to the devil.

50. *Not mine own glory*—Though he asserts his own dignity as divine, yet it is for no vain glory to himself, but for the glory of God the Father. *One that seeketh*—That *seeketh* and obtaineth the glory, for it is His supreme right. *And judgeth*—Judgeth those who withhold his glory or *dishonour* his *Son*.

51. *Verily*—Having asserted his own nature as God's Son, Jesus now concentrates into one sentence the object of his mission as Son, *eternal life* to all who accept him. *Never see death*—Even in dying he shall not *die* but *live*. Death shall be swallowed up in victory. Eternal life shall rob the process of dissolution of real death, and transform it into a mere transition into higher existence.

52. *Now we know*—We *had been* frightened by the boldness of our blasphemy, but now, *now we know!* They put on a new amount of forced bravado in order to override and silence his high claims, flouting them as the supremest, maddest arrogance. Superior, forsooth, to Abraham and all the prophets! *Abraham*—The greatest to them of human names. And he who

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, [m] If I honour myself, my honour is nothing: [n] it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet [o] ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham [p] rejoiced to see my day: [q] and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty

m Chap. 5. 31.—*n* Chap. 5. 44, & 16. 14, & 17. 1; Acts 3. 13.

o Chapter 7. 28, 29.—*p* Luke 10. 24.—*q* Heb. 11. 13.

was greater than Abraham was greater than all Israel, than all the human race. Stupendous claim for this young Galilean to assert! *Never taste of death*—As Israelites they could not but understand that life in the midst of death, glorious immortality, was a true doctrine. But they chose to put a mere bodily meaning to his words, to sustain their charge of stupendous arrogance.

53. *Makest thou thyself?*—A most audacious form of saying that his supremacy was all of his own fabrication. Jesus responds in terms of calm, humble firmness.

54. *Honour myself*—If my honour is, as you say, self-fabricated. *Is nothing*—It is the *nothing* you pronounce it. *Your God*—The source of my dignity is the God of Abraham, of the prophets, of Israel, and, as ye claim, of yourselves. Your quarrel is therefore with them and Him.

55. *Have not known him*—Have not understood him, or you would have recognized him in his Son. *I know him not*—To know him as truly as I know him, and yet deny my knowledge of him, would be basest falsehood and apostacy. *Liar like unto you*—He would forthwith place himself upon a par with them, denying that the Father is in the Son, and so in truth denying the Son. *Keep*—Not contradict and disobey.

56. *Your father Abraham*—He prepares to assert his superiority over Abraham in his highest title, *their boasted father;* much more, then, over all other Jews. *Rejoiced*—Exulted, leaped for joy. *To see my day*—Literally, *that he should see my day.* Abraham's exultation was in hope of seeing Christ's day. *And he saw it*—Saw it in accordance with his exultant hope. But when did he thus see Christ's day. The interpretation hitherto most common is that concisely given by Dr. A. Clarke on the passage. "*And he saw it*—Not only in the first promise, Gen. iii, 15, for the other patriarchs saw this as well as he; and not only in that promise which was made particularly to himself, Gen. xii, 7; xxii, 18, (compared with Gal. iii, 16,) that the Messiah should spring from his family; but he saw this day especially when Jehovah appeared to him in a *human form*, Gen. xviii, 2, 17, which many suppose to have been a manifestation of the Lord Jesus."

But many later leading commentators, as Tholuck, Stier, and Alford, hold, that as Abraham's exultant hope of seeing preceded the *seeing* itself, the seeing cannot be a mere prophetic seeing but a real. It must then be a seeing by Abraham from paradise. Tholuck says, "Such a sympathy is ascribed to Abraham as that spoken of in 1 Peter i, 12, where the angels are said to look down with joy upon the redemption wrought out, and in Luke ix, 31, where Moses and Elias speak with the Redeemer of his decease at Jerusalem." This is a much more striking meaning; but would not, then, *he saw it* have been in the present tense? Is not Abraham's *seeing* in paradise, a permanent *seeing?*

57. *Fifty years old*—Thou hast not seen half a century; much less seventeen centuries. From these words Ire-

years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, [r] I am.

59 Then [s] took they up stones to cast at him: but Jesus hid himself, and went out of the temple, [t] going through the midst of them, and so passed by.

[r] Ex. 3. 14; Isa. 43. 13; chap. 17. 5, 24; Col. 1. 17; Rev. 1. 8.—[s] Ch. 10. 31, 39, & 11. 8.—[t] Luke 4. 30.

næus inferred that Jesus was near fifty years old. Others have inferred that he seemed prematurely old, either from the marks of enduring sorrow in his features, or from his apparent precocious maturity of mind. He was not yet thirty-three; and the *fifty* here named is simply an even sum to measure off the intervening centuries. *Seen Abraham*—Jesus had not said that he had seen Abraham, or that Abraham had seen him, but simply that Abraham had seen his *day*. They, however, in trying to exaggerate his words into absurdity, really elevate them into a higher truth. Jesus, as he will soon declare, had *seen Abraham*.

58. *Before Abraham was*—Before Abraham *became*, or *came into being*. The Greek term *was*, as applied to Abraham, is wholly different from the AM claimed by Christ to himself. *I am*—The permanent *present* of the verb of existence. *Present*, before Abraham *was; present* to-day, yesterday, and forever. Biblical scholars of all ages have seen in this sublime word the *I am that I am* of the eternal Jehovah. Thus does Jesus, threading through all the intricacies of Jewish gainsaying, wind up with this grand climax of self-affirmed eternity!

59. *Took they up stones*—Upon the climax follows an explosion. For the honour of Abraham and all the prophets, this professed giver of life shall die. This claimant to an eternity of existence shall come to a speedy end. However Socinian in their sentiments these angry Jews may themselves have been, they put no Socinian interpretation on Jesus's words. *Stones to cast*—To the query how should stones be lying in the temple court, the plausible reply is, they may have been there for temple repairs. *Hid himself*—There is no indication that his disciples, as some think, formed a covert to defend his person. Such a movement on their part could hardly be unmentioned. While the Jews were in the act of selecting the fatal stones, Jesus probably moved away by a route which interposed protecting objects between him and them, and so escaped from *the temple*. The closing phrases, *going through the midst of them, and so passed by*, are the same Greek as Luke iv, 30, improperly transferred to this place.

CHAPTER IX.

§ 84.—Restoration of the Blind-Born and Fourth Discourse at the Feast of Tabernacles. ix, 1—x, 21.

The event here narrated, with its appended discourse, must, in order to be understood in its completeness, be taken into one reading from ix, 1 to x, 39. It takes place at the Feast of Tabernacles. Through chapter ix the spiritual lords of Jerusalem show themselves false shepherds, as the *blind-born* is a true representative sheep; and through x, 1–21 Jesus contrasts the *true* shepherd with the *false*. Three months after, at the Feast of Dedication, (22–39,) Jesus takes occasion to resume the same thread of discourse, and the angry Jews, in resentment for his rebukes, drive him from their capital.

The immediate narrative exhibits a thorough hostile sifting of one of our Lord's miracles by the exciting authorities. *First*, it was the case of one *born blind*; a kind of case never curable (verse 32) by natural means. *Second*, the reality of the blindness was notorious, and yet was thoroughly examined by the authorities. *Third*, there was no escape from the conclusion of the reality of the miracle. It was attested by the man himself, by his parents, by his neighbours, by Jesus and his disciples. It was finally undenied by the Lord's enemies. It was moreover at-

CHAPTER IX.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, [a] who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: [b] but that the works of God should be made manifest in him.

a Verse 34.

b Chap. 11. 4.

tested and recorded by John, our Evangelist, himself an eye and ear witness of the whole transaction.

After the performance of the miracle, 1–7, the case is examined by the neighbours, 8–12; the man is brought before the authorities and examined a first time, 13–17; the parents are brought before them and examined, 18–23; the man is recalled and re-examined and cast out, 24–34. Jesus finds and receives him, passing condemnation on his rejecters, whom in the next chapter he contrasts with the *good Shepherd*.

1. *As Jesus passed by*—Did this take place as Jesus *passed* from the excited scene at the close of the last chapter? Or is there an interval of some days, and the opening of a new event? In favour of the former view is the obvious sense of the language implying no break, and the fact that the temple where that scene took place was an ordinary place for the beggar to post himself for alms. On the contrary, however unexcited Jesus may have been, the disciples could scarce at such a moment have been in a mood for proposing a dry speculative question upon the first object they meet. Nor is it natural to understand *the Sabbath-day* of verse 14 as any other than the weekly Sabbath. We hold, therefore, that John here gives a separate narrative, of a very illustrative kind, of an event which occurred probably the Sabbath after the scene which closes the last chapter. *From his birth*—And therefore the cure was beyond human power, and so supernatural and miraculous.

2. *Who did sin?*—We have here a bit of speculative theology. The disciples *assume* the prevalent doctrine as true, that special calamities are the result of special sinfulness. If they had assumed that the *race* is liable to miseries because the race is depraved, there would have been no error. It is also true that many sins entail particular sufferings upon posterity, physical, moral, and political. Nevertheless, special sufferings are not absolute proof of special guilt. *This man, or his parents*—But how could the apostles conceive that this man had sinned before his birth? Some commentators have held that they imagined that the man's soul may have sinned in a previous body. That would imply the doctrine of metempsychosis or transmigration, by which the same soul is supposed to inhabit different bodies; and so the soul may have sinned in a former body and be punished in this. There is no clear proof that this doctrine was prevalent among these Jews. Others hold that they believed that the child in the womb, before its birth, could be guilty of wicked impulses and motions. Others, that the disciples asked a confused question without distinctly perceiving the implications it contained. But, note, this may have been the very difficulty they desired the Lord ultimately to explain; namely, how this man's birth-blindness could have been the result of his own sin. On the popular supposition that suffering was the result of a *sin*, they desire to know of whose sin this man's suffering is the consequence. Was it his parents' sin or his own? And if Jesus had replied *his own*, the next question would have been, If his own, how?

3. *Neither...this man...nor his parents*—Our Lord does not deny that they had sinned, but that they had sinned as the cause of his being *born blind*. *Works of God*—We do not understand our Lord to say that the singl-

4 [c] I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [d] I am the light of the world.

6 When he had thus spoken, [e] he spat on the ground, and made clay of the spittle, and he [1] anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash [f] in the pool of Siloam, which is by interpretation, Sent.

c Chap. 4. 34, & 5. 19, 36, & 11. 9, & 12. 35, & 17. 4.
d Chap. 1. 5, 9, & 3. 19, & 8. 12, & 12. 35, 46.

e Mark 7.33,& 8.23.——1 Or, *spread the clay upon the eyes of the blind man.*——f Neh. 3. 15.

object for which this man was born blind was, that Jesus might work a miracle upon him. God is a divine teacher; awakening, instructing, and developing the minds of men, by the phenomena around them, to a full knowledge, both scientific and spiritual, of his works in nature and in history. Both the excellencies and defects of nature, the ordinary and the extraordinary providences, furnish subjects of study as illustrations of God's works and his dealings with a sinful race.

4. *I must work the works*—The apparent defect in this *work* of nature, so called, gave room for the manifestation of a *work* of grace. But the *work*, whether of nature, as in the case of the man's being born blind, or of grace, as of his being restored to sight, is in either case *the work of him that sent me*—God. *While it is day*—In the terms *day, night, light*, of verses 4 and 5, we recognize some allusion to the *night* of the blind man's eyes on which he was to pour the *light* of *day*. The *work* to which the Lord alludes is his earthly *work*, to be performed during his dwelling in the flesh. Relative to this, his *death*, although it should be the opening of a new and still greater scene of *work*, would be a close, a cessation, a *night*. The *must* implies that Jesus felt, as it were, a sort of obligation, from the very nature of his mission, to repair by grace this defect of nature. *No man can work*—Though men may partially work by the literal night, yet the spiritual night of death is the perfect termination of all living operations.

5. *As long as*—The objects of labour are, like this blind man, perpetually turning up; there must be no tiring during the brief day of his earthly life.

6. *He spat on the ground*—The Lord uses instrumentalities for the end, to show that the end was the purposed end, and not mere coincidence or chance. He uses instrumentalities plainly *inadequate*, to show that the power was miraculous. Both spittle and clay were often used by the ancients as an ointment for the cure of weak eyes; and this again indicates that our Lord purposes, by their use, to show that the cure is the result of his purpose. Yet no one could ever believe that the cure of one *born* blind could ever be effected naturally by such means. The cure was, therefore, an intended result and a miraculous one. *Made clay*—Made a clay mortar or mixture.

7. *Go, wash*—An act of faith is the condition to his salvation. Had he refused, he might have been doomed to perpetual darkness. *Pool of Siloam*—This is a pool or a small pond, in an oblong form, at the lower end of the Valley of Jehoshaphat, overlooked by the wall of Mount Zion. Its sides are built up with stones, and a column stands in its middle, indicating that a chapel was once built over it. It is in length fifty-four feet, by eighteen in breadth. It is fed, probably, by water from the temple mount. *By interpretation, Sent*—By this explanation of the meaning of the word, we understand the Evangelist to indicate that Jesus selected this pool because its name was significant. As Christ himself is the *fountain, sent* from God, by which our nature is purified, so Siloam is the *fountain, sent* from the mount of God's temple, by which the man is washed from both his blindness and his clay. The man was *sent* by the *Sent* to the *Sent*.

6 He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen

g 2 Kings 5. 10, 14.

THE POOL OF SILOAM.

The word Siloam here is in the Hebrew Shiloah, שִׁלֹּחַ; the *h* being changed to *m* for Greek euphony. But Kuincel, like many other critics, affirms that *Shiloah* is not truly the Hebrew for *Sent*, but *Shaluah;* and so claims that this parenthesis is not John's, but an interpolation. Tholuck, however, maintains "that the yod in *Shiloah* is to be regarded as daghesh forte resolved, and that the word is, consequently, to be regarded either as *abstract*, or equivalent to שִׁלָּח *effusion*, that is, *aqueduct;* or may even be like the form רִכּוּד, אֲרוּב passively equivalent to 'the one sent.'"

Excitement among neighbours, 8–12.

So great a cure upon so well-known a case could not fail to startle the immediate residents of the locality. The scenes and dialogues that follow are so natural that they cannot but be true. The character of the restored man is developed in the most exquisite manner by his own words. His native shrewdness and firmness of convictions against captious cavils, his rational faith in, and confiding fidelity to, his restorer, appear in beautiful succession. He had, or at least attained, that position, purpose, and spirit of faith which only need Christ to be truly presented, to result in his full acceptance of Christ. Even before he knew the Good Shepherd he was, by anticipation, one of the true sheep, showing his Christward predisposition, and obedience to the Father's drawings, by hearing the Shepherd's voice and following his steps. See notes on verses 17, 25, 35, and x, 4.

The neighbours prosecute a threefold inquiry. Is this the very man who was

him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, [h] A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the [i] sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

h Verses 6. 7.—*i* Chap. 5. 9, 16; Matt. 12. 1, 14; Mark 2. 23, 28; Luke 6. 1. 11, & 13. 10, 17.

blind? How were his eyes opened? Where is his restorer? The first two questions were amply answered by the man himself. The third remained as yet unanswered.

8. *He that sat and begged*—The notoriety of his case explains how it was that the apostles knew him to be born blind. Verse 2.

9. *Like him*—This was doubtless the desperate solution of some who, like certain modern would-be philosophers, adopt any supposition rather than admit a miracle. *He said, I am he*—A man is generally the best judge of his own identity.

11. *A man...called Jesus*—The excitement produced by the miracles and preaching had not reached, as yet, the blind beggar. He knew his benefactor only by name. *Made clay*—The man's recital of the instrumentalities clearly indicates the impression they were intended to produce, (see our note on verse 6,) and their obvious inadequacy demonstrated the miracle.

12. *Where is he?*—The motive for asking was not hostility, but a natural interest to see and know the author of such a work. *I know not*—The man had heard the voice but had never seen the person of his benefactor, until revealed. Verse 37. So we have not seen our Saviour; nor will, until his final coming.

The man's first examination before the court, 13–17.

That this was an authoritative body appears from their power to send for the different parties, (verses 18, 24,) and from their expelling from the synagogue, 34. It was probably the lesser Sanhedrim, called *the Pharisees*, as being mainly composed of that sect.

13. *They brought to the Pharisees*—We see no proof of hostility to Jesus (attributed by some commentators) in their thus referring to the proper examiners so extraordinary a fact. The humble neighbours were perfectly willing that its author should be pronounced a *prophet*.

14. *Sabbath day*—The Evangelist here prepares us for the ground upon which the Pharisees will seek to invalidate the miracle.

15. *Again*—In addition to the previous questioning by the *neighbours*. The man doggedly reiterates the methods which formed the body, and the supernatural effect which formed the soul, of the miracle. He evidently sees that there is a demand for firmness, and he braces himself for the trial. Nothing shall induce him to deny his benefactor's mercy. Thus there may be a heroic and martyr-like *spirit of faith* before the object of faith is clearly discovered and made known.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, [j] How can a man that is a sinner do such miracles? And [k] there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [l] He is a prophet.

18 But the Jews did not [m] believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because [n] they feared the

j Ver. 33; chap. 3. 2.—*k* Chap. 7. 12, 43, & 10. 19. *l* Chap. 4. 19, & 6. 14.

m Luke 16. 31.—*n* Chapter 7. 13, & 12. 42, & 19. 38; Acts 5. 13.

16. *Therefore*—That is, in consequence of the man's unflinching statement. They had hoped that he would invalidate the miracle by his testimony; but, failing of this, they proceed to invalidate it against testimony, by reasonings of their own. *Others said*—One party said, He is a sinner, and this cannot be a miracle. The other party said, This is a miracle; so he cannot be a sinner. Had the deed truly been a *sin*, the reasoning of the first party would have been correct. The premise of the second party proved not only that Jesus was no sinner, but that he was a messenger of God.

17. *What sayest thou of him*, [in view of the matter,] *that he hath opened*—This shows that there is but one question. And the crooked question brings a straight answer. *A prophet*—The man had heard from the readings of the Old Testament (though his own eyes had never seen a letter) that there were prophets of old, who did works by the power of God, and whose words, as from God, were thus divinely authenticated. Nothing less than such a one, even before this spiritual court, he avers, could this restorer of his sight have been. And this firm confessor shows himself prepared for that humble reception of Jesus's words which he exhibited in verses 36–38. He is a *predestined sheep* of Christ; *predestined*, that is, by predisposition and free volitional purpose before he is by full regeneration. And this confession disconcerts these lords spiritual for the moment. But they fall back upon a pretext; perhaps his parents will admit that he was not *born blind*.

Parents examined before the spiritual court, 18–23.

20. *Parents answered*—To suit the court, they ought to answer that it is a great mistake that the man was *born blind*. He was only a little dim, and washing in Siloam purged his vision, and so gave grounds for this impostor's quackery. But the aged couple, though non-committal, refuse to be false. *We know*—As the court had asked a double question, the wary witnesses divide it and give a twofold answer. He is their own blind-born son, they know; but as to the pinch, how he now sees, these deponents say not.

21. *What means*—The safe testimony they clearly give; the unsafe part they slip, and thrust their son into the post of danger. That danger he is man enough to brave. *He is of age*—He has maturity to be responsible for his own case.

Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he [o] should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, [p] Give God the praise: [q] we know that this man is a sinner.

25 He answered and said Whether he be a sinner *or no* I know not: one thing I know that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

o Verse 34; chapter 16. 2.

p Josh. 7. 19; 1 Sam. 6. 5.——*q* Ver. 16.

22. *Had agreed already*—Doubtless this agreement was published by authority, or these parents could not have known it. To these Jews, therefore, there are chargeable two crimes against truth. They predetermined that no evidence of the divinity of Jesus should be admitted as valid, and thus they rejected truth by positive *will*. They decreed that all acknowledgments of his Messiahship, on whatever evidence, should be suppressed by force; and this was persecution. They ignored truth, and they persecuted what they feared to be truth. *He was Christ*—They might have acknowledged Jesus to be a prophet, or a worker of miracles, without confessing him to be Christ or Messiah. But then, so varying was the notion in regard to Christ, that they might fear that any acknowledgment of his supernatural claims might incur the penalty. The tyranny that can pass a persecuting decree can stretch it to any shape that suits its own malice.

The re-examination of the blind-born, 24–34.

They are little satisfied with the previous arraignment, which resulted in a firm confession of the prophetic character of Jesus, (verse 17.) They recall and salute him with a peremptory declaration of the character of Jesus, according to their verdict. The *blind-born* is of course expected to agree. The result is doubly unsatisfactory.

24. *Give God the praise*—The obvious meaning of this phrase to the English reader is, *Give God the praise for thy healing*, and not to *this man*. But it is rather an adjuration—*Revere and glorify God by testifying the truth. We know*—And he is bound, so they think, to *know* just as they *know*. Respect was doubtless due to the opinion of this court; but with the man a point of *conscience* and a point of *fact* were at stake. *This man is a sinner*—This they might *opine*, but they could not *know*. This opinion was grounded upon the assumption that to apply moist clay to heal a man's eyes on the Sabbath is Sabbath-breaking.

25. *Whether...a sinner*—Rather, *If he be a sinner I know it not*. He stands first upon a profoundly conscientious *know not*, and next upon his own infallible *know*. *Was blind, now I see*—Upon this point his knowledge was surer than any Sanhedrim's that ever sat. A feeble character might have surrendered; but in soul this is a most princely beggar.

26. *Said they...again*—Proceeding apparently to cross-question him, in order to detect some refutation of the miracle. This cross-questioning the man indignantly and sarcastically declines. He refers them to his explicit narrative in his former examination, which they endeavoured to slight; and he ironically imputes their zealous questioning to a desire to become his disciples. The keenness with which sceptics scrutinize the Gospel often surpasses the earnestness of its believing students. And it is a striking fact that critical attacks have stimulated Christian scholars to a profounder study of the word of God, and have thus resulted in a truer understanding of its depths of meaning, and clearer demonstrations of its infinite truth.

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, [r] we know not from whence he is.

30 The man answered and said unto them, [s] Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that [t] God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

r Chap. 8. 14.—s Chap. 3. 10.—t Job 27. 9, & & 15. 29, & 28, 9; Isa. 1. 15; Jer. 11. 11, & 35. 12; Psa. 18. 41, & 34. 15, & 66. 18; Prov. 1. 28, 14. 12; Ezek. 8. 18; Mic. 3. 4; Zech. 7. 13.

27. *Be his disciples*—Was the *irony* in his question justifiable? Elijah used irony in 1 Kings xviii, 27, and Jesus in Matt. xxiii, 32. And yet, if this were truly a legal court, it may be doubted whether the man did not commit a faulty disrespect for which the want of self-respect in the court furnishes no full excuse. Yet when we consider that he was a poor, uncultivated mendicant, we can excuse this single error, and still wonder at his martyr-like constancy.

28. *Moses' disciples*—The court puts on its dignity. Disciples of this Jesus, forsooth! We are disciples of the ancient founder of our law and nation!

29. *Whence he is*—Moses was sent from God; but *whence* Jesus *is* sent *we know not.*

30. *Ye know not*—*Ye* is here emphatic; *ye*, who of all ought to *know*. The opener of my eyes can be no other than God-sent; and this *ye* are the ones who should know.

31. *God heareth not sinners*—That is, to grant them miraculous powers. The blind-born ably argues, on ground of common sense, that a man who receives a commission from God to work miracles, his character, authority, and teaching are thereby endorsed by God; and if God be holy, the man cannot be, in the very miracle, a *sinner*.

32. *Since the world began*—Philosophers at the present day, like Hume and his followers, maintain that as miracles are *contrary to experience*, they can never take place. But, 1. A thing is not *contrary to experience* because it is *unexperienced*. To be contrary to experience, somebody must have a positive experience that a miracle cannot take place. But no one ever had or can have such an experience. 2. Miracles are not *contrary* but *according* to experience. This man could hold that giving sight to the blind-born was hitherto unexperienced; but he positively *knew* that it was not contrary to experience, for he *knew* that he himself had just experienced it. 3. Human experience is, that the so-called laws of nature are in themselves permanent, and yet that their operations are sometimes interrupted or varied by divine interpositions. And these two experiences are perfectly consistent with each other. Hence our man here correctly argues, human experience is, that ordinarily the born-blind is never restored; but a human experience also is, that in the present case the operation of that law has received a divine exception. 4. To say that a miracle never happened, because it is contrary to experience, is reasoning in a circle. For to say "it is contrary to experience" is but to say, in other words, that "it never happened." So that the reasoning then is: A miracle "never happened" because it "never happened."

33 [u] If this man were not of God, he could do nothing.

34 They answered and said unto him, [v] Thou wast altogether born in sins, and dost thou teach us? And they [2] cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on [x] the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and [y] it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, [z] For judgment I am come into this world, [a] that they which see not might see; and that they which see might be made blind.

u Ver. 16.—*v* Ver. 2.—2 Or, *excommunicated him*, ver. 22.—*w* Matt. 14. 33, & 16. 16; Mark 1. 1; chap. 10. 36; 1 John 5. 13.

y Chapter 4. 26.—*z* Chapter 5. 22, 27; See chapter 3. 17, & 12. 47.—*a* Isaiah 6. 9, 10; Matthew 13. 13.

33. *Do nothing*—Nothing to sustain his mission *from God*.

34. *Altogether*—In body and in soul; in body, as thy birth of blindness shows; in soul, as thy sustaining this Jesus shows. By this they do not assert that he had sinned before birth or in a previous body. In the spirit of Hindoo caste, they pronounce him of more base and depraved nature than their own. He is of a vile, unholy flesh and blood. *Cast him out*—Excommunicated him. Not only thrust him bodily from the court-room, but from the synagogue and temple, and from all worship therein. A second grade of excommunication additionally confiscated his property. A third, by cutting him off from Israel, gave him over to heathenism and hell. Persecuted and outcast, the man is firm. Perhaps his very life of deprivation and mendicancy enabled him, while the more luxurious sacrificed their conscience rather than their prosperity, to bear his outcast condition with firmness. But thus cast out for Christ, he is soon received by Christ. And happier therein is he than the court that condemned, or the moral cowards who, frightened by his lot, renounce the truth of Jesus.

Jesus consoles the outcast sheep, but condemns his false shepherds, 35–41.

A day or two may have passed, when the outcast is strangely blessed by the hitherto unseen Jesus. Blessed is he whom Jesus thus seeks to bless! That voice the born-blind had heard bid him to wash and *see;* and, surely, he could need no other proof of the identity of Jesus than that forever unforgotten voice. And then how divine the benignity of the eye of the Son of man beaming upon the face of this his faithful confessor amid rebuke and persecution!

35. *Dost thou believe*—When a man's will and purpose is aright for Christ it is easy to believe. This man knows not what Jesus will teach him, but what Jesus shall teach, that he believes beforehand.

36. *Who is he*—What it is to be the Son of God, the man knows not; but whatever Jesus shall affirm, that it is. And to whom belongs this title he knows not; but to whom Jesus assigns that high title, to him it belongs. So faith may lie in the heart, the spirit, and the will, long before it is completely defined in the head. See notes on verses 8–12.

38. *Lord, I believe*—So faith is the consent of the will, the accord of the heart, and the assent of the understanding.

39. *For judgment*—For a judicial dealing by which those who close their eyes may have them sealed; and *vice versâ*. *Which see not*—As this man saw not physically, but was made to *see*, so those who see not spiritually are made to see. *They which see*—Which wilfully refuse right seeing in order to *see* falsely. *Made blind*—Made to lose

40 And *some* of the Pharisees which were with him heard these words, [b] and said unto him, Are we blind also?

41 Jesus said unto them, [c] If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

[b] Romans 2. 19.

he power and chance of seeing truth, nd left to the real blindness of their alse seeing.

40. *Some of the Pharisees ... with im heard*—It would seem as if these harisees, expecting that Jesus might isit his poor adherent, were in a ort of ambush to watch and see and ear. Accordingly as Jesus utters this eflection upon his own work they are n hand to overhear and retort. *We lind also?*—Are we included in that lass who need to receive sight from hy hand?

41. *If ye were blind*—If, like this man, rou were utterly and innocently with- ut the power to see. *Ye should have o sin*—Ye would be perfectly blame- ess for not seeing. Just as blameless s this man for not seeing the sun with- ut the power. No man is required o use a power he never could pos- ess. If a man never could possess he power for right, he could never be ondemned for wrong. If, indeed, he rings his powerlessness upon himself, e cannot plead it in excuse. *But now e say, We see*—By your own con- ession, which is true, you are able to ee the truth; and yet, wilfully, ye see alsely; your judgment shall be that ye hall lose the opportunity to see truth, nd ye shall be abandoned to that false eeing which is a real blindness. As oth their not seeing truth and their untruthful seeing were wilful, there vas no excuse; their sin stood perma- nent, recorded, unpardoned, eternal.

CHAPTER X.

§ 84.—Fourth Discourse at the Feast of Tabernacles Visit, 1–21.

The break here into chapters is no rue break in our Lord's discourse, which is perfectly continuous. See introductory note to chapter ix. These

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not

[c] Chap. 15. 22, 24.

lords spiritual of the last chapter, as guides, he has pronounced *blind;* as *shepherds* he now pronounces them counterfeit. Rejecting him as the true access into the pastoral fold, they are but thieves and robbers. The blind-born, (ix, 35, see note,) predisposed to obey his least word, even before he knows his full nature, is type of the true sheep.

After Abel, the second born of man, the shepherd life was prevalent and memorable in the early ages of mankind Flocks early ranged the great plains of Asia. The patriarchs of Canaan were shepherds. Pastoral life is the source of some of the most beautiful of Grecian poetry. The Old Testament abounds not only with narratives of shepherd life, but with allegorical and poetical allusions to its simple details.

After a day spent in the pastures, tended by the shepherd, crook in hand, the flock was guided at evening to the door of a fold, or walled enclosure under the open air, and shut in for safety during the night. A watchman or porter spent the night at the gate for their protection. Lions, panthers, wolves, thieves, robbers, not only by day, but even by scaling the low walls by night, were ravenous for the destruction of the feeble victims. Defenceless by nature, foolish and imbecile in character, the sheep, of all animals, is the most utterly dependent on human protection. Hence it is provided with those instincts of docility, of learning the voice, and implicitly following the lead of its human guide. In the morning the shepherd returns, is admitted by the watchman through the door, calls the bell-wether, and leads forth the sheep to pasture.

1. *Verily*—The Pharisees who had ambushed him (ix, 40) were doubtless

by the door into the sheepfold, but climbeth up some other way, [a] the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth [b] before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

[a] Isaiah 56. 10, 12; Ezek. 34. 2, 5; Zech. 11. 4, 5; Rom. 16. 18; 2 Cor. 11. 13, 15.

[b] Exodus 13. 21; Deut. 1. 30; Micah 2. 12, 13; Ephesians 5. 1.

ready to depart at 41; but Jesus now fixes their attention by opening this new allegorical discourse with this emphatic introduction. In the first paragraph, 1–5, he depicts, in contrast with the interloper, the true shepherd, and the spiritual instinct by which his sheep know his voice and follow his lead. When, 6, they fail to recognize the application, he explicitly identifies the various cases, 7–13. Thence, gradually emerging from the figure, he describes his self-sacrifice by the Father's will for the salvation of men, 14–18. This is then a most beautiful development and expansion of the first pastoral image. *The door*—Faith in, and divine commission from, Christ. *The sheepfold*—The earthly Church of the justified, both before and after Christ's coming. *Some other way*—By wicked motives or methods, or by false doctrines. In the case of these leaders it was by a false Mosaicism in doctrine, and by holding a false authority in the Jewish State and Church. *A thief*—Who would seduce away the sheep by secret stealth. *Robber*—Who would drag them off by violence.

3. *The porter*—The door-keeper. The licensing power of the Church. But this is genuinely done only as the Church and the candidate are "moved by the Holy Ghost." Then as the sheep do by a divine impulse *know* the genuine shepherd, so does the porter by the same impulse *open* to him the fold. *Leadeth them out*—From the penfold into the open *pasture*, verse 9. And while in enjoyment of the spiritual *pasture* the sheep is still truly of the true flock, and virtually within the *fold*.

4. *Goeth before them*—The Palestinian shepherd goes before the sheep, while the Grecian shepherd drives them before himself. It is curious to note that the very word in Greek for sheep, *προβατον*, signifies a *goer-before*. The sheep is trained not to turn to the corn fields lying unfenced beside his path to tempt him, as trouble then ensues. The true pastor is a true leader, by his example of holiness, his zeal in benevolent enterprise, his faith and earnestness for the salvation of men. *Sheep*—Not merely the actually justified, but those who feel the need of the Saviour, and, even before they find him, are predisposed and spiritually ready to trust and obey him. These are his sheep, not by a predestination from all eternity, but by a predetermination of their own heart and will under the blessed influences and guidances of the divine Spirit. See note on ix, 36. *Know his voice*—As the sheep by animal instinct learns to know *his* shepherd's voice, so do the spiritual sheep, like the blind-born, by a discerning of spirit, recognize the pastor who truly feeds their souls.

5. *A stranger*—To the poor blind-born sheep, these lords spiritual were as the *stranger*. He would *not follow* them. Jesus has thus far painted the character of the true human minister and his flock. In the background his own person is the original, inasmuch as he is the model *shepherd*. But thus far he has not expressly brought himself forward.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 [d] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

c Isaiah 6. 9, 10; Daniel 12. 10; Matt. 13. 13, 14; 1 Cor. 2. 14.—d Chapter 14. 6; Ephesians 2. 18.

6. *Parable*—Our Lord here uses the ordinary Greek not for *parable*, but for any allegorical composition. See remarks on page 227. The present passage might easily be made a parable by being put into a narrative form. *They understood not*—The simile of a shepherd was common in the Old Testament; but our Lord had put the case so indefinitely that they were able to overlook its suitableness to their own persons. Jesus proceeds to apply by avowing *himself* to be the *door;* but still leaves them to infer who are the *thieves and robbers.*

8. *All that ever came before me*—Few texts have more perplexed commentators than this. It seems, at first sight, to say that *all* the previous religious teachers of mankind were impostors. The ancient Gnostics (a professedly Christian sect who rejected the Old Testament) quoted it to disprove the divine mission of Moses. There are *three* interpretations worthy of notice. The *first* supposes that the words condemn all who ever came *as Messiahs* before Christ. But, unfortunately, history shows that the false Messiahs did not precede but succeeded Jesus. There were, indeed, insurgent leaders in the times of Salinus and Varus, who assumed the title of king; but it is not said that they claimed to be the Messiah of ancient prophecy. Nor is it as political leaders that our Lord asserts that others are thieves and robbers, but as false guides and teachers of the people. The *second* would make the words mean, All who ever came with my pretensions so as to supersede or interfere with my claims or authority. Neither Moses, nor any other teacher, so far as he taught truth, would then be condemned; for all such, so far as they were true teachers, would be viewed as being like John the Baptist, the prophets, the true priests of Israel, and Moses himself, preparers and servants of the Messiah. We were inclined to adopt this as the true view; but, on the whole, prefer the *third*, proposed by Stier, as follows: The words *before me* are opposed to the words *by me* in verse 9; and the *me* in both cases is equivalent to *the door*. To come before the door is to *come* into the fold *before* getting as far as to *the door*. The impetuous robber finds a leaping place previous to, or before, the door. The man who enters *before the door*, namely, *Christ*, rather than *by the door*, is a thief and a robber. A clear and proper contrast is then stated in verses 8 and 9 between the interlopers and the true shepherds. And then verse 8 stands as the parallel and explanation of verse 1. *Ever*—This is not properly a word of *time*. The phrase *All that ever came*, would be more accurately rendered *All whoso come*. The tense of came is aorist or indefinite, covering time *present* and *future* as well as *past*. *Sheep did not hear them*—Just as the simple *blind-born* did not *hear* the Pharisees, (chapter ix, 33.) The honest firm inquirer for the truth attains to saving truth.

9. *The door*—The way of access to the fold of the justified; and so the way, access, or mediator between man and God. The Pharisees rejected this way; and yet, undertaking to play the shepherd by a false route, became interlopers, usurpers, persecutors, and destroyers. *If any man...saved*—For even the under *shepherds* are, under another view, *sheep* of the great Shepherd, and need to enter in and be saved. *Pasture*—See note on verse 3.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 [e] I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and [f] leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and [g] know my *sheep*, and am known of mine.

15 [h] As the Father knoweth me, even so know I the Father: [i] and I lay down my life for the sheep.

e Isa. 40. 11; Ezek. 34. 12, 23, & 37. 24; Heb. 13. 20; 1 Peter 2. 25. & 5. 4.

f Zech. 11. 16, 17.—*g* 2 Tim. 2. 19.—*h* Matt. 11. 27.—*i* Chap. 15. 13.

10–18. Continuing the antithesis, just noted, between verses 8 and 9, Jesus draws a contrast between the *thief*, the *hireling*, and the *wolf* on one side, and the *Good Shepherd* on the other. The former destroy, desert, and devour the sheep; the latter gives his own life for the sheep.

10. The *three* characters are here not to be confounded. The *thief* is the religious impostor, the heretic, the schismatic, and the persecutor. The *hireling* is the worldly pastor who means no mischief, specially, but regards his own interest solely. The *wolf* is the *devil;* presenting himself in all the outward forms of temptation, sin, and destruction. Opposed to all these is the Good Shepherd, with his blessed flock of true pastors, who, as sheep also, take places in the flock and fold through and under him. *Kill...life*—The enemy brings *death;* the true Shepherd *life*. *More abundantly*—Not merely a continued living existence, but the fulness of immortal, heavenly, glorified life.

11. *The good shepherd*—Rather, the *noble* shepherd; the model and original shepherd. The shepherd does not, as some think, symbolize the mere *teacher*. It includes the various ideas of government, guardianship, maintenance, training, and leading. Kings were called by Homer the *shepherds of the people*. Hence, Christ also is called *the shepherd and bishop* (or overseer) *of our souls*.

12. *A hireling*—In real life the shepherd was sometimes even the munificent *owner* of the flocks; but often he was an *employe* for wages. Our Lord avails himself of this fact to distinguish between the mere mercenary and the true under shepherd, who is, as it were, but a representative and multiplication of the Good Shepherd. *The wolf*—The devil, either as persecutor, or as seducer to sin and destruction. The *mercenary* in either case takes care simply of his own interest. He does not himself desire to destroy; but he would rather allow destruction than harm himself.

13. *Because he is a hireling*—His only interest is his wages, in contradistinction from the owner, whose interest is in the sheep.

14. *I am the good shepherd*—THE—in whom all the true sub-pastors are summed up and embodied. There is an unfortunate division of verses here. Read thus: *I...know my sheep, and am known of mine; as the Father knoweth me and I know the Father*. And this knowing is a loving acknowledgment. He might *know* even the sheep of the stranger; but these he knows as *his own*.

15. *Life for the sheep*—In this verse the Saviour emerges from the figurative, except so far as the term sheep is concerned, and speaks in deep, solemn, literal words. Whilst the thief and robber would slay he would die for the

16 And [j] other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [k] and there shall be one fold, *and* one shepherd.

[j] Isa. 56.8.—[k] Ezek. 37.22; Eph. 2.14; 1 Pet. 2.25.

17 Therefore doth my Father love me, [l] because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my-

[l] Isaiah 53, 7, 8, 12; Hebrews 2. 9.

sheep. He dies for them as a shepherd, slain by the wolf in rescuing the sheep, would *die for the sheep.* No substitutional sacrifice is *here* expressed; certainly no *judicial* substitution, by which the Saviour bears a suffering which stands in place of the penalty upon the sinner. And yet there is an alternative substitution; the sheep would die if he does not, and he dies instead of them. The blessed Saviour now speaks in solemn prophecy perhaps to the very men by whose agency the final sacrifice should be made—the slaying of the true Shepherd by the wolves. One of the Christian Fathers, who was born before the apostles died, thus testifies to the doctrine of the atonement: "Christ our Lord gave his blood for us by the will of God; and flesh for our flesh, and life for our life." (Clemens Romanus, 1st Epistle to the Corinthians.) *For the sheep*—This is no proof-text in behalf of a limited atonement. It is not because Christ died for the sheep alone that the sheep alone are mentioned; but, because the sheep are the subject of the discourse, his death for them alone *needs* to be mentioned. Affirming that Christ died for the sheep is not denying that he died for others besides the sheep.

16. *Other sheep I have*—Though the apostles after Christ died could scarce be induced to consent to gather Gentiles into the Christian Church, nevertheless the Spirit brought to their remembrance occasions in which he announced the call of the Gentiles. They might also remember that the prophets of the Old Testament, narrow as their dispensation sometimes is considered, proclaimed in exalted terms the mission of Messiah to the Gentile world. *This fold*—Christ has a Church invisible even in heathendom. (See this subject discussed in our work on the Will, pp. 343–360.) The blending of the Jew and Gentile in one Church, without superiority of privilege to either, was the commencing fulfilment of this promise to *bring* the *other sheep.* But the complete manifestation of the *one fold* is yet to be when *the fullness of the Gentiles* comes in and *all Israel is saved. One fold ... one shepherd* — The *and* should have been omitted; and then the words beautifully describe the day when of all races there shall be *one fold, one shepherd!* Here the last trace of figure, in the term *sheep*, disappears, and our Lord unfolds in terms of severe simplicity the mystery of his voluntary death for mankind.

17. *Therefore doth my Father love me* —The Son was given from *love* to man, in spite of God's *love* for Him, to the end that God should love him therefor. The whole is grounded in the primitive *love* of the Father. *That I might take it again*—So that the dying *man* might conquer a resurrection. And to the sight of men the death and resurrection process might be made visible in a representative case.

18. *No man taketh it from me*—And yet, perhaps, his very murderers stood before him! Nevertheless not even the thorns, the nails, the cross, or the spear could have taken his life had he not consented to surrender his life to death. Not only as *sinless* was he rightfully *deathless;* but, as Lord of life and death, he surrendered life and accepted death of his own most perfect free will. And this most earnest will of Christ thereto solves the cavil of rationalists, that there was a cruelty and wrong to Jesus in requiring his death. All beings have a right, even the innocent, to prefer sufferings for others, whether as patriot, martyr, or

self. I have power to lay it down, and I [m] have power to take it again. [n] This commandment have I received of my Father.

19 ¶ [o] There was a division therefore again among the Jews for these sayings.

20 And many of them said, [p] He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. [q] Can a devil [r] open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

m Chapter 2. 19.—*n* Chap. 6. 38, & 15. 10; Acts 2. 24, 32.—*o* Chap. 7. 43, & 9. 16.

p Chap. 7. 20, & 8. 48. 52.—*q* Exod. 4. 11; Psa. 94. 9, & 146. 8.—*r* Chap. 9. 11, 32.

ransom. *Commandment...Father*—The free volition of the Son was in profound concurrence and harmony with the primitive purpose of the Father's will. And the whole process was bathed in infinite love.

19. *A division*—From the first interruption of Jesus by the Pharisees in ix, 40, he has prosecuted a discourse, expanding, in its progress, from reproof, through monitory picture, and finishing with the deepest, grandest truth and mystery of his death. The crowd, gathering perhaps as his discourse expanded, are not all one wilfully opposing mass. As at ix, 16, and vii, 43, there is a *division*. But the opposers are *many*, and the susceptible are only *others*. Had truth and honesty been their purpose the believers would have been *all*. They were free to choose right, but decided for the wrong.

21. *Words...open*—In the temper of their language we see the condition of their hearts. The impenitent reason not, but launch a fierce *fling* at Jesus. The divine in him is a *devil*, or rather, *demon;* in the sublimity of his discourse he is *mad*. But in these *others* there is a deep, solemn, yet timid questioning. For these *works* their solution is not *deviltry;* these deep *words* are not madness. That these Jews did not identify the demon and the madness as one thing is plain; for the miracle was attributed to the former, the discourse to the latter.

The narrative of the visit of Jesus at the Feast of Tabernacles, commencing at the beginning of chapter vii, here closes. (Historical Synopsis, §§ 81–84.) In the next verse, (22,) John passes at a leap to the Lord's next visit to Jerusalem at the Feast of Dedication, two months after, when he resumed this very topic. During this interval, of which nothing is said by John, according to our synopsis, the entire events, §§ 85–99, take place. That is, our Lord's entire ministry in Perea is to be inserted here. See Harmony, p. 101.

Stier refuses to admit that so long a period of absence from Jerusalem is consistent with the continuity which appears in the discourse. On the contrary, with Ebrard against Strauss, we hold that the very fact that Jesus reappears at Jerusalem, after a two months' interval, naturally called up the last discourse consequent upon the healing of the blind man. John skips over to this point just in order to give what he considers a virtual completion of the discourse on the Good Shepherd.

§ 100.—Jesus at Jerusalem at the Feast of Dedication, 22–39.

22. *The Feast of Dedication*—This was a festival established by Judas Maccabæus, in honour of the re-dedication of the temple, consequent upon his victory over the persecutor, Antiochus Epiphanes. That tyrant had trampled upon the Jewish religion, burnt the books of the law, established idolatry in the Holy Place, and offered swine's flesh upon the great altar. The Jewish hero, Judas, conquered him in battle, and re-dedicated the temple on the 25th day of the month Chisleu, answering to our 15th of December. Hence *it was winter*. This feast, unlike the others, was kept not only at Jeru-

23 And Jesus walked in the temple [s] in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [1] make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not:

[s] Acts 3. 11, & 5. 12.——1 Or, *hold us in suspense?*

[t] the works that I do in my Father's name, they bear witness of me.

26 But [u] ye believe not, because ye are not of my sheep, as I said unto you.

27 [v] My sheep hear my voice, and I know them, and they follow me:

[t] Verse 38; chap. 3. 2, & 5. 36.——[u] Chap. 8. 47; 1 John 4. 6.——[v] Verses 4, 14.

salem, but throughout the land. It was characterized by the abundance of its *illuminations*, and hence is called *The Feast of Lights*.

23. *Jesus walked...in Solomon's porch*—With an expressive abruptness the Evangelist presents Jesus walking in the great eastern piazza of the temple, and relates the scene which is counterpart and completion of the above discourse. Protected by the covert of the portico from the wet storm of a Jewish winter day, walking perhaps with the Evangelist, he is suddenly, ἐκύκλωσαν, *encircled* by a number of the very doubters of verses 19–21, the sight of whom calls up to mind the image of shepherd and sheep, verses 26–29.

To the pagan temples of Greece there was customarily fixed a portico for the convenience of walkers and talkers; and it is curious to remark that from two of the words used in this verse, περιπάτει and στοᾷ, two philosophical sects were named, respectively, *Peripatetics* and *Stoics*. This porch of Solomon was by some held to have been a work of that monarch, left undestroyed by the Assyrians.

We endorse the opinion of Lange, (against the protest of Stier,) that these Jews were not ironical, but most earnest in this movement, yet earnest after their own way. By the miracles of Jesus they were compelled to attribute to him some more than human power; but his teachings, so anti-Judaic, and, as they felt, anti-Mosaic, repelled them. They therefore, as in a body, encompassed him round, as if to make him prisoner, and if he will consent to be *their sort* of a Messiah, to make him their Messiah. It was an attempt, upon a much smaller scale, resembling the effort to make him king, in chap. vi, 15.

24. *Make us to doubt*—A very peculiar expression in the Greek: How long dost thou take [or bear away] our soul? It is as if they would say, just as our soul is ready to surrender to you, you utter some doctrine which veers it away. *If thou be the Christ*—The Messiah. *Tell us plainly*—Do not ascend into thy lofty expatiations about Father, and Son, and *laying down life*, but avow thyself Messiah, and exert thy wonderful powers in delivering us from the Romans.

25. *Told you...believed not*—Jesus replies only to give them no hope. *The works* which raised their hopes of his power to be a successful hero-Messiah, ought to warn them that his word was true. *Bear witness of me*—Prove that I am the true Christ, though not the Messiah of your fancy.

26. *Believe not...not of my sheep*—The reference is still to them as false shepherds, as proved by their dealing with the true sheep, the blind-born. He believed because he was, even before his belief, a predisposed sheep of Christ; they believed not, because they had the opposite predispositions, and so were not his sheep.

27. *My sheep hear my voice*—As the blind-born did. Those who are bent on holiness and salvation show it by listening to Christ and his Gospel. It is very illogical to infer from all this the doctrine that no man will lose or abandon the character of a sheep of Christ, that is, of a true believer. Qualities or conduct ascribed to persons as

28 And I give unto them eternal life; and [w] they shall never perish, neither shall any *man* pluck them out of my hand.

29 [x] My Father, [y] which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 [z] I and *my* Father are one.

31 Then [a] the Jews took up stones again to stone him.

32 Jesus answered them Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, [b] makest thyself God.

34 Jesus answered them, Is

w Chapter 6. 37, & 17. 11, 12, & 18. 9.—*x* Chapter 14. 28.

y Chapter 17. 2, 6, &c.—*z* Chapter 17. 11, 22.

a Chap. 8. 59.—*b* Chap. 5. 18.

possessed of a certain character, do not imply that the character itself may not change. A hireling fleeth because he is a *hireling;* but that does not prove but that the man may cease to be a *hireling.* A thief and a robber will kill and destroy; but that does not prove that a thief or robber may not, like Saul of Tarsus, cease to be a thief and robber. So a sheep will follow Christ; but that does not imply but that the man may cease to be a sheep and even become a goat. For a man may as truly from a sheep become a goat, as from a goat become a sheep.

28. *Shall never perish*—No sheep of Christ can ever perish. The unbeliever and the apostate will perish, but neither the unbeliever or the apostate is a sheep of Christ. *Perish . . . pluck*—The literal sheep of the human shepherd may *perish* by the robber, or be *plucked* away by the thief; but the spiritual sheep of the true Shepherd no robber can kill, no thief can steal. He must by his own free act abandon or forfeit his spiritual character before he can lose his eternal privilege.

29. *My Father . . . greater than all*—All this surety is based in a pledged Omnipotence. God, who gave his Son, and gave all true believers to him, is the infinite surety that no believer shall miss eternal life.

30. *Are one*—One in will, but also one in power and surety. For it is upon this oneness of power and surety that the security of the believer's salvation is grounded.

31. *Took up stones*—As before, viii, 59; but a different verb used in Greek, implies a more deliberate act; *they brought stones.* The charge of *blasphemy* and these *stones* are the prelude to the final trial and the *cross.*

32. *Many good works*—The assumption that they were stoning him for a *good work* is at once sarcastic, gentle, and true. Nothing but good works (including words) had he done. *From my Father; for which . . . stone me?*—The gentle question firmly repeats the claim of Sonship of God.

33. *Being a man*—As he truly was. *Makest thyself God*—As he truly did The Jews, says an ancient writer, understood him better than the Arians.

34–38. In this answer Jesus shows, 1. That it is perfectly sustained by the Old Testament, that the term *god* is and may be extended down from God to one "being a man," so that it is no blasphemy to suppose that it includes his human person. But, 2. He has a supernatural claim to the *divine,* running upward they know not how high 3. His works, performed in unison with his words, authenticate from God whatever claims he presumes to make. If his works are from God, then his words are *from the Father.* And, then, his sonship is demonstrated. Thus does this argument furnish a bridge for these Jews to admit his divinity; a bridge leading upward, *indefinitely* high; nay, if so be, *infinitely.* Nothing but their unchanging preference for a human hero-Messiah prevents their ascending

it not written in your law, [c] I said, Ye are gods?

35 If he called them gods, [d] unto whom the word of God came, and the Scripture cannot be broken;

36 Say ye of him, [e] whom the Father hath sanctified, and [f] sent into the world, Thou blasphemest; [g] because I said, I am [h] the Son of God?

37 [i] If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [k] believe the works; that ye may know, and believe, [l] that the Father is in me, and I in him.

39 [m] Therefore they sought again to take him; but he escaped out of their hand,

c Psa. 82. 6.—d Rom. 13. 1.—e Chap. 6. 27. f Chap. 3. 17, & 5. 36, 37, & 8. 42.—g Chapter 5. 17, 18; verse 30.

h Luke 1. 35; chap. 9. 35, 37.—i Chap. 15. 24. k Chap. 5. 36, & 14. 10, 11.—l Chap. 14. 10, 11, & 17. 21.—m Chap. 7. 30, 44, & 8. 59.

the bridge he presents with the step of a firm faith.

34. *Law...gods*—In the term *law*, here, the Psalms are, according to Jewish custom, included. Jesus here quotes Psa. lxxxii, 6: "I have said ye are gods; and all of you are children of the Most High; but ye shall die like men." The words are addressed to judicial magistrates of Israel or of the earth. Similarly Homer styles the Grecian princes *god-born*. As they are divinely authorized, have a divine work of justice to do, are the images of the divine Judge, so the term of divinity is conferred upon them. Government is from God; and every good man sustains the magistrate with a respect for his office.

35. *Unto whom the word of God came*—Unto whom these words of the psalm were by God addressed. *Broken*—Made void, deprived of authority. The Lord's argument assumed the absolute truth of Scripture, and their changeless, indestructible authority. His "theory of inspiration" is this: Whatever is found in Scripture is, in its true meaning, conclusive in religious argument.

36. *Father hath sanctified*—Hath set apart, has devoted to a holy use. It is the visible *man*, who by the incarnation is thus set apart and *sent into the world*, that is touched by the argument thus far. Jesus applies thus his argument to his humanity in order to meet their phrase *being a man*. A man may be included in the divine name and dignity. *Son of God*—For *Son of God* he may be in a higher sense than *magistrates* are *gods*.

37. *Works of my Father*—Here is proof of higher claim to divinity than human magistrates can show. Works of omnipotence show a profounder identification with the Omnipotent than any human office can arrogate.

38. *Believe the works*—The blind-born (ix, 35–38) believed the works; therefore his faith was ready to underwrite whatever the author of the works should say of himself. *The Father is in me*—If Omnipotence energizes my actions, the Omnipotent must pervade my person.

Our Lord's argument here shows, 1. The use of the divine name to designate inferior beings, does not derogate from its supreme sense when applied to him. 2. The humanity of Christ is taken into the divinity, enveloped with its dignity, without changing it out of its true human nature. So that the so-called *hypostatic union* results in perfect man and perfect God in oneness.

39. *Sought again*—They had paused to hear the Lord's defence. His first words for a moment seemed to indicate a lowering his title from the divine to the purely human level. But as he advanced by firmly maintaining higher claims, and closed by reasserting the highest, *again* they commenced their onset. *Escaped*—Divine loving escaping human wrath. Jesus disappeared now from Jerusalem; he reappeared at his last Passover, which was to terminate with the crucifixion.

40 And went away again beyond Jordan into the place [n] where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: [o] but all things that John spake of this man were true.

42 [p] And many believed on him there.

CHAPTER XI.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of [a] Mary and her sister Martha.

n Chapter 1. 28.—*o* Chapter 3. 30.

p Chap. 8. 30, & 11. 45.—*a* Luke 10. 38, 39.

§ 101.—JESUS GOES AGAIN TO BETHABARA AFTER THE FEAST OF DEDICATION, 40–42.

40. *Beyond Jordan*—Jesus returned to Bethabara, where his ministry was first inaugurated. Here, in the scene of his early baptism, the divine exile *abode*, visited by *many* who remembered John's testimony, who saw its verification in Jesus, and believed.

41. *John did no miracle*—By a *silent harmony* with this statement, the other Evangelists relate no miracles of John's. The people, in the very scene where Jesus and John first met, thus testify to the inferior position and powers of John; but, in the fulfilment of his words concerning Jesus, they find conclusive proof of the divine mission of the announcer and his Principal.

If Wieseler is correct, Luke xiii, 22 –xvii, 10, comes in here. It would then follow that Jesus may have made excursions into Perea, making Bethabara his rallying point. Some of his most striking parables were uttered there.

CHAPTER XI.

§ 102.—LAZARUS RAISED FROM THE DEAD, AND CONSEQUENCES, 1–54.

The Feast of Dedication being near the close of December, we suppose our Saviour to have remained in Bethabara, as mentioned at the close of the last chapter, about six weeks. It was therefore early in February that a messenger arriving informed him of the sickness of Lazarus.

1. *Now*—Rather to be translated *But;* the going to Bethany being the reverse of his remaining in Bethabara. *Town of Mary*—Commentators notice that John assumes that his readers are acquainted with the names of Mary and Martha. He even seems to suppose that his readers know a fact which he is soon to fully narrate, (xii, 3.) It is equally clear that he assumes that a *certain* Lazarus (who is indeed named by no other Evangelist) is to his readers unknown. It is a serious question: How happens it that this greatest of miracles is omitted from the other Gospels? The ancient reply is, (and perhaps no better can be given,) that the other Evangelists wrote while Lazarus was still living, and from delicacy, or for safety, avoided exposing him to notoriety and danger from the hostile Jews. But it does not, in fact, seem that the other Evangelists viewed the raising of the dead as so pre-eminent a miracle as it is esteemed by modern thinkers or by the Jewish populace. The raising of the widow's son of Nain is narrated by Luke alone, and in as brief and ordinary a way as any other miracle. And pictorially as John spreads out this narrative, it fills no wider space than that of the restoration of the blind-born in chap. ix. The Evangelists, doubtless, presuppose that either of these miracles require a whole omnipotence, and neither requires more. To the popular view, and to the eye of modern science, the raising of the dead appears the greatest of miracles; but to a true spiritual view the casting out and controlling demons may be far greater. The former is a masterv of passive or willing human nature; the latter is a mastery of hostile powers. But the reality of the present miracle is unconsciously attested by all the Evangelists; since they all describe a

2 [b]It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3 Therefore his sisters sent unto him, saying, Lord, behold, [c]he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, [d]but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [e]he abode two days still in the same place where he was.

b Matt. 26. 7; Mark 14. 3; chap. 12. 3.——*c* Phil. 2. 26, 27.——*d* Chap. 9. 3; ver. 40.——*e* Chap. 10. 40.

sudden popular excitement in favour of Jesus which can be solved only by some such fact; an excitement which soon reacted and resulted in his crucifixion. See xii, 11, 17, 18. From the fact that Bethany is called the town of Mary and Martha, it is not to be inferred, as it is by some, that the sisters were largely property holders, (though this may have been the case,) but that they were permanent residents. So Bethsaida is styled by our Evangelist "the city of Andrew and Peter," i, 44.

A PALESTINIAN HOME.
Luke x. 38; John xi, 3.

3. *Whom thou lovest*—The sisters presume to make no request. They boast not of Lazarus's love to Jesus; but modestly refer to the Lord's love to Lazarus, and leave that love to decide what shall be done.

4. *Not unto death*—For even though he died, it was not *finally* unto death but life. Our Lord really states an antithesis between two final ends; namely, the *glory of God* and *Lazarus's death*. The final end should not be the latter, but the former. *The glory of God*—The manifested honour to Jehovah from the miracle.

5. *Jesus loved Martha*—By placing Martha's name first, John puts an unconscious contradiction upon all irreverent thought that the tenderest love of Jesus for one of the opposite sex was other than divinely sacred. The Greek term for love, in verse 3, implies the love of affection; that in this verse of esteem or friendship.

6. *Therefore*—In consequence of his regard to this family he pursued a course apparently cold, really supremely kind. He did not *come;* he waited until the disease should be unto death in order that it might not be unto death. Strauss absurdly objects that it was immoral for Jesus to allow Lazarus thus to die in order to raise him from the dead. But would it have been less immoral for him to have permitted his death *without* any purpose to raise him? Is it immoral for God to allow the human race to die in order to a resurrection? *Abode two days*—There appears something quite felicitous in the identication by Wieseler of these *two days* with the *to day and to morrow* of Luke xiii, 32. And then the passage, Luke xiii, 22, will be identified with this present journey to Bethany. And then the profoundly interesting details of Luke xiii, 22—xvii, 10, are a narrative of Jesus's teachings after the reception of this message from the sisters of

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, [f] the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? [g] If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But [h] if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [i] sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

[f] Chap. 10. 31.—[g] Chapter 9. 4.—[h] Chapter 12. 35.

[i] So Deut. 31. 16; Dan. 12. 2; Matt. 9. 24; Acts 7. 60; 1 Cor. 15. 18, 51.

Bethany. See Harmony, p. 101. And we see why in the parable Lazarus is the name chosen, (Luke xvi, 20, where see note,) for one desired to be raised from the dead. While the man he *loved* is dying, Jesus is performing his living mission preparatory to his own death and resurrection. *Place where he was* —Near or at Bethabara, east of the Jordan. (See map.)

7. *After that*—When the period of both waiting and duty had expired. Our Lord moves by the clock of his Father's time-keeping. (See note on John ii, 4.)

8. *Jews . . . stone thee*—At both his last two visits to Jerusalem; namely, at the Feast of Tabernacles (viii, 59) and at the Feast of Dedication, (x, 31.) Whether he should tempt a third assault was a matter of reasonable query. (See note on verse 16.)

9. *Twelve hours*—As precisely as the sun measures off the twelve hours, so does God mark out for *him* his exact time and mission; and clear as the world-light, the sun, over the path and the hours of that mission shines the divine light of duty. In that mission he is divinely safe; for death itself, being in the mission, would be true safety. A man is "immortal until his work is done."

10. *In the night*—Opposed to this *day* of mission and duty there is a *night-side* of darkness and wandering. It is the hemisphere outside man's true life. *No light in him*—A man's divinely-assigned path is a divinely-illumined path. The light is a blended light, combining rays of reason, conscience, Scripture, providence, and the blessed Spirit. And it is not only a light around a man, but a *light in him*. The dark wanderer, with *no light in him*, *stumbleth*.

11. *Our friend . . . sleepeth*—Jesus now sees with the spirit-eye that Lazarus has expired, and knows the sorrows of the watching sisters. Pressed doubtless by sympathy, he announces the fact to his disciples, to whom, in common with himself, Lazarus was *our friend*. All nations and all men, impressed by the resemblance of a slumbering person to a corpse, think and speak of *death* as a *sleep*. Yet, in the Lord's mouth, it is doubtless used to indicate the lesson that death, like sleep, awaits a waking. (See note on Luke viii, 52.)

12. *If he sleep*—Our Lord's words were intentionally ambiguous; and the disciples avail themselves of the ambiguity of the language to hint that Lazarus is well enough without him, and so show the needlessness of the hazardous journey. Refreshing sleep is an encouraging symptom, and often the best of medicines.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, [j] that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, [1] about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was com-

j Luke 22. 23.

1 That is, *about two miles.*

14. *Plainly...dead*—Jesus has suggested the lesson that he can waken alike the apathy of sleep and of death; he now, to shut off their hint, passes from the figure, and pronounces the solemn word, *dead.* Olshausen remarks that the reality of Lazarus's death, instead of swoon or syncope, cannot be proved except by Jesus's own assertion. It would, then, doubtless follow that the event could be no proof of Jesus's divine mission. To prove the miracle by Christ, and then prove Christ by the miracle, would be reasoning in a circle. But the credibility of no one miracle depends on its own single proof. An isolated, disconnected miracle would be, without very powerful evidence indeed, unworthy of examination. (See note on Luke xv, 31.)

15. *I am glad*—Jesus, here, seems to rejoice at the *opportunity* for the miracle. But was not miracle always in his power? Doubtless *in his power* always; but not always accordantly with the divine will. He who moved by the Father's will, and timed his steps by the divine clock, (see notes on verses 7, 9, 10,) rejoiced when the hour struck for some great work confirmatory of his mission. *Ye may believe*—John uses the word *believe* for the various degrees and stages of faith. (See note on ii, 11.) This great work would stand in memory and on record, one of the pillars for faith to repose upon.

16. *Didymus*—Thomas in Aramaic, and Didymus in Greek; both signify *twin.* *Die with him*—That death awaited them if they visited Jerusalem, and was very probable at Bethany, but two miles distant from Jerusalem, is clear from our note upon verse 8. How just the anticipation was appears from verses 53, 54. Jesus himself avoided the hazard by retiring from Bethany to Ephraim. We can hardly, therefore, adopt the usual reflections of commentators upon Thomas's want of faith. On the contrary, we recognise a mind that realized a genuine danger in a truly heroic spirit.

17. *Four days*—Reckoning the day on which he died as one; Jesus remained two days; and one day of journey made four.

18. *Fifteen furlongs*—Near two miles.

19. *Jews came to comfort*—The nearness to Jerusalem is mentioned to explain why so many Jews were present. Great is oriental mourning. Weeping and howling for three days, visits of condolence for seven, and thirty days before the last offices are complete. The number here present suggests that the family of Bethany was honourable. Thereby the miracle was plentifully witnessed and published. Few of these comforters sympathized with the Christian hopes of these sisters. But the true Comforter was on his way. Jesus visits his "faithful among the faithless."

20. *Martha...heard...went*—Jesus approaches but enters not the town; avoiding the crowd of *Jews* at the house. Martha, probably by a secret message, learns his arrival; and with apparent secrecy, as if sharing the disciples' fears of danger to the Master,

ing, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, [k] whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, [l] I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am [m] the resurrection, and the [n] life: [o] he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and

k Chapter 9. 31.—*l* Luke 14. 14; chapter 5. 29.
m Chap. 5. 21. & 6. 39, 40.

n Chap. 1. 4, & 6. 35, & 14. 6; Col. 3. 4; 1 John 1. 1, 2, & 5. 11.—*o* Chap. 3. 36; 1 John 5. 10, &c

meets him at his place of stoppage. There ensues a conversation between the two, apparently alone. *Mary sat still in the house*—Omit the word *still*, added in italics by the translators. It is not clear that Martha was also *in the house;* and the message of Jesus's approach probably reached her alone. It is not until her return (verse 28) that Mary learns, and from her, that *the Master is come.*

21. *If thou hadst been here*—Mary meets the Lord with the same first words,(verse 32.) Stier beautifully paraphrases their correspondent utterances: "'Alas, Lord, we have thought it a hundred times since our brother died;' and they must tell him as soon as they saw him." It was not reproach, for Lazarus died on the very day of their message; too soon for Jesus's possible coming. But it is, "O that thou hadst been here! then my brother had not died."

22. *Even now*—Though he is dead, thy prayer, I know, could bring him to life. She had doubtless heard that he had called others from death; but to the height of so great a boon her mind can scarce ascend, and the half-formed thought disappears.

23. *Thy brother shall rise* — Jesus truly closes upon her transient words. He promises what she dares not hope, and dares not believe in its fulness.

24. *In the resurrection*—The words of Martha indicate the common faith of the Jews of her day in the resurrection of the body. *Last day*—The closing day of this world's history, when the entire race shall stand before the Judge of quick and dead. Martha puts this unhoping construction upon the Lord's words, as if to draw out a more explicit assurance of a present aid. Little did she anticipate in what a burst of grandeur the assurance would come forth.

25. *I am... resurrection... life* — The due understanding of these two sublime verses requires an analysis of the two principal terms. *Resurrection* is the reunion of a conscious soul to a body by it vitalized. Thence results actual physical life compositely of soul and body. Yet *life*, as often used, especially in John's Gospel, designates something over and above this. Certainly does this higher meaning exist when the life is conditioned, as here, upon *faith.* It is then a life upon life; THE life supereminently; the glorified, celestial Life, over and above a life consisting in mere conscious existence. When, therefore, Martha names the resurrection, Christ responds, I am not only the resurrection but I am more; I am *the* life. He is author not only of that mere life resulting from union of soul and body, but of the celestial life by which man is a glorified being. We then paraphrase the words thus: I am not only the physical resurrection, but I am the life celestial; he that believeth in me, though he (like Lazarus) should die, yet the life celestial survives; and he that (unlike Lazarus) is still alive, and is a believer in me, shall never experience any death of that celestial life. To be the *resurrection* is one thing; to be the *life* another.

believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: [p] I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, [q] and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 [r] As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 [s] The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, [t] Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [u] groaned in the spirit, and [2] was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 [v] Jesus wept.

p Matthew 16. 16; chapter 4. 42, & 6. 14, 69. *q* 1 Thess. 5. 11; Heb. 12. 12.—*r* Psalm 27. 8, & 119. 59, 60.

s Verse 19.—*t* Verse 21.—*u* Hebrews 4. 15, & 5. 7, 8.—2 Gr. *he troubled himself.*—*v* Job 30. 25; Luke 19. 41; Heb. 2. 16.

27. *Yea...thou art the Christ*—The even-minded Jewess can hardly ascend the height of these lofty hopes; but she believes in Christ, and all he promises is sure. The quiet and consoled confessor leaves and returns to her sister and her cares.

28. *Calleth for thee*—The call is not narrated; but Martha gives it not only truly but *secretly*. None but the two sisters have as yet learned that the Saviour is present.

32. *Fell down at his feet*—Mary's ardent soul appears in every motion. *As soon, quickly,* (verse 29,) *hastily,* (verse 31,) *she fell down at his feet,* (32.) She utters, like Martha, her double note of sorrow over *what is,* and what, alas! *might have been;* but, unlike Martha, she utters no saving clause of hope, (verse 22.) Jesus answers her not as Martha, with a promise, but with the deed. He is here, and Lazarus is about to live.

33. *Groaned in the spirit*—Commentators have been much perplexed by the undeniable fact that the Greek word for *groaned* here is expressive of anger rather than grief. Alford explains it of the peremptory and half-indignant volition with which even many a minister at a funeral represses the rise of undue sympathy with the weeping or relatives. We prefer the interpretation of Stier. The Son of man is indignant at the great Enemy, the cause of sorrow and death, with whom he ever struggles, and whom, by dying, he must subdue.

35. *Jesus wept*—It was in walking from his place of stoppage to the tomb that *Jesus wept.* It was a strange and most heartless objection of Strauss, that the tears of Jesus could have no reality for a friend he was about to restore to life. That restoration to life sprang from the same sympathy for human woe which produced the tears. O the truly, deeply human Jesus! How divine the thought, that the Divine could be so human as to blend his tears with ours and make our sorrow sacred! How infidel the heart of the man whose speculations would so coldly analyze as to destroy the blessed fact.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [w] which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest [x] see the glory of God?

41 Then they took away the stone *from the place* where the

[w] Chapter 9. 6.

[x] Verses 4, 23.

36. *Then said the Jews*—In the wake of Mary (verse 31) these Jews followed, as they supposed, to the tomb, when, lo! the mysterious One stood before them, the maiden kneeling at his feet! From his refuge beyond the Jordan this wonder-worker, who had so lately startled Jerusalem by his words and deeds, had come. His face was not as some had seen it, looking upon the stormy mob of the capital, placid and majestic, but instinct with indignant grief, the grief soon overpowering the ire and pouring forth in tears. *Behold how he loved him*—was their word of wonder that this wonderful One could so love his fellow; thus evincing the impression of the divinity of Jesus, now made upon the minds of the people.

37. *Some said*—This was an echoed response. It expresses no doubt of his past miracles, no malice or cavil about his power. It stops at simple wonder that this miraculously endowed being had allowed so loved a friend to die! The words rather indicate that the miracle of restoring the blind-born was admitted as true by the people of Jerusalem.

38. *A cave...a stone*—Probably a square subterranean room, artificially excavated, and entered by a horizontal opening. A stone lying against the entrance, to guard the interior from intruders, had to be rolled away. Descending steps brought the visitor to its floor. Recesses, cut into the side walls, contained each a corpse, which was placed, the head going in first, and the feet pointing into the room. Sometimes the corpse lay parallel to the wall as upon a shelf, and so was visible from head to foot. The body was wound in linen strips, around each separate limb, and a loose sheet around the whole. A napkin or kerchief enveloped the face and neck.

39. *Away the stone*—The same power that could raise the dead could surely move the stone. Angels rolled the stone when Jesus rose. The same power that raised could also have unbound the body. But here let man do all that man can do. God will do what God alone can do. *By this time he stinketh*—Supposing, perhaps, that Jesus exposes the corpse in order to take a last look, Martha reminds Jesus that the corpse will be offensive to the senses. Why insist on so repulsive an indulgence? Hereby Martha incidentally brings out the fact that renders the reality of the *death* of Lazarus to all but wilful scepticism unquestionable.

40. *Said I not*—He had said it not only in verse 4, but in verse 23, more fully than Martha dared to accept; but its fulness he will now verify in a great *deed*. *If thou wouldest believe*—Did the miracle, then, depend upon her faith? So far as this: it was from the faith of this family of Bethany that Lazarus was selected as the object of this gracious miracle; it was from faith that their eyes (unlike those of the hostile Jews) could recognize in it *the glory of God*. Thus do God's revelation and man's faith meet and co-operate. *The glory of God*—Not his essential excel-

dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but [y] because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and [z] his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

y Chapter 12. 30.

z Chapter 20. 7.

lence, but its manifestation, through works of power and mercy, to the minds of men.

41. *Father*—In the very act of the miracle he repeats in this word Father the very claim of being Son of God, for which the Jews had threatened to stone and had driven him from Jerusalem, (x, 29–40.) *Hast heard me*—Jesus here intimates: 1. That his miracles, as man, are in answer to his prayer. Yet, doubtless, that prayer, being the ceaseless act and position of his soul, was ceaselessly heard, as no mere man's is. 2. His prayer for this miracle had been previously offered, and the assurance of fulfilment received. This was clearly as early as verse 4.

42. *Because of the people ... I said it*—Said what? The *I thank thee* of the previous verse. That *thank* was not a *prayer*, but an acknowledgment of previously heard prayer. That *thank* was uttered not purely for God's sake, nor for Jesus's sake, but also for the hearers' sake. So is all social and public vocal prayer. In the very act of audible prayer the minister *teaches* the congregation what are their wants and the proper subjects of their prayer. So that there is rightly a *preaching* even in the public *praying*. Otherwise all prayer might be purely mental. Clarke supposes the audible prayer to God was intended to show that the miracle was not by Satanic power but truly divine.

43. *Cried with a loud voice*—As was not his ordinary custom. This was in order to call the attention of the entire multitude to the act demonstrating his miraculous intention, and to furnish a powerful emblem of the mighty call by which he will summon the nations of the dead to the resurrection. He can "speak with the voice that wakes the dead." *Come forth*—The power of the voice reached the spirit in the blessed apartment of Hades, and quick as thought it impregnated the stiff and dead corpse. Forthwith the decay and odour of death departed, and the living healthy man rose in his grave-clothes and tottered to the entrance. What a moment of solemn silence for that petrified crowd! What a thrill of joy for those weeping sisters!

44. *Bound hand and foot*—Literally, *bound as to his hands and as to his feet.* So that his feet and hands were bandaged separately, as is the case with Egyptian mummies. Yet his hands were so bound that he could not unbind himself. There is no need of supposing, with some ancient commentators, a miracle in his being able to walk bound.

Whether this man, who had seen the spirit-world related, or not any of the secrets of that abode; whether all who inquired of him, or all save a chosen few or one, found in him a mysterious repugnance to utter a syllable upon the subject; whether he felt silenced by the consciousness that he had seen things not lawful for man to utter; or whether on his return to the light of the sun all traces of the other world were erased from his mind, we know not. To reveal our future was not the purpose of his return. Yet we can hardly doubt that the very choice of the name Lazarus, for the parable of the rich man and the beggar, is significant that one might rise from the dead without con-

45 Then many of the Jews which came to Mary, [a] and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ [b] Then gathered the chief priests and the Pharisees a council, and said, [c] What do we? for this man doeth many miracles.

48 If we let him thus alone all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* [d] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 [e] Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

a Chapter 2. 23. & 10. 42, & 12. 11, 18.—*b* Psalm 2. 2; Matt. 26. 3; Mark 14. 1; Luke 22. 2.

c Chapter 12. 19; Acts 4. 16.—*d* Luke 3. 2; Chapter 18. 14; Acts 4. 6.—*e* Chap. 18. 14.

vincing the sceptic, as the conduct of *some* of the Jews on this occasion showed. It is an early legend of the Church, that Lazarus was now thirty years of age, and survived this event another thirty.

45. *Many . . . believed*—Hence it can scarce be affirmed that *no one* would be convinced if one should rise from the dead. See on Luke xvi, 31. Indeed, the *many* who *believed* seem to be more numerous than the *some* who *went to the Pharisees*, as stated in the next verse.

The Sanhedrim in council against the life of Jesus, 47–57.

The startling news from Bethany summons like a trumpet the Sanhedrim to session. They meet probably in the customary Hall of Gazith, with Annias and Caiaphas at their head, and debate ensues, which ends in adopting the violent counsels of the high priest.

47. A debate ensues upon the question, *What do we?* As yet, until Caiphas speaks, mild counsels may have prevailed. *Doeth many miracles*—They do not, like modern sceptics, deny the miracles in order to destroy Jesus. They admit the work, and kill the worker lest *all men* should *believe on him.*

48. *The Romans . . . come . . . take away*—They profess that an acceptance of Jesus as Messiah, in dependence upon his mere peaceful miracles, would produce a common ruin. If he would be a hero-Messiah, who would call them to his counsel and lead them to victory, there would be sense in sustaining him. (See note on x, 24.) But this mere *teacher*, selecting twelve peasants as a slender imitation of the twelve tribe-rulers, and seventy itinerants in mockery of us, the Sanhedrim, if accepted by *all men*, that is by the whole Jewish nation, as king Messiah, would either make us submit to foreign sway forever, or lead us to declare ourselves independent of Rome, without any warlike ability to defend us from destruction by Roman arms. Unhappy men! Had the nation accepted Jesus, Jerusalem might have stood undisturbed from that day to this. It was their own perversity that produced rebellion and self-destruction. *Take away*—Or *destroy*. *Place*—Town or city.

49. *One . . . Caiaphas*—See note on Matt. xxvi, 3. *Ye know nothing*—Thus far there had been hesitation, but Caiaphas forces a decision in dictatorial terms worthy his bloody counsels.

50. *It is expedient*—The good of the whole, the preservation of our nationality, as you confess, from Roman despotism, requires the death of one, innocent or not. So let all pleas in behalf of his piety and goodness be silenced. *For us*—If he gains the people we know that neither he nor the people would be friends to *us*. *Whole nation perish not*—By the Roman sword; as you see it will if this man prevails.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And [f] not for that nation only, [g] but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus [h] therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called [i] Ephraim, and there continued with his disciples.

[f] Isa. 49. 6; 1 John 2. 2.—[g] Chap. 10. 16; Eph. 2. 14, 15, 16, 17.

[h] Chapter 4. 1, 3, & 7. 1.—[i] See 2 Chronicles 13. 19.

51. *Not of himself*—But by impulse from a higher power. *High priest... prophesied*—John clearly implies that the prophetic impulse was connected with the pontifical office. Whether this was a *popular* notion or not is not, as some assume, the question. It is *John's idea* of the fact. It was the high priest who anciently drew responses from the Urim and Thummim. Both Josephus and Philo are quoted by Alford as sustaining the belief that the priesthood was occasionally prophetic. The momentary gift belonged not to the impious man but to the office. Nor did he even know the supernatural import of his own expression. The devil instigated his thoughts, but God overruled his words. As Pilate, (Stier in substance says,) the representative of the secular power, testified by the superscription to Jesus as *King*, so Caiaphas, the head of the ecclesiastical system, symbolized Jesus as the true *priest* and *sacrifice*. *That year*—In xviii, 13, the phrase is, *of that same year*. The words do not imply that the high-priesthood was an annual office; but Caiaphas was high priest "of that memorable year."

52. *Gather... children of God*—John unfolds, as a flower in the bud, the rich meaning contained in the unconscious prophecy of the pontiff. *The children of God*—Those who will by faith become the sons of God, whether Jew or Gentile. *Scattered abroad*—Diffused among mankind; visible to God alone. Compare note on x, 16.

53. *From that day*—Mr. Andrew, in his Life of Christ, well remarks p. 383: "This may be regarded as the decisive and final rejection of Jesus by the Jewish authorities. Much earlier, the Jews at Jerusalem had sought to slay him as a sabbath breaker and blasphemer, (John v, 16–18;) the Pharisees and Herodians in Galilee how they might destroy him, (Mark iii, 6;) the Sanhedrim had agreed to excommunicate any one who should confess that he was Christ, (John ix, 22;) on one occasion officers had been sent to arrest him, (John vii, 32:) and there was a general impression that his enemies would not rest till he was removed out of the way, (John vii, 25.) But it does not appear that, to this time, there had been a determination of the Sanhedrim in formal session, that he should die. The miracle at Bethany, and its great popular effect, brought the matter to a crisis. The nation in its highest council decided in the most solemn manner that the public safety demanded his death. All that now remained to be done was to determine how his death could be best effected."

54. *To a city called Ephraim*—Ephraim or Ephron is identified by Robinson with the modern Taiyibeh, which is situated about twenty Roman miles northeast of Jerusalem. It is about six miles from Bethel; it stands upon a high eminence, and commands a view of the vales of the Jordan. It seems to be mentioned in 2 Chron. xiii, 19 in connection with Bethel. Driven now twice from the capital, Jesus takes refuge *first*, in Bethabara, (i, 28,) and *last*, in Ephraim. In each he remained

55 ¶ [j] And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 [k] Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

j Chapter 2. 13, & 5. 1, & 6. 4.—*k* Verse 8; chapter 7. 11.

some five or six weeks; in the last, until he departed for the last Passover. In the former, distance and the Jordan have interposed between himself and Jerusalem, and being under another jurisdiction, he spent his time in teaching and preaching. But in the latter, being but a few miles distant, he is evidently in concealment; so that eager inquiries are made after him at the prelude to the next Passover. *He continued with his disciples*—They had anticipated the danger, (verse 8,) and now they share the concealment.

55. *To purify themselves*—Jewish purifications (by ablution) were, 1. From some particular guilty act, (Deut. xxi, 1–9); 2. From some contracted defilement, (Lev. xii—xv;) 3. From the ordinary personal moral state, to fit for some religious service, (Exodus xxx, 17–21,) as for the Passover; 4. For some religious office, as for the priesthood, (Lev. viii, 6.)

The *purifying* of the present verse was of the third kind. It is alluded to in 2 Chron. xxx, 17. Contact with a Gentile (xviii, 28; Acts xi, 2; x, 28) required cleansing; but the present purifying was a consecration from the general impurity of life, (especially as surrounded with Gentiles,) to the holy service at hand.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, [a] where Lazarus was which had been dead, whom he raised from the dead.

2 [b] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [c] Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

a Chapter 11. 1, 43.—*b* Matt. 26. 6; Mark 14. 3. *c* Luke 10. 39; chap. 11. 12.

56. *What*—The question may properly be divided: What think ye? That he will not come to the feast? Or, "*What think ye* as to the probability *that he will not come to the feast?*

57. *Commandment. . . take him*—They do not lay a price upon his head, but they enjoin all good citizens to be informers against him. Where he is they know not; but he was lately heard of at Bethany, and must still be lurking somewhere near the capital. Alas for them! This hunted refugee will yet enter the capital in triumph; will face them down in the temple; and even in yielding to be their *victim*, will give them abundant evidence of being their *Lord*

CHAPTER XII.

§ 110.—ARRIVAL AT BETHANY, 1.

1. *Then*—After leaving Ephraim. See xi, 54. He went from Ephraim, on the border land between Samaria and Galilee, to join the caravans going down by the Jordan, through Jericho, to the Passover at Jerusalem. See Harmony, p. 101. *Six days*—The Passion week. See note on Matthew xx, 34.

§ 120.—SUPPER AND ANOINTING AT BETHANY, 2–11.

See notes on Matthew xxvi, 6–16; Mark xiv, 3–9.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and [d] had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For [e] the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, [f] whom he had raised from the dead.

10 ¶ [g] But the chief priests consulted that they might put Lazarus also to death;

11 [h] Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ [i] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, [k] Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 [l] And Jesus, when he had found a young ass, sat thereon; as it is written,

15 [m] Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These things [n] understood not his disciples at the first: [o] but when Jesus was glorified, [p] then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called

d Chapter 13. 29.—*e* Matt. 26. 11; Mark 14. 7. *f* Chap. 11. 43, 44.—*g* Luke 16. 31.—*h* Chapter 11. 45; verse 18.

i Matt. 21. 8; Mark 11. 8; Luke 19. 35, 36, &c. *k* Psa. 118. 25, 26.—*l* Matt. 21. 7.—*m* Zech. 9. 9. *n* Luke 18. 34.—*o* Chap. 7. 39.—*p* Chap. 14. 26.

4. *Should betray him*—Which was about to betray him.

5. *Given to the poor*—Covetousness and irreverence are here covered under the cloak of benevolence. The poor are, indeed, as the Scriptures abundantly teach, a prominent object of Christian duty. Yet poverty is no merit, but is very often the due penalty of idleness and unthrift. The due expenditures of art and taste are right, as tending to civilize and elevate mankind; the wealth laid out in awakening the sentiment of worship is still more right, as contributing to spiritualize the heart of man.

6. *Had the bag*—At this time it seems a common purse was kept for the twelve, with Judas for bursar. Charity to the poor, as well as necessary expenses, was its object.

§ 111.—Triumphal Entry into Jerusalem, and transactions there, 12–50.

See notes on Matt. xxi, 1–17; Mark xi, 1-11; Luke xix, 29–44.

16. *Understood not his disciples at the first*—Of the triumphal entry John gives but slight description; but the language of this verse indicates that he fully realized its significance, and shows that his record is brief because he knows that the detail by the other Evangelists is full. While the miracle, the triumph, and the cross are passing in rapid succession before their eyes, they are confused in their perceptions. But when

Lazarus out of his grave, and raised him from the dead, bare record.

18 [q] For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, [r] Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there [s] were certain Greeks among them [t] that came up to worship at the feast:

21 The same came therefore to Philip, [u] which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

q Verse 11.—*r* Chap. 11. 47, 48.—*s* Acts 17. 4. *t* 1 Kings 8. 41, 42; Acts 8. 27.—*u* Chapter 1. 44.

all are past and rise up as one *whole* before them, when they see the accordance of prophecy and event, as taught by the voice of the risen Jesus (Luke xxiv, 25–35) and by the refreshing power of the quickening Spirit, (chapter xiv, 26,) they comprehend the entire symmetrical plan. Then they understand the CHRIST, and thenceforward are competent to herald him forth to the world.

19. *The world is gone after him*—The raising of Lazarus was the summit of the climax of his divine works, and, occurring at the time of the approaching Passover, it roused an enthusiasm before which the authorities were for a while paralyzed. Hence, as already remarked, the great excitement of the people at this moment requires the miracle to account for its existence.

The Lord's address before the Greeks, 20–36.

Writing mainly for Greeks, John alone reports this remarkable transaction and discourse. It brings up, dimly but significantly, the anxiety of those representatives of Greece, and the premonitions which their presence drew from Jesus, that his death was to result in the spiritual conquest of the world.

20. *Certain Greeks*—Men of Hellenic blood, who rejected idolatry and habitually came to the Passover, not indeed fully to participate in the Jewish ritual, but to worship the Supreme. They were monotheists, who saw in Israel's Jehovah the God of the universe.

21. *To Philip*—Philip's name being Greek, (as well as Andrew's,) indicates Grecian connection, and accounts for their appeal to him. Jesus was doubtless in the Court of the Women, into which no Gentile might enter. These Greeks, who have probably heard of the wonders that Jesus has performed, have seen his regal entrance into Jerusalem, and heard, perhaps, some faint report of his wonderful teachings, have a desire to be introduced to him. Whether Jesus gave them audience or not is not said, and is doubted by some eminent scholars. But to suppose that Jesus declined their request is to deprive the narrative of all significance. Plainly John furnishes the fact in order to account for the discourse that follows. John omits, because he assumes, the little details of the introduction and the incidental conversation. As the Lord rises into momentous discourse John begins to record.

As these Greeks had seen his triumph, but were soon to see his humiliation, Jesus seizes the moment to show that his very sufferings are a *glorification*. He dies that he may produce new life, as all his followers must renounce life that they may live, 23–26. A pang of sorrow for a moment overwhelms his soul, to be succeeded by a *glorification*, a voice from the Father, audibly testifying in his behalf, 27–29. Jesus, thus sustained by the divine Voice, pictures the overthrow of the prince of darkness in the world, 30–33. To the querying people Jesus gives his last admonition to realize the Light while it shines before them, 34–36.

23 ¶ And Jesus answered them, saying, [w] The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, [x] Except a corn of wheat fall into the ground and die, it abideth alone: [y] but if it die, it bringeth forth much fruit.

25 [z] He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and [a] where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 [b] Now is my soul troubled; and what shall I say? Father,

w Chap. 13. 32, & 17. 1.—*x* 1 Cor. 15. 36.—*y* Isa. 53. 10, 12; Heb. 2. 9, 10.—*z* Matt. 10. 39, & 16. 25; Mark 8. 35; Luke 9. 24, & 17. 33.

a Chapter 14. 3, & 17. 24; 1 Thessalonians 4. 17.
b Matthew 26. 37, 38, 39; Mark 14. 34; Luke 12. 50; chap. 13. 21.

23. *Them*—Namely, the Greeks and his disciples in united audience. His *answer* was in reply to preliminary conversation not reported by the Evangelist. *The hour*—The long-expected *hour* of his crucifixion, ideally held to be present. See note on John ii, 4. *Glorified*—The entire passion terminating in glory is here presented by him to these Greeks as itself gilded with glory and entirely a glorification. So the cross is soon to be held forth to the Gentile world, not as a dishonour, but a glory.

24. *Except . . . wheat . . . die*—In the natural creation death is the prelude and source of life. In the vegetable world the seed expires by giving its life, and more than its life, to the germ. So Christ, the seed of all humanity, expires to give life to humanity. Let not, then, these philosophic Greeks who have come to see Jesus, despise that shameful death they are soon to see, which is to be the life of the race. Nor let them contemn the dying Victim who even in death is to conquer the world.

25. *Loveth . . . life . . . lose it*—The same law of death resulting in life which the Lord obeys his followers must also accept. A virtual death must be by us undergone in order that we may spiritually and eternally live. If we perversely maintain a worldly life and refuse martyrdom in spirit or in reality, that life we can never attain. But *he that hateth his life in this world*, who abhors and renounces the selfish love of life, *shall keep it unto life eternal*. Thus are lord and servant under the same law of death and life.

26. *There shall . . . servant be*—The Lord's follower in humiliation and death shall be his follower unto life eternal, shall overtake him in glory, and there forever shall both together *be*.

27–33. A drop of his humiliation thus described, a moment of anticipated agony, is, in the presence of these Greeks, experienced by Jesus. It is as it were a premonitory pang of Gethsemane. But instantly the glorification follows. A voice from God the Father endorses the Son, and he responsively predicts before these Greeks his triumph over the prince of this world. Thus vividly is enacted before them in quick succession the Redeemer's cross and coronation.

27. *My soul troubled*—The term *soul* here, in contrast with the word *spirit*, designates the lower sensitive part of the human nature. As at Gethsemane, so here, the conceptions of sin and hell, which are to be exemplified in the cross, fill his vision with *amazement*. By the punctuation which we should adopt, an *interrogation point* should be placed after the word *hour*. In his *amazement*, therefore, the Lord exclaims, *What shall I say?* Shall I say, *Father, save me from this hour?* But *no*, he would add, *For this cause*, for the endurance of this agony, *came I unto this hour*. His sensitive nature would have cried for exemption; his higher spirit realized the greatness and the necessity of his mission. Between the two the great struggle results in the persistence in the path of suffering and glory.

save me from this hour: [c] but for this cause came I unto this hour.

28 Father, glorify thy name. [d] Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, [e] This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall [f] the prince of this world be cast out.

32 And I, [g] if I be lifted up

c Luke 22. 53; chap. 18. 37.—*d* Matthew 3. 17. *e* Chap. 11. 42.—*f* Matthew 12. 29; Luke 10. 18; chapter 14. 30, & 16. 11; Acts 26. 18; 2 Cor. 4. 4, Ephesians 2. 2, & 6. 12.—*g* Chapter 3. 14, & 8. 28.

28. *Father, glorify thy name* — His spirit now rises, in the greatness of its victory, into glorious sympathy with the Father, and the voice of the Father answers. The voice declares that as the Father *has glorified* him in the past, so will he *glorify* him in the future. Not only in the past eternity of the Son with the Father, and in his past life of human suffering, has there been a true *glorification*, but there shall be no cessation here on the brink of death. On the cross, through the valley of death, through the resurrection even, the shame shall be glory, and all shall redound to a glory eternal.

29. *People...said that it thundered*— The deep majesty of the divine voice suggests to those who distinguished not the articulation, the idea of *thunder*. *Others*, who recognized the utterance, yet saw no speaker, *said an angel spake to him.*

30–33. Jesus announces that this voice is an omen, not for his sake, who well knew the future, but for their *sakes;* as a proclamation that he was authenticated, as Son of God, to triumph over the prince of this world. To their cavils, therefore, in verse 34, he furnishes no further confirmation of his mission, but warns them to beware (35, 36) how they rejected the light while the light was in their midst.

30. *Not because of me*—It was an authentication of *me*, but not *for my sake*, who well knew my Sonship of the Father. *For your sakes*—It was for their *sakes*, that they might believe in his humiliation and share in his glory.

31. *Now*—During this period of passion and of resurrection. For be it specially noted, that during this passage the entire future of death and resurrection is held as conceptually *present*. *Judgment of this world*—The cross is the test and the discriminator of the responsible character and final destiny of the race. Thus, as it were, the very cross becomes a throne of judgment. *Prince of this world*—Satan, whom the fall has enthroned on earth, and whom the hearts of men so willingly obey, is here pronounced to be, not *de jure*, by right, but *de facto*, in fact, prince of this world. *Cast out*—Here, by another wonderful concentration, all the results of the crucifixion are condensed into the crucifixion The Seed of the woman shall bruise the serpent's head *now*. For *now* the great blow is given. Satan cast out of heaven at first, shall be cast down from the supremacy over earth, and shall be cast down to hell. All this is done by the cross, and it is done *now*.

32. *If I be lifted up*—This *lifted up* is beautifully ambiguous. It is at once the humiliation and the exaltation. It is the shame and the glory. For, *lifted* on the cross, he is the central object, the divine magnet, *attracting* by its secret power the spirits of all men unto him. He *draws*, not drags. He exhibits an element of affinity for all his brethren of the human race. To him they all experience a secret gravitation, which, would they but obey, would make them one with him. Yet they are not pieces of iron but living agents. The magnetic attraction is divinely natural,

from the earth, will draw [h] all *men* unto me.

33 [i] This he said, signifying what death he should die.

34 The people answered him, [k] We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while [l] is the light with you. [m] Walk while ye have the light, lest darkness come upon you: for [n] he that walketh in dark-

h Romans 5. 18; Heb. 2. 9.—*i* Chapter 18. 32.
k Psa. 89. 36, 37, & 110. 4; Isa. 9. 7, & 53. 8; Ezek. 37. 25; Daniel 2. 44, & 7. 14, 27; Micah 4. 7.

l Chap. 1. 9, & 8. 12, & 9. 5; ver. 46.—*m* Jeremiah 13. 16; Ephesians 5. 8.—*n* Chapter 11. 10; 1 John 2. 11.

but not physically necessitating. Its strongest attractions may be rejected; its gentlest drawings may be obeyed. *All*, of every age and every land, have sufficient to enable them to come, and to render them responsible for the great rejection. "I will draw them unto me; and this means ultimately, away from the earth into heavenly places; yet only through the cross, and, therefore, first of all, to Me on the cross. This is the sense of *where I am*, verse 26."—*Stier*.

33. *What death he should die*—The words *lifted up* signified the exaltation upon the cross. But the Evangelist also means that our Lord's wonderful words signify the stupendous import contained in the very nature of his death.

Here clearly terminates the address of our Lord before the Greeks. At its beginning they are evidently included in the *them* of verse 23, with the disciples; in verse 29, when *the people* speak, they fall into the background; and at the present verse all reference to them in the topic disappears, and *the people* are all. What impression was made upon these Greeks by the solemn language and manner of the mysterious being before them, we are vainly curious to know. But it is a remarkable point of contact between the Jew and the Greek, being the offer of salvation from one to the other. Japhet is here invited into the tents of Shem. Perhaps he comes not now, but our Lord's very discourse predicts that he yet will come, in fulfilment of ancient prophecy, when the fulness of the Gentiles shall come in.

34–36. From chapter xiii to chapter xvii, inclusive, the Evangelist narrates the discourse of our Lord to the circle of his disciples after the close of his public ministry to the world, preparatory to his death. Previous to that John occupies the remainder of this chapter in giving the Lord's closing utterances to the Jews. So that in fact nearly half the Gospel of John is occupied with the scenes of passion week. In this paragraph we have their final cavil and his final admonition. In paragraph 37–43 John gives a summary of the unbelieving rejection of Jesus by the people. In paragraph 44–50, he gives a summary of the general preaching of Jesus, which was by them rejected.

34. *The people answered him*—At the clear intimations by Jesus of his approaching death, the same *people* who, in verse 29, had interpreted the voice of God into thunder, now cavil at the thought of a dying Messiah. They had witnessed his triumphal entry into Jerusalem, amid the acclamations of what we might call the entire nation assembled at the Passover, and had hoped that now was the time for the announcement of a hero-Messiah. They cannot away with the thought of a martyr instead of a conqueror. *Christ abideth for ever*—*Christ* is but the Greek form of the Jewish word *Messiah;* and these *people* had cherished the interpretation of the *law*, that is, of the Old Testament, that the Messiah should come, establish a kingdom, and reign forever. *Lifted up*—This *people* rightly interpret the phrase *lifted up* to indicate death. And, as this death is affirmed of the *Son of man*, namely himself, they instantly assume that he is not the Messiah, and abruptly demand, *who is this Son of man?*

ness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be [o] the children of light. These things spake Jesus, and departed, and [p] did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [q] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 [r] He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

o Luke 16. 8; Eph 5. 8; 1 Thess. 5. 5; 1 John 2. 9, 10, 11.—*p* Chap. 8. 59, & 11. 54.

q Isaiah 53. 1; Romans 10. 16.—*r* Isaiah 6. 9, 10; Matthew 13. 14.

36. *While ye have light*—The period for explanation is past. This people, though the light is beaming upon them, wilfully preferring their own corrupt prepossessions, shut out the light, and choose to walk in their own loved *darkness* Jesus therefore gives them not interpretation but admonition. *Departed*—Abandoned them forever. *Did hide himself from them*—He retired to the privacy of his apostolic college.

General summary of Jewish unbelief and rejection of Christ, 37–43.

The great body of the *people*, in spite of miraculous evidence, rejected Jesus; yet a small minority believed without the courage to avow their faith.

37. *Though he had done so many miracles*—Though the proofs of his divine mission were *so many*, and were performed *before them*, yet, John plaintively declares, their rejection of him was positive.

38. *The saying of Esaias might be fulfilled*—Isa. vi, 10. See note on Matt. i, 22. Says St. Chrysostom: "It was not because Isaiah said so that they did not believe, but because they would not believe, Isaiah said this." And then, inasmuch as it was predicted, the Evangelist takes the view as if they so acted in order to make the prediction true. The passage quoted will be found in Isaiah liii, 1.

39. *Therefore they could not believe*—For the reason assigned in our note on v, 44, that they had intrenched themselves in the opposite error; so long as they would hold fast that error, the reception of truth was impossible—*they could not believe.*

40. *He hath blinded their eyes*—They had shut themselves in, and the harder He pushed the tighter the door was pressed. They had made their choice; and the more he would persuade, the more firmly they braced themselves against him. They fitted their eyes to the darkness; and, like owls, the clearer the light the more total their blindness. So that although God, according to the prophet, was the unwilling cause of their blindness, yet it was their wicked will that gave to the cause its effect. *And be converted*—Which was the desired result on the part of God. But their perverse will transformed his mercy into judgment; his means of softening into results of hardening. Thus does the same sun that melts the wax harden the clay. But the clay is inanimate and blameless; these living agents, hardened by the divine softenings, were free and responsible. The Evangelist has no idea of the modern argument, that because the Jews did not believe the miracles were not real. On the contrary, their unbelief, being a fulfilment of prophecy, was an actual proof of their supernatural reality. That unbelief was by God foreseen, and by him provided for and predicted.

41 [s] These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but [t] because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 [u] For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, [x] He that believeth on me,

s Isa. 6. 1.—*t* Chap. 7. 13, & 9. 22.

u Chap. 5. 44.—*x* Mark 9. 37; 1 Pet. 1. 21.

Knowing what the Jews would freely do, God had accordingly adjusted his plans, plans contingent indeed upon their doing, yet certain because that doing was freely certain and foreseen. Jewish rejection, according to prophecy, is good proof of the reality of Jesus's Messiahship.

41. *Saw his glory*—Saw whose *glory?* Plainly, according to the passage in the prophet Isaiah, vi, 1–10, Jehovah's glory; the term Lord in capitals standing in our Old Testament translation. And this Jehovah is the proper incommunicable name of the God of Israel. And here the Evangelist tells us that this glory of Jehovah was the glory of Jesus—of Jehovah-Jesus. He assumes this as being of course the belief of his contemporaneous readers. And this accords with the fact that the earliest Christian Fathers, as Justin Martyr, as well as the biblical scholars of all ages, have held that the Jehovah of the Old Testament, manifesting himself in various ways to the Old Testament saints, was no other than the God manifest in the flesh of the new dispensation.

42. *Many believed. . . did not confess*—Besides this class of persistent unbelievers, there was a *many* who were secretly convinced, like Nicodemus and Joseph of Arimathea, but who, fearful of loss of position, concealed their convictions. Thus it often is that men intrenched in power, and predominating in society political, literary, ecclesiastical, are conservative of old errors and hoary iniquity; leaving the cause of reform, and the maintenance of truth, to the weaker, humbler, more ignorant, but more disinterested and less sophisticated classes. Thus is this rejection of Jesus a type fulfilled in nearly every age of advancement and beneficent revolution.

43. *Loved the praise of men*—And hence, according to chap. v, 44, while this love filled their hearts, they could not believe. This was, properly speaking, no so-called "moral inability." It was simply an incompatibility between the two things. Whilst they retained that worldly love, which they could and ought to have cast out from their hearts, belief in Christ was in itself impossible. The two opposites could not unite in the same mind. Thus does our Evangelist, in the spirit of sober sadness, account for the final unbelief of his race and nation. For that unbelief he had seen their downfall and their rejection of God. He had accepted those awful facts in pensive calmness, yet was cheered by the glorious future opened before his view in the Lord's discourse before the Greeks, describing the overthrow of the prince of darkness in the heathen world, and the opening of an age of Christian triumph. He now proceeds to give a recapitulation of the great mission of Jesus by the Jews rejected.

Closing summary of Jesus's public testimony to the Jews, 44–50.

This final summary consists mainly of memoranda collected from the various teachings of Jesus. We have, 44–46, Christ identified with God as Testifier and Light; 47–50, the rejection of him, being a rejection of the Father, shall be judged not by him now personally, but by his uttered word reproduced at the last day, being authenticated by the Father himself, by whose command and upon whose divine authority it is spoken.

believeth not on me, but on him that sent me.

45 And [y] he that seeth me seeth him that sent me.

46 [z] I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, [a] I judge him not: for [b] I came not to judge the world, but to save the world.

48 [c] He that rejecteth me, and receiveth not my words, hath one that judgeth him: [d] the word that I have spoken, the same shall judge him in the last day.

49 For [e] I have not spoken of myself; but the Father which sent me, he gave me a commandment, [f] what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII

NOW [a] before the feast of the passover, when Jesus knew

y Chapter 14. 9.—*z* Ver. 35, 36; chap. 3. 19, & 8. 12, & 9. 5, 39.—*a* Chapter 5. 45, & 8. 15, 26. *b* Chap. 3. 17.

c Luke 10. 16.—*d* Deut. 18. 19; Mark 16. 16. *e* Chap. 8. 38, & 14. 10.—*f* Deuteronomy 18. 18. *a* Matt. 26. 2.

44. *Believeth not on me*—Not on me simply as man, but as the incarnation of Jehovah, of the Jehovah seen in vision by Isaiah.

45. *Seeth him that sent me*—He that seeth my outward shape seeth the manifest person of God himself.

47. *I judge him not*—Not as a simple human person am I his judge.

48. *Hath one that judgeth him*—It is Christ in himself that is properly teacher and Saviour; it is God the Father in Christ who is properly the judge. *The word ... shall judge him*—The living judge pronounces the *word*, but it is the word itself, the law, which discriminates and judges. *The last day*—The closing day of earth's history; the day of final judgment; which is also the day of the resurrection. Chap. xi, 24; vi, 39, 40, 44, 54.

49. *The Father ... gave me a commandment*—The Father is the background and original; the Son is the manifestation. The Son is Deity manifest, declaring, sent, obedient; the Father is primitive, declared, sending, commanding. Yet are both mysteriously One.

50. *Commandment is life everlasting*—God's divine, authoritative word implanted within our soul is eternal life in its very element and essence. *As the Father said...so I speak*—And therefore rejecting my words is rejecting God's words, and rejecting me is rejecting God. When Israel therefore rejected Christ she rejected the ancient Israel's God; and all history since proclaims that she is of God rejected. And this thus far concludes our Evangelist's history of the public ministry of Jesus to his countrymen and the world. It is a conclusion for weeping, and yet he is solemnly calm.

Through the remainder of this entire Gospel, (xiii—xxi,) being nearly half of the whole, we have Jesus's private ministry within his apostolic college, until he comes forth for the sacrifice, with the consummation.

CHAPTER XIII.

§ 123.—JESUS WASHES THE FEET OF HIS DISCIPLES, 1–20.

1. *Now*—On Thursday of passion week, after sunset. The scene is now in the great upper room in which the Lord's paschal supper takes place *Before the feast of the passover*—That is, before the great Passover festival of seven days, which was introduced by

hat [b] his hour was come that
ıe should depart out of this
vorld unto the Father, having
oved his own which were in
he world, he loved them unto
he end.

2 And supper being ended,
the devil having now put in-
o the heart of Judas Iscariot,
imon's *son*, to betray him;

3 Jesus knowing [d] that the Fa-
her had given all things into his
ands, [e] and that he was come
rom God, and went to God;

4 [f] He riseth from supper,
and laid aside his garments;
and took a towel, and girded
himself.

5 After that he poureth water
into a basin, and began to wash
the disciples' feet, and to wipe
them with the towel wherewith
he was girded.

6 Then cometh he to Simon
Peter: and [1] Peter saith unto
him, Lord, [g] dost thou wash
my feet?

7 Jesus answered and said

b Ch. 12. 23, & 17. 1, 11.—*c* Luke 22. 3; ver. 27. Matt. 11. 27, & 28. 18; chap. 3. 35, & 17. 2; Acts 36; 1 Cor. 15. 27; Heb. 2. 8.

e Chap. 8. 42, & 16. 28, & 17. 8.—*f* Luke 22. 27; Phillippians 2. 7, 8.—1 Greek, *he*.—*g* See Matthew 3. 14.

ıe paschal supper now to be taken. 'or an account of the Passover see our otes upon Matt. xxvi, 2, 20. *Hour*— 'eriod or stage in his history. *Depart ut of this world*—His entire passion and scension are included in this *departure* s taking place in this one *hour*. *Hav-ıg loved his own*—His own disciples. *Which were in the world*—And still to emain there after his departure. *He ved them unto the end*—To the end of is sojourn with them. Notwithstand-ıg their errors and unbeliefs, his love ersisted even to his ascension, and emains for evermore. And this verse ıust be indeed considered as introduc-ory not merely to the supper now out to be narrated, but to the entire eriod of the closing history on which ohn now enters.

2. *Supper being ended*—It is plain om 25–28 that the supper was not nded. The present phrase, as the best cholars now agree, should be rendered *ıe supper having arrived*, or *being in rocess*. It appears from Luke's ac-ount, that as they took their reclining ouches at the table, a strife arose for recedency; and by this is explained ıe ablution of the apostles' feet by esus now performed; namely, as an cted reproof of their emulation, and a sson of humility and peace. *The devil ..into the heart of Judas*—The Evan-gelist intimates by this parenthesis, that while Jesus is dispensing his lessons of love, Satan is instigating Judas' plans of treason.

3. *Went to God*—That departure which the crime of Judas is preparing, and for which Jesus is now to prepare his disciples.

4. *Riseth from supper*—Interrupts the meal to interpose the lesson. *Laid aside his garments*—His outside raiment, in order to perform his task without impediment.

5. *Began to wash*—The act of washing is a *double* emblem, symbolizing *first*, the duty of *humble service to our brother*, and *second*, the *purification of the soul from sin*. Both these solemn meanings are supremely combined in the great act of Jesus, by which he *humbles* himself unto death *for our sakes*, and *purifies our souls by his blood*. Different parts of the dialogue now ensuing refer to *these two meanings*.

6. *Cometh he to Simon Peter*—The language implies that he had washed several without opposition until he comes to Peter. Peter, therefore, clearly, was not the first washed; but he is the first and only one whose impulsive nature prompts a refusal. *Dost thou wash my feet?*—The emphatic words here are *thou* and *my*. Dost *thou*, my God incarnate, wash *my* feet, who am unholy?

unto him, What I do thou knowest not now; [h] but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, [i] If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and [k] ye are clean, but not all.

11 For [l] he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

h Verse 12. — i Chapter 3. 5; 1 Corinthians 6. 11; Ephesians 5. 26; Tit. 3. 5; Hebrews 10. 22.
k Chapter 15. 3. l Chapter 6. 64.

Peter, therefore, means to exhibit humility before his Lord. But it is a noisy, self-sufficient humility, inferior to and less than the silent submission of the other disciples to their Lord. But Peter must *display* his humility, and so deteriorates it.

7. *Thou knowest not now*—The *import* of this act, deep as the very love and humiliation of Christ in his atoning death, Peter as yet could not know. *Thou shalt know hereafter*—When the great transaction is done—when the Pentecostal Spirit is given—when the rich unction of inspiration is bestowed, then, Peter, thou shalt deeply realize the depth of meaning in this act; but its full depth it shall take eternity to reveal.

8. *Peter saith*—It were wise for Peter, at least now, to be silent and submissive. He has a chance to exercise that profound humility which trusts in God amid the mysteries of life, saying, we know not *now* but shall know *hereafter*. *Never wash my feet*—Peter at last, in his presumptuous humility, is *utterly disobedient*. He is imperative upon his Lord and Master. He imposes a *never*, a prohibition to last for ever. Hence now the stern rebuke of Jesus, *If I wash thee not, thou hast no part with me.* If the reality which requires this symbol be not performed, as thy disobedience will secure that it shall not, thou and I are separate forever. The same pride which in self-deception repels this washing service of thy Lord, rejects the washing of his atonement. Thou wilt not be washed with water in body, and thou canst not be washed with blood in soul; and thy impure nature can have *no part with me.*

9. *Not my feet only*—Peter is now brought to his senses. He sees that his wilful humility is pride and disobedience. He perceives the spiritual import of our Saviour's language and purpose. He had early in his apostleship bid his Lord *depart from* him, for he was *a sinful man.* He sees that this washing implies the cleansing of the soul from sin, and now he prays that that sanctification may be complete. His every member is impregnated with sin, and becomes the instrument of sin. If thou wilt cleanse me at all, Lord, let the work be complete.

10. *Needeth not save...his feet*—For in this act of washing *the feet*, which, being the lowest part of the body, are the emblem of our entire impure nature, the cleansing away of our entire impurity is symbolized. *Clean, but not all*—Clean, not merely by this act of washing, but clean by the forgiving power of my blood; clean even in spite of their just previous contention for the precedency. For, in spite of that imperfection, there was in their heart a predominant faith in and love to him their justifying Saviour. Yet not *all clean;* for there was one in whom that faith and love were overborne, neutralized, and destroyed by a supreme purpose of treason.

11. *Who should betray him*—Who was about to betray him.

13 [m]Ye call me Master and Lord: and ye say well; for *so* I am.
14 [n] If I then, *your* Lord and Master, have washed your feet; [o]ye also ought to wash one another's feet.
15 For [p]I have given you an example, that ye should do as I have done to you.
16 [q]Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17 [r]If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, [s]He that eateth bread with me hath lifted up his heel against me.
19 [2][t]Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.
20 [u]Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

m Matt. 23. 8; Luke 6. 46; 1 Cor. 8. 6, & 12. 3; Phil. 2. 11.——*n* Luke 22. 27.——*o* Rom. 12. 10; Gal. 6. 1, 2; 1 Pet. 5. 5.——*p* Matt. 11. 29; Phil. 2. 5; 1 Pet. 2. 21; 1 John 2. 6.

q Matthew 10. 24; Luke 6. 40: chapter 15. 20.
r James 1. 25,——*s* Psalm 41. 9; Matthew 26. 23; ver. 21.——2 Or, *From henceforth*.——*t* Chapter 14. 29, & 16.4.——*u* Matt. 10.40, & 25.40; Luke 10.16

13. *Master and Lord*—Literally, *the Master and the Lord;* using the titles as the disciples applied them to him.

24. *Ought to wash one another's feet*—The pious Moravians, even at the present day, practice the ceremony of washing each other's feet. But there is little reason to suppose that this slight language of our Lord is used to institute a perpetual sacrament of this kind. The words bear no comparison with the full and solemn precision with which the Lord's Supper is instituted as a modified continuation of the ancient Passover. Nor is there any indication in the New Testament writings, nor in the earliest primitive documents, that such a sacrament was either established by the apostles or practised by the primitive Christians. Our Lord here performed the humblest of menial services as a lesson that they, renouncing strife for superiority, should condescend to the lowest offices for each other's good. In every act of humble love toward a fellow-Christian or a fellow-being, we perform the reality of which this feet washing is the symbol, and we really obey the command *to wash one another's feet.*

17. *If ye know...do*—If this lesson has entered your understanding, cease all strife for predominancy, and only surpass in service to each other.

18. *I speak not of you all*—Approaching the hour of his passion, the thoughts of the Lord verge again and again toward *his betrayer.* Amid this discourse of consolation, counsel, and love, the one dark exception rises up before him. *Know whom I have chosen*—He knew, of the entire twelve, the fidelity of most and the treason of one.

19. *Tell you ... believe*—The ruin wrought by the treason of Judas might seem to the apostles a proof that the claims of Jesus were vain, and his Messiahship a fiction. But when it is the very event by Jesus foretold, it is a *proof* not a *refutation* of that Messiahship. *That I am he*—That *I am* the Son of God, who have *chosen*, (verse 18,) and sent you forth. And this, as we shall soon see, explains the connection, so much disputed, with the following verse.

20. *Receiveth whomsoever I send, receiveth me*—The fulfilment of my prediction, in the treason of Judas, proves that your commission is from the Son of God; and the truth remains sure, that he who *receiveth you* whom I send, *receiveth* the Son of God; and *receiveth* the Father who *sent* him.

21 [x] When Jesus had thus said, [y] he was tronbled in spirit, and testified, and said, Verily, verily, I say unto you, that [z] one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now [a] there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a [3] sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

x Matthew 26, 21; Mark 14. 18; Luke 22. 21.
y Chapter 12. 27.
z Acts 1. 17; 1 John 2. 19.—a Chap. 19. 26, & 20. 2, & 21. 7, 20, 24.—3 Or, *morsel*.

§ 124.—JESUS FORETELLS THAT ONE OF THE DISCIPLES WILL BETRAY HIM. 21–35. Matthew xxvi, 21–28; Mark xiv, 18–21; Luke xxii, 21–23.

According to Newcome's Harmony, the following order shows the successive stages of Jesus's exposure of Judas; after which the traitor departed.

Harmony.	Matt. xxvi.	Mark xiv	Luke xxii.	John xiii.
1. Jesus indicates that it shall be one of them	21.	18.	21.	21.
2. Answering their inquiries, he indicates that it is one near them, dipping into the same dish	22–24.	19–21.	22–24.	22.
3. To John, in a low voice, he declares that the betrayer is the one to whom he shall give the *sop*, and gives it to Judas	.....	.....	.....	23–27.
4. Satan possesses Judas, and Jesus bids him do quickly. None but John yet knows the exact *one*	.....	.....	.....	28–29.
5. Judas at last asks, *Is it I?* and Jesus, before them all, declares that *it is he*	25.	.....	.....	.....

21. *Jesus...troubled in spirit*—Again does the image of the dark treason of Judas arise before the mind of the Saviour; and again the agitations which lately had so frequently shaken his human spirit now return. Chap. xii, 27; xi, 33.

23. *Leaning on Jesus's bosom*—Reclining next to him on the couch at table, whereby he could in a low voice address Jesus by turning back his head. *Whom Jesus loved*—By this expression, used by John some five times, he doubtless designates himself, (xix, 26; xx, 2; xxi, 7, 20.) Twice he also mentions that he reclined on Jesus's bosom, (xxi, 20.) John was the youngest of the disciples; and without claiming any proud pre-eminence, or setting up for rival to Peter for the primacy, he tenderly remembers that Jesus had for him a peculiar love. He was the youngest, tenderest, feeblest lamb of the flock.

26. *Give a sop*—The dipping in the same dish (Mark xiv, 20) and this giving the sop, are two things not to be confounded. By the former Jesus indicated that the betrayer was among those nearest him; the giving the sop was the signal by which he revealed to John which the traitor was.

It must be remembered that the Orientals use neither knife nor fork, but eat in primitive style, with the fingers. It is a customary token of peculiar friendship to dip a piece of bread into the liquid sauce upon the table and hand it to some one of the guests. What a marvellous delicacy was this to perform this kindly office to his future betrayer. The love it indicated was

27 [b] And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because [c] Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, [d] Now is the Son of man glorified, and [e] God is glorified in him.

32 [f] If God be glorified in him, God shall also glorify him in himself, and [g] shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; [h] and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

[b] Luke 22. 3; chapter 6. 70.—[c] Chapter 12. 6. [d] Chap. 12. 23.

[e] Chap. 14. 13; 1 Pet. 4. 11.—[f] Chap. 17. 1, 4, 5, 6. [g] Chap. 12. 23.—[h] Chap. 7. 34, & 8. 21.

real. This token of tender kindness from that outstretched innocent hand, should have melted the traitor's heart, and have driven the devil from his soul. Immovably his hardness withstood this melting assault of love; and no wonder that Satan, who, at verse 2, had put treason into his heart, now, verse 27, completely *entered into him.*

27. *Do quickly*—This is properly no original command to do, and no permission of the act. It only requires that the act, wicked and forbidden though it be, should be rapid and brief. This both required his instant departure, which was a desirable result, and indicated that there was but a short time for the accomplishment of a stupendous destiny.

28. *No man at the table knew*—Not even John knew until the traitor, as mentioned in the following verse, and as is mentioned by anticipation in verse 27, *received the sop.*

30. *It was night*—It is a dreary image here presented. This son of night goes through the darkness of night on his message of treason. The Evangelist closes the door upon him as with a shudder; and fairly rid of his presence, yet conscious of his purpose, Jesus breaks forth in a rapture of relief.

31. *Now is the Son of man glorified*—He whose spirit was just now so troubled at the dark side of events before him, now rises into exultation at the glory that crowns the darkness. Again the entire scene of crucifixion and ascension are concentrated and brought into a *now*, (see note on xii, 31,) and the whole is seen to be a *glory*. By the very cross and passion the *Son of man is glorified.* And as God has given the Son of his love for this great work, so God is glorified in him.

32. *Glorify him in himself*—The Son shall glorify the Father by the excellence *in himself;* and the Father shall glorify the Son from the excellence *in himself.* Each has and is that *in himself* by which he glorifies the other. *Straightway*—Judas was to perform his work *quickly*, because the glorification of the cross was to be performed *straightway.*

33. *Little children*—In presence of the stupendous events now transpiring they were indeed as *little children*, very infants. And as they were to be left by him, whose parent-like protection had thus far been over them, it is with exquisite tenderness that he applies to them this title; a title which John, as if impressed by the memory, repeats in his epistles. *A little while*—For the work was to be accomplished, as said in the last verse, *straightway;* in the course of a few hours. *Unto the Jews*—Chap. vii, 34. This he had said to the Jews in wrath, but to these in love.

34 [i] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 [k] By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but [l] thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [m] lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

i Leviticus 19. 18; chapter 15. 12, 17; Eph. 5. 2; 1 Thes. 4. 9; James 2. 8; 1 Peter 1. 22; 1 John 2. 7, 8, & 3. 11, 23. & 4. 21.

k 1 John 2. 5, & 4. 12, 20.—*l* Chapter 21. 18; 2 Peter 1. 14.—*m* Matthew 26. 33, 34, 35; Mark 14. 29, 30, 31; Luke 22. 33, 34.

34. *A new commandment*—The commandment to *love* was not indeed *new:* but in Christ it was so freshly energized that it became *new;* having a new motive, depth, and force. By his death he has revealed the infinite depth of divine love. And that love of Christ constrains his true followers with and to a love not known in the old covenant.

35. *If ye have love*—"See how these Christians love one another," was the testimony of ancient heathenism to the newness, peculiarity, and power of the Christian law of love. That new power of love now reigns in Christendom in the form of countless benevolent institutions for the good of mankind; institutions unknown to unchristian lands, and strange to the spirit of heathenism.

§ 125.—Jesus Foretells to his Apostles the Fall of Peter, 36–38. Matt. xxvi, 31–35; Mark xiv, 27–31; Luke xxii, 31–38.

Many harmonists insert at the close of the last paragraph the institution of the Lord's Supper. This they do with no little plausibility, inasmuch as the topic of that paragraph, namely, the *new commandment of love*, based upon Christ's sacrificial death, has a natural relation to that institute. Nevertheless we follow the order of Newcome in placing it subsequent to the present section.

36. *Peter said...whither goest thou?*—Peter evidently imagined that our Lord is going through some terrible ordeal of danger, and perhaps death, to a result of glory. As his senior apostle he wishes to know the route, and to follow most closely in the track. *Now...afterwards*—What our Saviour had said to the Jews in wrath, and to the disciples in love, he now says to Peter with a qualification and a promise. The Jews should die in their sins, and where Christ is they should *never* come. Peter can follow not *now* but *afterwards*.

37. *Lay down my life*—He is willing to encounter the ordeal if he can only be allowed to *follow*.

38. *Verily, I say unto thee*—Masterly indeed is the check which our Lord gives this forward disciple in thus prophetically opposing his fall to his high boast. But just as that boast was not insincere, so the fall was not final. Enough there was of a downfall to neutralize the pride; but his subsequent recovery evinced the earnestness of his profession.

CHAPTER XIV.

§ 127.—Jesus Comforts his Disciples, 1–31.

If, as some commentators suppose, the institution of the Lord's Supper took place between verses 35 and 36 of the last chapter, then the opening of this discourse has a degree of dependence on the warning just given to Peter. But if the institution of the Supper takes place at the close of the last chapter, the present chapter, at any

CHAPTER XIV.

LET [a] not your heart be troubled: ye believe in God, believe also in me.

a Verse 27; chapter 16. 22, 23.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. [b] I go to prepare a place for you.

b Chapter 13. 33, 36.

rate, is a post-communion discourse. Though the variations of thought are so great, that we may, perhaps, properly recognize in it what Vinet calls a "divine disorder," yet there is a clear succession of topics. In the present chapter we have, 1–14, the impending departure of Jesus, and in 15–31, the sending of the Comforter to supply his place. How far the whole is a single discourse, or is uttered in a single place, we may discuss at verse 31.

Impending departure of Jesus, 1–14.

1. *Let not your heart be troubled*—The Saviour himself, in view of his own impending passion, had been "troubled in spirit," xiii. 31: xii, 27; but now he employs his own moments of divine calmness to sustain the hearts of his followers above a similar trouble. The whole is most intelligible by keeping his agony, and cross, and departure in view, as the point by which they would most be troubled. The source of their consolation is God himself, the heaven to which Jesus goes, the Father to whom he introduces them. *Ye believe in God*—This may be either indicative or imperative in the Greek. It may be translated *ye believe* in God, or *believe ye* in God. Commentators greatly differ, but the essential result of either meaning will be the same. Their trust in God is the essential antecedent of their trust in Christ. *In God*—God the Father Almighty as the basis and foundation of all things; whom we cannot but conceive as existing as the *fundamental reality*. He who is firmly based on Him has a sure foundation of trust. *In me*—Who am the revealer and the manifestation of God essential, as has been verified by the attributes of God exercised and displayed through me. But as God essential is universal and invisible in himself, so he becomes concentrated in *me*, and brought to a point in contact upon each individual soul. The same reliance, therefore, which you can repose in God, as a God of universal reality and truth, you can, in spite of all the sufferings you shall see me endure, repose *in me*, the only begotten Son of God. Jesus thereupon proceeds, assuming their faith in God and himself, to direct their attention from the approaching scenes of earthly woe, to the heaven he indicates beyond them.

2. *My Father's house*—By this is meant, not the universe, as some suppose; though the universe be the house of God and its *mansions* many. But it is the house not made with hands, the heavenly world. *Many mansions*—Many abodes or residences. This implies not merely that there is room enough for every one in heaven; nor simply that there are various grades and degrees of glory suited to the various grades of human moral character. It means these and more. We understand it to mean, that there is a great variety of compartments in the heavenly world for the various species and orders of heavenly existences. There are *angels*, *principalities*, and *powers;* there are angels and archangels; there are those who have never fallen from their holy estate; and Jesus now goes to prepare the heavenly *apartment* for the fallen but redeemed of men, by them to be occupied beyond the resurrection and the judgment-day. By his atoning death and his resurrection, he has won this right to place his redeemed, clothed in his merits, and crowned with his glory, in a high place in the heavenly world. *If it were not so*—If all were limited to this world alone and to this life; if I had but a glorious Messianic kingdom here on earth and no glory in the world of glory. *I would have told you*—I would do what I never have done, limit your views to an earthly glorification. *I go to prepare a place*—Through whatever agonies and humilia-

3 And if I go and prepare a place for you, [c] I will come again, and receive you unto myself; that [d] where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am [e] the way, [f] the truth, and [g] the life: [h] no man cometh unto the Father, but by me.

7 [i] If ye had known me, ye should have known my Father also: and from henceforth

c Verses 18. 28; Acts 1. 11.—*d* Chap. 12. 26, & 17. 24; 1 Thess. 4. 17.—*e* Heb. 9. 8.

f Chapter 1. 17, & 8. 32.—*g* Chapter 1. 4, & 11.25. *h* Chapter 10. 9.—*i* Chapter 8. 19.

tions you see me pass, my destination is to go to the heavenly world and prepare your heavenly abode.

3. *Go and prepare a place*—Through his death he would open a new and living way (Hebrews x, 20) into the heaven which his merit had purchased. *I will come again*—According to the law of prophetic perspective, to which we have so often referred, the Second Advent of our Lord is beheld with clear distinctness in the near distance. For this reason we reject here, as elsewhere, all reference of the coming of the Son of man to the period of death. Nor does the Saviour here refer, as many commentators imagine, to a general spiritual *coming*, extending along the entire interval to the end of time. The day in which Christ shall come again to take believers home is the day of judgment described in Matthew, chaps. xxiv and xxv. *Unto myself... where I am...ye...also*—Emphatically does our Lord in these terms indicate that the happiness of heaven, both of Christ and his redeemed, will consist in their reunion in love.

4. *Whither ... the way ye know*—It was a *way* which they knew; for it was the way which both Enoch and Elijah went before him, as they had learned from their Old Testament instructions. But though it was a way which they *knew*, they did not *know* that that was the *way* which Jesus was to take. Hence they both knew the way and yet knew not the way, as Thomas immediately declares. Jesus spoke truth; and Thomas, though apparently contradicting Jesus, also spoke truth.

5. *Thomas ... whither ... way?* — Thomas, here, seems contradictory, but he is only doubtful. In fact, he is putting an experimental question. He somewhat exaggerates his own ignorance, to draw out from the Lord a more explicit explanation of his destination and departure. He knows not the *whither*, that is, the terminus; and how, then, can he know the *way* to it. He hopes that our Lord will give a full description, at least a *verbal* map, of the region to which he goes, and the route by which he attains it.

6. *I am the way*—Our Lord at once, declining all topography, and refusing to lift the vail to the curiosity of his apostle, concentrates his attention and faith into himself. If Thomas wishes to know the *way* and the terminus, let him repose full, unquestioning faith in the Son of God. He is *the way* by which we go; *the truth* by which we learn *the way;* and *the life* in which the way finally merges. *Cometh...Father ...by me*—He is the *living way of access* to the Father. He is the bridge from man to God. And, what is the same thing, he is the bridge from earth to heaven.

7. *Known me...known my Father*—For Christ the Son is at the same time the incarnation of God entire, of the entire Trinity at once. He is the human personation of God; showing to men how God would *be*, and how God would *act*, if God were himself a man. God in Christ became man-like that he might show man how to become god-like. Said the infidel Rosseau, "Socrates died like a philosopher, but Jesus

ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [k] he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest thou not that [l] I am in the Father, and the Father in me? the words that I speak unto you [m] I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: [n] or else believe me for the very works' sake.

12 [o] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

k Chap. 12. 45; Col. 1. 15; Heb. 1. 3.—*l* Verse 20; chap. 10. 38, & 17. 21, 23.—*m* Chap. 5. 19, & 7. 16, & 8. 28, & 12. 49.—*n* Chapter 5. 36. & 10. 38. *o* Matthew 21. 21; Mark 16. 17; Luke 10. 17.

Christ died like a god." *Have seen him* —They have not indeed *seen* the substance of the invisible God; for God the Spirit can be *seen* only by the spirit's eye; but they had *seen* God as they had seen man, with the bodily eye, by looking upon the bodily person of Jesus.

8. *Philip saith* — Doubting Thomas had expressed his query, and now materialistic Philip would have his sight gratified. **Show us the Father*—Either thicken the substance of the Father's spirit so that our eye can see it, or quicken our eye with a supernatural sharpness so that we can see him as he is.

9. *Hath seen me hath seen the Father* —For the reasons just above mentioned, that the Father dwells in the fulness of his attributes of power, wisdom, and goodness concentrated into the human person, and made as fully visible to man as man's sense can grasp.

10. *I am in the Father*—As Hooker says, "The Son is in the Father, as light is in that light out of which it floweth without separation. The Father is in the Son as light in that light which it causeth and leaveth not." According to the modern theory of light we might say, the Father is as the luminiferous ether, which is the essence of light; and the Son is like the light which the ether becomes by undulatory motion.

11. *Believe me...or...for the very works' sake*—That is, believe me from my own self-evident nature as you see me before you; or believe me for the sake of the very miracles I perform. The living character of Jesus was its own evidence, speaking for itself, and worthy to inspire faith of the highest kind in the higher order of mind. Even at the present day the person and character of Jesus, as mirrored in the Gospels, is a unique and powerful proof of its own divinity. But if Philip's mind could not appreciate this proof, let him look at the divine works of Jesus, and acknowledge that he who possesses so supernatural a power in his deeds must possess a supernatural power in his words.

12. *Greater works than these shall he do*—The miracles of Jesus were indeed greater displays of power than any wonder-worker, whether prophet, priest, or saint, ever wrought. Yet they were but the preparatory apparatus of Christianity. They were provisional and temporary. From them was to proceed the greater work, through the power of the Spirit and the agency of men, of establishing and fully completing the wide-spread conversion of souls, and the conquering of the world to Christ. His miracles and his words, divinely limited to a narrow territory, converted but few. They were but the bud to the flower and the fruit. Hence greater works are performed by the Church

13 [p] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ [q] If ye love me, keep my commandments.

16 And I will pray the Father, and [r] he shall give you another Comforter, that he may abide with you for ever;

17 *Even* [s] the Spirit of truth; [t] whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, [u] and shall be in you.

18 [x] I will not leave you [1] comfortless: [y] I will come to you.

p Matt. 7. 7, & 21. 22; Mark 11. 24; Luke 11.9; chap. 15. 7, 16, & 16. 23, 24; James 1. 5; 1 John 3. 22, & 5. 14.——*q* Verses 21, 23; chap. 15. 10, 14; 1 John 5. 3.

r Chap. 15. 26, & 16. 7; Rom. 8. 15, 26.——*s* Chapter 15. 26, & 16. 13; 1 John 4. 6.——*t* 1 Cor. 2. 14. *u* 1 John 2. 27.——*x* Mat. 28. 20.——1 Or, *orphans*. *y* Verses 3, 28.

after his ascension than were performed by himself in the day of his humiliation. *Because I go unto my Father*—But these greater works of the future Church, after all, spring from the power of the ascended and exalted Son. It is because he goes to the Father and leaves the Spirit and the Church to labour, that the great work is performed under his divine Headship, of taking a world of free agents, and, without destroying their freedom, winning their free obedience to his Father and God.

13. *Ask in my name*—To *ask* in the name of Christ is to ask in complete identification with him, as inspired by his spirit and as incorporated into his body. Such *asking* is in the interest of his kingdom and is identified with his will. Hence the absolute completeness of the promise, *Whatsoever ye shall ask* that will I do. Such prayer is ever answered.

14. *If ye shall ask... I will do it*—All perfectly right prayer is heard and granted. All imperfect prayer may, through the atonement, be pardoned in its imperfections, and redound in blessing upon him who prays. All prayer that is of the wicked, as such, is an abomination unto the Lord.

Christ's sending the Comforter to supply his place, 15–31.

Jesus now makes his starting point from verse 12, where he had spoken of the great works to be done after his departure. He now introduces to their knowledge the divine Agent by whose power those works should be performed, in and through them and his Church.

15. *If... love... keep my commandments*—Preparatory to the reception of the Comforter, they were to come into full union with Christ by a love evinced by obedience. Hence this verse is not to be torn from its connection, but is to be viewed as conditional to the promise that follows.

16. *I will pray the Father*—The prayer of the Son, the ever living intercessor, consists in his wish and will ever going forth, that the work of redemption may be accomplished, by the power of the Father, in all its fulness and glory. And this prayer is a perfect divine sympathy with the wish and will of the Father; so that herein the Father and the Son are one, and the prayer of the Son is sure of fulfilment. *Comforter*—Rather Advocate. In ancient times there existed the relation of patron and client. The office of patron included the various ideas of protection against arbitrary power, advocacy in law-suits, and consolation in difficulties and trouble. It is this office that the *Paraclete*, Comforter, or Advocate here mentioned, fulfils. *Abide with you for ever*—He is not to reascend like me. His mission is to fill the entire space of time until my Second Advent. This is the dispensation of the Spirit.

18. *Will come to you*—Here doubtless is a *coming* which is not bodily but spiritual. So Christ promised to his

19 Yet a little while, and the world seeth me no more; but [z] ye see me: [a] because I live, ye shall live also.

20 At that day ye shall know that [b] I *am* in my Father, and ye in me, and I in you.

21 [c] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

z Chapter 16. 16.—*a* 1 Corinthians 15. 20.
c Verses 15, 23;

b Verse 10; chap. 10. 38, & 17. 21, 23, 26. 1 John 2. 5, & 5. 3.

apostles, (Matt. xxviii, 20,) "I am with you always, even to the end of the world." And this perpetual presence is consistent with his perpetual absence. And so the *coming* of the present verse is not the bodily coming of the final day, but inasmuch as the Spirit is the spirit of Christ, so Christ is present both in his own spirit as Son of God, and in his representative the Holy Spirit.

19. *Yet a little while*—A few brief hours which precede my ascension. *Ye see me*—With the eye of the spirit ye recognize that Christ is present. Some one has said that if the eye of our faith were as strong as the eye of our body, we should see the angels of God around us. Much better might it be said we should *see* a present Jesus before us. *Because I live, ye shall live*—The word *live* is here to be taken in the very fulness of the term life. In the very garden of Eden the giving of a Redeemer preceded the continuance of the race. Had Christ not been promised and predetermined, Adam would have produced no progeny under the irremovable curse, and sure of an unavoidable eternal ruin. Had not Christ been given, the race would not have been begotten. Hence the atonement underlies our very physical life. Grace underlies nature. Hence because Christ lives we primitively live. But more especially after his ascension, it is because he lives that we live a spiritual life during the dispensation of the Spirit, and *shall live* a glorified life in the kingdom of glory. Well for us, then, that Christ cannot die, but ever liveth to intercede for us. Because he liveth we shall live also.

20. *At that day*—We have here the prophetic formula, *In that day* *In those days*, or, *In the last days*, by which is intimated a foreseen future period, opening into an indefinite extension. It is the day of the Spirit dispensation, extending onward to the day of the Second Advent. So Isaiah xi. 13: "The Lord alone shall be exalted *in that day.*" And Isaiah ii, 2: "*In the last days* the mountain of the Lord's house [Zion] shall be . . . exalted above the hills; and all nations shall flow unto it." *Ye shall know*—It shall be by experience. There shall be no guess, or mere expectation, or *hope so* about it. The religion of the Spirit is not a *hope*, but an *enjoyment.* "For what a man seeth, why doth he yet hope for?" Romans viii, 24.

21. *Hath my commandments, and keepeth*—*Hath* them in his knowledge, and *keepeth* them in his practice. *He it is that loveth me*—For there can be no true keeping Christ's commandments which springs not from love to Christ; and there is no true love to Christ which does not produce a keeping of his commandments. *Will manifest myself unto him*—And this is the true witness of the Spirit with our spirits that we are born of God. This manifestation of Christ to the soul is self-evidencing. There may be false imaginations, just as there may be dreams; but these false imaginations can no more invalidate or destroy the certainty of that manifestation, than dreams can destroy the certainty of any reality viewed by our waking senses. He who does not recognize from his own inner feelings what this manifestation of Christ to the soul is, stands in great need of a deeper religious experience. It behooves him well to look to it that his interest in Christ is real

22 [d] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, [e] If a man love me, he will keep my words: and my Father will love him, and [f] we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and [g] the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But [h] the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, [i] he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

d Luke 6. 16.—*e* Verse 15.—*f* 1 John 2. 24; Rev. 3. 20.—*g* Verse 10; chap. 5. 19, 38, & 7. 16, & 8. 28, & 12. 49.

h Verse 16; Luke 24. 49; chapter 15. 26, & 16. 7; Acts 1. 8, & 2. 4.—*i* Chapter 2. 22, & 12. 16, & 16. 13; 1 John 2. 20, 27.

Query of Judas, and the reply, 22–26.

Thrice has the steady stream of our Saviour's discourse been interrupted by the respectful freedom of his disciples. Thomas has stated his difficulty; Philip has made his request; and now Judas propounds an investigation. This announcement of a new thing, the coming of the Spirit, and the special manifestation of Christ and the Father with him to his chosen ones, awakens an inquiry.

22. *Judas . . . not Iscariot*—John is here careful to exclude Iscariot from the honour of making this deep inquiry. Indeed it does not appear that Iscariot ever propounded an inquiry to Jesus regarding the deep things of his mission and doctrine. *Unto us, and not unto the world*—In the body Christ was visible alike to his apostles and to the world. It is a query then with Judas of what nature is this manifestation, which is limited to Christ's followers alone. Jesus can only reply by reaffirming with more distinct emphasis the spirituality of that manifestation.

23. *If*—Upon this mighty *if* it depends whether Christ manifests himself as our Saviour or not. *My Father . . . we . . . him*—The Father, Son, and Spirit, will in spirit come into union with the believer's spirit. And can any one imagine that the believer will be forever unconscious of his spiritual guests, and incapable of realizing the actuality of their communion? On the contrary, Jesus says of the Spirit, verse 17, *Ye know him;* and of his own spirit, verse 19, *Ye see me;* and declares, verse 21, *I will manifest myself.* All this affirms that the believer may enjoy a conscious communion with Christ and God.

24. *Loveth me not*—As the *if* was a mighty *if*, so this *not* is a terrible negative. It shuts the soul from communion with Christ in earth or heaven. And so Judas is answered. By a distinct reiteration Jesus clears Judas's thoughts, and draws in his mind the distinct outline of the clear truth. In the coming dispensation of the Spirit the manifestations of Christ will be made to the spirits of those who love him, and to those alone.

25. *These things have I spoken*—In these two verses, 25 and 26, we seem to have a summary and close of the train of thought. Glancing the mind's eye over his own discourse, Jesus presents it as a whole as uttered by himself *being yet present.* His personal presence and his living voice were yet with them, and he now places this personal teaching in preparatory contrast with that of the spiritual Paraclete whom the Father will send.

26. *Teach you all things . . bring . . . to your remembrance, whatsoever I have said*—The Paraclete should *teach* and remind; and the subject both of this teaching and reminding should be *all things* whatsoever I have said. That is, it should make clear all that they

27 [k] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. [l] Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how [m] I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, [n] I go unto the Father: for [o] my Father is greater than I.

29 And [p] now I have told you before it come to pass, that, when it is come to pass, ye might believe.

[k] Phil. 4. 7; Col. 3. 15.—[l] Ver. 1.—[m] Verses 3, 18.—[n] Verse 12; chap. 16. 16, & 20. 17.

[o] See chapter 5. 18, & 10. 30; Phillippians 2. 6.
[p] Chapter 13. 19, & 16. 4.

did not understand, and remind them of all they had forgotten, in the words of Jesus. Within their apostolic prerogative they should be enabled, by the Spirit impregnating the words of Jesus, fully and truly to expound his doctrine. They should be able, respectively, to preach, to record, and to transmit to posterity the true system of his religion without any deficiency or error.

We now suppose a pause in the discourse of Jesus. Still his intense thoughts rest upon his departure, and upon the loved ones he leaves on earth. He resumes in words of pathos and yet of consolation.

27. *Peace*—A blessed word. And Jesus was Prince of *Peace*. The *peace* here named is that pure tranquillity arising from the consciousness that all is right between God and ourselves, and consequently that, whatever men may think, all is safe as between men and us. The man in such a state can never be harmed. In the midst of great storms he is a great calm. *I leave with you*—He would take himself from them, but he would leave behind *peace*. There should be toils, trials, persecutions; but amidst them all *peace*. *My peace I give unto you*—The word *salam*, *peace*, is the oriental *farewell*. But Jesus should give his *salam, not as the world giveth*, in mere words, whether of courtesy or of sincere prayer, but in reality and power. And the *peace* which he gives should not be a mere world's *peace*. The *peace* of the world is but an armistice between wars; a weariness between struggles. It is but an armed neutrality, founded on mutual self-interest. The *peace* of God is *peace* essential. It is full of love and mighty in power. *Troubled. . .afraid*—*Troubled* from without. *fear* from within. External dangers and harms will ruffle the surface of our nature; but let there be a deep *peace*, which, like the ocean's depths beneath the storm, remains forever undisturbed. Amid *troubles* and *fears* the command of Jesus is, *Let not your heart be troubled, neither let it be afraid.* Quietude and courage are both the Christian's privilege and his duty.

28. *Ye would rejoice*—Sorrowful as was his departure, love to him should inspire joy for his sake that it was to be accomplished. For he should thereby *go unto the Father*. His glorified *person*, ascending to the right hand of God, would be in glory and in bliss ineffable; would be, in human form, the very living person, real and confessed, of God himself. Beyond the unbeliefs and gainsayings of men, beyond the temptations and hostilities of Satan, he would stand upon the mount of God, angels, and principalities, and powers being subject unto him. For *his sake*, therefore, *if* they *loved* him, they *would rejoice* in his ascending glory. *Father is greater than I*—God, original and essential, is, by office and originality, greater than the Incarnate. And the Incarnate, in ascending to him, ascends to his great Superior. He mounts to his Father's home. And yet, this very assertion, that *the Father is greater than I*, indicates, in some respect, a divine equality. What *man* would say, God is greater than myself?

29. *Ye might believe*—Jesus here, as in xiii, 19, utters words which should hereafter ripen into fruit. In the future, as they should contemplate the past as a whole, they would see those

30 Hereafter I will not talk much with you: [q] for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and [r] as the Father gave me commandment, even so I do. Arise, let us go hence.

q Chap. 12. 31, & 16. 11.—r Chap. 10. 18; Phil. 2. 8; Heb. 5. 8.

correspondences between his prophecies and the fact as should establish the divinity of his teaching.

30. *Will not talk much*—The period of silence is approaching. The betrayer, the officer, and the crucifier, *under the prince of this world*, will soon absorb him. Fright will disperse them; and, except his precious utterances in his resurrection body, they will soon be left forever to the recollections of their own hearts, and the ministration of the Spirit. *The prince of this world*—Satan, with all the powers of evil. *Cometh*—To inflict sufferings and cut short all discourse. *Hath nothing in me*—Hath no basis in my mind or will by which he can bring me to sin, or rightfully bring destruction upon me. This means, not that Jesus was without ability to will wrongly, but that he maintains a free will not to exercise that ability. He so, by will, shuts Satan off, that the tempter finds nothing upon which he can grapple.

31. *So I do*—Namely, undergo the sufferings of the cross. Why? Not because the prince of this world has a right to inflict it; but, *first*, that the world may know my love for the Father; and, *second*, because it is the Father's command.

Arise, let us go hence—The discourse and converse at the table now having been finished, Jesus rises from the table and bids his apostles rise, that they may listen to his solemn valedictory, closed with his high-priestly prayer, preparatory to their going forth in separation and his going forth to his Passion. We suppose that, first, each makes his personal preparation. And then, as the Israelites first partook of the Passover standing, as if preparatory to a going forth, so these apostles reverently stood around the central figure of their Lord to listen to the last converse before the cross. When they next assemble round him it shall be to hear words spoken from his lips clothed with immortality. As they surround his central person at the close of the wine-communion, very suitable is the apologue, with which he opens, of the *Vine* and its surrounding *branches*.

CHAPTER XV.

The vine and branches; or caution against apostacy from Christ, 1–5.

1. *The true vine*—The only TRUE vine, of which all material vines are but the shadow. In the divine alone is the essential reality; all sublunary things are comparatively but *phenomena*, appearances. *Father is the husbandman*—God is the divine *planter*, who has planted the Redeemer in the soil of this probationary world.

2. *Every branch*—But who are the *branches* of this *vine*? From verse 5, *Ye are the branches*, we might infer that they were the apostles alone, and that they became *branches* by the election of Christ. But from verse 6, *If a man abide not in me*, we infer that any and every man is, primitively, a *branch* of Christ; and then the apostles are but one class of branches in the great whole. But in what respect are *all men* branches of Christ? And, to prepare our reply to this question, we must, first, repudiate two interpretations, or rather *falsifications*, of the text. The *first* falsification is that which makes the vine to be not Christ but the Church, which is not interpretation but substitution of words. And as the vine is not the Church but

I AM the true vine, and my Father is the husbandman.

2 [a] Every branch in me that

a Matthew 15. 13.

eareth not fruit he taketh away: and every *branch* that eareth fruit, he purgeth it, that it may bring forth more fruit.

3 [b] Now ye are clean through

[b] Chap. 13. 10. & 17. 17; Eph. 5. 26; 1 Peter 1. 22.

hrist, so the branches are living members of Christ, drawing their life from him. The *second* is that which supposes that, in the cases of all apparent apostates, the union between branch and vine is not real but only *seeming*. As it is real branches of Christ that are described, whose connection with him is vital, so it is a real separation of these branches which is described, and that separation is final, for the branches are *burned*. We may here note that Christ, as the second Adam, is the gracious basis of all physical life to humanity, and the source of all spiritual life to the race and to the individual, even before the individual birth. By nature, we are the branches of the fallen vine, the first Adam; by grace, we are born the spiritual branches of the heavenly vine, the second Adam. Hence we are birth-branches, not merely of the Church, but of Christ the true vine himself. Baptism creates not this union, but only recognizes and seals it. And hence, too, all growth in wickedness is apostacy. Every man who lives an unregenerate life has fallen from grace. Every branch of Christ has received the vital sap, the spiritual life, from him. If he bear not fruit, and incur a cutting off, he is an apostate; and if finally burned, a final apostate. *That beareth not fruit* — These branches are living, voluntary, free, responsible agents. They do not, like the vegetable branch, bear or fail to bear by an inward necessity of nature, but by a free responsible will, competent, in the self-same circumstances, either for the bearing or the barrenness. *He taketh away*—By a just judgment the union between Christ and the branch is severed. That disunion, however, goes not so far, while he has yet a remainder of vital sap within him and is not *withered*, but that he may be ingrafted. But when so separated, and so *withered*, that no possibility of life remains, *his end is to be burned. He purgeth it*—Purifies it; a term not so applicable to the *branch* as to the literal *man* figured by the branch. We have here, as in various parts of the apologue, an interchange of literal with figurative language. God, through his Spirit, ever and increasingly sanctifies the faithful followers of his Son. *More fruit* —And what is this *fruit?* And here, while we insist upon including under this term *fruit* all those heavenly tempers which are the inward *fruits of the Spirit*, we would avoid the approach to a spurious evangelicism, apparent in Olshausen's comment upon the passage, which too much excludes holy, practical, external action. *By their fruits*, says our Saviour, that is, by their external conduct before the world, *shall ye know them.* There is a danger in making religious fruit too internal and subjective. There is some Antinomian error liable to arise when we say, too securely, *right tempers will necessarily produce right action.* Action, action, action, is quite as necessary in religion as in oratory, and is to be insisted upon distinctly and of itself. Integrity in the practical dealings of life; conduct squared by the principles of a true ethics; zeal, liberality, and energy in the benevolent organizations and operations of the Church and age, are *fruits* which every branch of Christ should bring forth abundantly and increasingly. For it is this increase, this *more fruit*, which it is the purpose of the purifying Spirit to produce.

3. *Ye are clean*—His apostles were cleansed, though imperfectly cleansed. Hence it is to them as true *branches*, as really *in Christ*, that all these warnings against final defection are addressed. *Through the word*—They were cleansed not so much by the power of the Spirit, as by the power of Jesus's word; that is, by the impressive teaching he had

the word which I have spoken unto you.

4 [c] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much [d] fruit; for [1] without me ye can do nothing.

6 If a man abide not in me, [e] he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, [f] ye shall

c Colossians 1. 23; 1 John 2. 6.—*d* Hosea 14. 8; Philippians 1. 11, & 4. 13.

1 Or, *severed from me*, Acts 4. 12.—*e* Matt. 3. 10, & 7. 19.—*f* Ver. 16; ch. 14. 13, 14, & 16. 23.

imparted, affecting their heart and controlling their life.

4. *Abide in me*—This is the great lesson of the apologue. In Christ you are, in Christ abide. To these apostles, surrounding him like the cluster upon the stem, as he was about to leave them, and they to separate from each other, he addresses this final admonition. Whatever your lot, wherever your place, do this one thing, *abide in me*, and all is safe. Their only danger is apostacy. And they can only *abide in him* by *bearing fruit*. And they can bear fruit only by abiding in him. Christian life is the source of Christian action; and Christian action is, back again, the source of Christian life.

5. *Without me ye can do nothing*—Gracious ability precedes all acceptable action. It is the sap without which no branch can bring forth fruit. Man, without the grace of God, through Christ, empowering him, can no more bring forth action pleasing to God than the dry and withered branch can put forth the rich and ruddy cluster.

Contrast between the apostate and the persevering adherent, 6–11.

The *contrast* consists of five particulars on each side. I. The five stages of judgment upon the apostate: 1, *he is cast forth*; 2, *withered*; 3, *bundled*; 4, *cast into the fire*; 5, *and burned*. II. Five stages of blessing for the persevering disciple: 1, *answer to prayer*, verse 7; 2, *glorification of the Father*; 3. *supreme love from Christ*; 4, *supreme obedience to Christ*; 5, *permanence and fulness of joy*.

6. *Abide not in me*—The assumption is that his union with Christ is not merely apparent, but real. For surely Christ would not require in any part of this passage a false and hypocritical abiding in or adherence to him. Such a requirement would be an injunction to hypocrisy; and an apostacy therefrom would be an apostacy not from holiness, but an apostacy from hypocrisy, that is, from the worst of sin, which would be no apostacy at all. The Calvinistic comment, therefore, which implies that this disunion is but a *seeming* one is preposterous. *He is cast forth as a branch*—Separated from Christ; no longer justified through his blood. *Withered*—The last spark of spiritual life extinct; the last susceptibility to renewal destroyed. The apostacy is, therefore, total. *Men gather them*—We have now the apostates as a class, *them*, collected like *withered* branches into the bundle. It cannot, therefore, plausibly be said that no apostates have ever existed. Their collective existence is here described as an actual reality, and their destiny depicted under the most terrible imagery. For they are next *cast into the fire*, and, finally, there *burned*. Surely, from such apostacy there is no recovery. This description of the dark side of possible destiny is brief and terrible. It stands opposed to the fuller picture, drawn for the encouragement of the apostles, of their possible advancement in Christian grace and happiness.

7. *If ye abide...ask what ye will*—The full abiding in Christ, with Christ abiding in us, secures the privilege of answer to prayer. *What we will* in accordance with the Spirit of such a

sk what ye will, and it shall
e done unto you.
8 [g] Herein is my Father glo-
ified, that ye bear much fruit;
so shall ye be my disciples.
9 As the Father hath loved
ne, so have I loved you: con-
inue ye in my love.
10 [1] If ye keep my command-
ments, ye shall abide in my
ove; even as I have kept my
Father's commandments, and
bide in his love.

11 These things have I spoken
unto you, that my joy might
remain in you, and [k] *that* your
joy might be full.
12 [l] This is my commandment,
That ye love one another, as I
have loved you.
13 [m] Greater love hath no man
than this, that a man lay down
his life for his friends.
14 [n] Ye are my friends, if
ye do whatsoever I command
you.

g Matthew 5. 16; Phil. 1. 11.—*h* Chapter 8. 31, 13. 35.—*i* Chapter 14. 15, 21, 23.—*k* Chapter 6. 24. & 17. 13; 1 John 1. 4.

l Chap. 13. 34; 1 Thess. 4. 9; 1 Pet. 4. 8; 1 John 3. 11. & 4. 21.—*m* Chap. 10. 11; Rom. 5. 7. 8; Eph. 5. 2; 1 Jno. 3. 16.—*n* Ch. 14. 15, 23; Matt. 12. 50.

nion as before explained (xiv, 13) shall
e granted unto us.

8. *My Father glorified, that ye bear much fruit*—The second stage of advancement is, that our very advancement contributes to the honour and glory of God among men. Herein is the disciple's great honour, that God accepts his advancement as honour to himself.

9. *Father hath loved me, so...I... you*—The third advancement is the attainment of a love from Christ so ineffable, and so perfect, as to be paralleled only by the love of the Father to the Son. The union of Christ with his persevering follower is modelled upon the ineffable unity of the Trinity itself. It is, therefore, perfect and eternal.

10. *If ye keep my commandments... kept my Father's commandments*—The fourth attainment is a love from the beever to Christ, evidenced by an obedience to his commandments paralleled only by the love of Christ to the Father. So that, reciprocally, as in the last verse we have a perfect love of Christ toward his elect, so here we have a perfect accord of heart and will from the elect to the Redeemer.

11. *My joy might remain in you... your joy might be full*—And this completes the climax. As the apostate tends onward to the final burning, so the persevering elect progresses onward, through advancing stages of answered prayer, of glorifying God, of perfect love and obedience, to the full consummation of an eternal and absolute fulness of joy. Language can express no higher, no more perfect attainment.

The commandment of mutual love, based upon his example of love, 12–17.

12. *As I have loved you*—Very perfect indeed is that authority in the commandment of love which is based upon the example of him who commands. Christ is the only preacher of absolute perfection who fully exemplified, in his own instance, the perfection he preached. All true human preaching is above the practice of even the best preacher.

13. *For his friends*—By laying down his life for them he demonstrated a love which no love could surpass. Others might faintly follow the example, but it is impossible that any should outdo it. *Friends*—So called, as being *loved* by him, although they were originally, and before he died for them, *enemies*. So the apostle (Rom, v, 9, 10) is not contradicted. By so dying for them he raised them to the rank of *friends*. And in the case of all those who accept his atonement, he renders them, who formerly were not so, in reality his *friends*.

14. *My friends, if ye do*—He affords them a scope for becoming in action his friends. He condescends to raise them into the most intimate companionship with himself.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [o] for all things that I have heard of my Father I have made known unto you.

16 [p] Ye have not chosen me, but I have chosen you, and [q] ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that [r] whatsoever ye shall ask of the Father in my name, he may give it you.

17 [s] These things I command you, that ye love one another.

18 [t] If the world hate you, ye know that it hated me before *it hated* you.

19 [u] If ye were of the world,

o Chap. 17. 26; Acts 20. 27.—*p* Chapter 6. 70, & 13. 18; 1 John 4. 10.—*q* Matthew 28. 19; Mark 16. 15; Colossians 1. 6.—*r* Verse 7; chap. 14. 13. *s* Verse 12.—*t* 1 John 3. 1, 13.—*u* 1 John 4. 5.

15. *Call you not servants*—Though they still may *serve* him, yet he raises them above a mere *servile* relation. He calls them not *servants* to the denial of the more exalted union. *Servant knoweth not*—The *servant*, or *slave*, obeys without question the command he understands not. He is the tool of an arbitrary authority. But, to his *friends*, Christ has made known *all things* which the Father has revealed as the doctrines of salvation. Not absolutely *all things*, but all within the limits of their apostolate.

16. *Ye have not chosen me*—Students of the law among the Jews select their own masters and teachers; but not so have you selected me from among many others. *I have chosen you*—It is I who have chosen and raised you to the rank of *friends*, and not you me. I have *ordained*, and given you official position, in order to your production of permanent fruit, and in order to your attaining the privilege of the answer of prayer, in my name, from the Father.

17. *I command you*—Inasmuch as I have conferred upon you grace so stupendous, and a love so perfect, full rightly have I authority to *command* you. And my *command* is, that one command most fully authorized by my example—the *commandment* of mutual *love*.

18–27. Hatred of the world to the apostles, 18–21; its guilt and aggravation, 22–25; against which shall be the testimony of the Comforter and the apostles to Christ, 26, 27. ¶

Thus far in his valedictory the Saviour has enjoined the adherence in love of his apostles to himself and to each other. From this internal bond of union he now turns to an external pressure from a hostile world, which may aid to render that union still more compact.

18. *If the world hate you*—He had just been softening their heart with lessons of love. But to the loving heart no pain is greater than the consciousness of being the object of hate, and this little band of apostles are to be the central object of hatred to a surrounding world. The *if* suggests no doubt of the fact, but prepares them for the terrible reality and furnishes them the antidote—*it hated me before it hated you.* You are hated, then, not because you are bad, but because you are good. It is the hatred of badness against goodness; for they hated incarnate goodness before they hated you.

19. *The world*—Five times is the *world* named in this verse. And what, truly, is this so-named *world?* It is, of course, not the physical frame of the globe, nor is it the human *race* as such. It is the living, fallen, unregenerate race, with whom self-interest is supreme; to whom *right* is a word of feeble meaning, and holiness a term of disgust; to whom sin is a trifle or an unreality; to whom God in his true attributes is offensive, and of whom Satan, but dimly disguised, is the actual god. This *world* is a realm of sordid appetite, of turbulent passion, of unprincipled ambition; a kingdom of evil, in which, were the inhabitants not mortal, and occupied with compulsory

the world would love his own; but [x] because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [y] The servant is not greater than his lord. If they have persecuted me, they will also persecute you; [z] if they have kept my saying, they will keep yours also.

21 But [a] all these things will they do unto you for my name's sake, because they know not him that sent me.

22 [b] If I had not come and spoken unto them, they had

x Chap. 17. 14.—*y* Matthew 10. 24; Luke 6. 40; chap. 13. 16.

z Ezek. 3. 7.—*a* Matt. 10. 22, & 24. 9; chap. 16. 3. *b* Chap. 9. 41.

abour, there would be a complete likeness and sameness with hell. Were God to render the bodies of unregenerate men at once immortal, men would become fiends and earth a pandemonium. No wonder, then, that one being he incarnation of goodness, should be he central object of its antipathy. *World would love its own*—Were the postles of this same *world* they would e the objects of such love as the world ntertains, namely, the affinity of evil vith evil. It would shed its grim mile upon them as *its own*, and welome them into the compact and strife hat the world affords and enjoys. *Beause ... not of the world*—Chosen by im from the world, the affinity of the orld is broken and the antipathy is stablished. And it is not merely the ntipathy of unlikeness. For the world ates them because, by assuming to be etter than the world, the world feels self to be by them condemned. And eir mission of reproof, of warning, of reatening, and of reformation, is acepted by the world as a rebuke, an tack, and a war. Hence the world is arms against them unarmed. It is e war of the many with the few; of e powerful with the weak; of the rce with the mild; of the armored ith the defenceless. But still he now opounds a consolation and justificaon. And these are threefold. *First*, ey share this hatred with their Lord, rse 20; *second*, that hatred guiltily rikes against God the Father, 21–25; d *third*, they co-operate in their testiony with the holy Comforter, 26, 27. ien, through the entire sixteenth chapter, does the Lord expand this struggle between the Comforter and the world before their view, closing with the grand trumpet peal of triumph, *Be of good cheer*, I HAVE OVERCOME THE WORLD! Such is the joyous close of the Lord's earthly ministry to his apostles. His Gospel is a gospel of ultimate triumph.

20. *Remember*—Bear this word imprinted on your heart. *Servant...Lord*—Matt. x, 24; John xiii, 16. Honourable are the scorn and the hatred shared with Him who is honour itself. Nor can they complain while, in their suffering, they are preceded by his great example. And ever since he, the Lord, suffered persecution, persecution has become an honour; and persecutors have become afraid and ashamed when men cry *persecution!* against them. *If ... persecuted me ... also persecute you*—This thought shall harden you into good soldiers: that all their assaults were first suffered by *me*. Just the same persecution, and the same acceptance, which they afforded me, they will afford you; no more no less.

21. *Because they know not him that sent me*—This persecution against you travels up against *me*, and, through *me*, mounts up against God. *They know not*—Not that they are passively and necessarily ignorant; but actively, voluntarily, freely, with full means and power to know and to do otherwise, they *ignore* Him that sent me.

22. *If*—There is a supposable case in which they would be without condemnation. If they had no means or power to know, *if I had not come and*

not had sin; [c] but now they have no [2] cloak for their sin.

23 [d] He that hateth me hateth my Father also.

24 If I had not done among them [e] the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

c Romans 1. 20; James 4. 17.——2 Or, *excuse.*

d 1 John 2. 23.——e Chap. 3. 2, & 7. 31, & 9. 32.

spoken unto them, they had not had responsible *sin.* Their action might have been wrong, but with no means or power to do right instead of wrong, it is not responsible wrong; it could not have incurred just condemnation or penalty. The impossibility in the intellect to know the truth is *a cloak,* an excuse, for not knowing the truth. The incapacity in the will to do right, arising from a necessary controlling motive force, is a *cloak* or an excuse for not doing right, and for doing wrong. If that wrong doing be properly called a *sin,* it is not a *responsible sin.*

And this is a universal law of a just divine administration. Where there is from the beginning no power for right there can be no guilt for wrong. Were the posterity of Adam born into existence without the means to know the truth, without the volitional power to will the right, or without any personal fault or forfeiture by their own free act, they could not have been held responsible or justly punishable. If Christ had not come, if no sufficient light had been shed, and no sufficient power imparted, there could have been no responsible sin, guilt, or penalty. Hence it was not until a Saviour was promised that Adam was spared and he begat a son. The future Saviour was the previous condition of the continuance of the race. Without that future Saviour there is no proof but that the fulness of the penalty of death would have been suffered in the person of guilty Adam alone, no posterity of his succeeding.

But now—Inasmuch as I have come and have spoken the truth, affording them the means of knowing, willing, and doing. *They have no cloak*—No covering, no justification, no palliation; but a full exposure to the utmost penalty *for their* excuseless *sin.* They knew their duty and they did it not.

23. *Hateth me hateth my Father*—Their hatred runs through Christ as a conductor and lights upon God. And this is ever true. Men may claim to reject Jesus and yet hold to God. But their God is but a mere natural power; it is not the God of Christ or of the Bible. Some men of science reject Christ, and recognize a Nature, or a system of Laws, as ruling creation. But they ignore Christ, because they really ignore, reject, and scientifically hate the God of Christ. Deism, atheism, are a temper of the heart. Their theories grow out from the spirit and temper of the soul. It is *in his heart* that *the fool saith there is no God;* whether that fool be the fool of ignorance, or the greater fool of science. *He that hateth me hateth my Father also.*

24. *If*—There is another *if* enforcing and expanding the *if* of verse 22. *Had not done . . . works*—Not by his *word* only, but by his *works,* attesting the superhuman power of his word, had he revealed to them the truth. His word, like original right and truth, attested itself to the conscience. His work, such as *none other man did,* attested his superhuman nature to their reason. With conscience and reason combining to attest his superhuman excellence, it was an excuseless folly for human beings to reject and hate him, claiming to be the Son and Messenger of God. *Seen and hated . . . me and my Father*—His works were not merely in themselves separate *evidences.* They were a part of his character and of himself. They were the attributes going to make up *his divine person,* as it appeared before them. He walked before them an Omnipotent. He passed in the scene before their eyes visible God. The curtain was uplifted, and upon the level stage of earth God incarnate passed before their view, as the visible Jehovah

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [f] They hated me without a cause.

26 [g] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, [h] he shall testify of me:

27 And [i] ye also shall bear witness, because [k] ye have been with me from the beginning.

CHAPTER XVI.

THESE things have I spoken unto you, that ye [a] should not be offended.

2 [b] They shall put you out of the synagogues: yea, the time cometh, [c] that whosoever killeth you will think that he doeth God service.

f Psalm 35. 19, & 69. 4. —*g* Luke 24. 49; chap. 14. 17, 26, & 16. 7, 13; Acts 2. 33.—*h* 1 John 5. 6. *i* Luke 24. 48; Acts 1. 8, 21, 22, & 2. 32, & 3. 15, & 4. 20, 33, & 5. 32, & 10. 39, & 13. 31; 1 Peter 5. 1; 2 Peter 1. 16. —*k* Luke 1. 2; 1 John 1. 1, 2, 3. *a* Matthew 11. 6, & 13. 57, & 24. 10, & 26. 31, 33. *b* Chap. 9. 22, 34, & 12. 42.—*c* Acts 8. 1, & 9. 1, & 26. 9, 10, 11.

passed before the eyes of Moses. Hence he could truly say, *now have they both seen and hated both me and my Father.*

25. *Without a cause*—Psa. lxix. 9. For what *cause* was all this hatred? What plea for this malignity? And still might we ask, Why does the world hate religion, and the Church, and the Bible, and God? Why do so many of the scientific world so often ignore the God of Christ? It is all without reason or excuse. It is a pure gratuitous unholy temper.

26. *Comforter...Spirit...shall testify*—Though a wicked world reject and deny, there is a Holy Spirit that confirms and testifies. And here is the great issue. The world, with the spirit of evil, is on one hand, and Jesus, with his apostles and the Spirit of truth, is on the other. But the result of this issue cannot be doubtful. That Spirit *proceedeth from the Father.* Over all is God the Father Almighty. And where shall be the victory when God contendeth? Boastful and mighty as is the *world*, there is one who is mightier—God.

27. *Ye...witness*—Indescribable glory and honour! Ye are permitted to coöperate with the Spirit of truth to the lordship and headship of Jesus the Christ, for yours has been the indescribable honour to *have been with me from the beginning.* Kings and princes are honored. They have a conspicuous place in history. But far above kings, emperors, or czars, is the dignity to have been an original witness to Christ, a co-worker with the Spirit of truth, an apostle of the indestructible Church

CHAPTER XVI.

1. *These things* — Including his description both of the hostility of the world and the co-operation of the Paraclete or Comforter. *Should not be offended*—Be caused to backslide or to apostatize.

2. *Put you out of the synagogues*—Excommunicate you from the Old Testament Church, as if no longer Jews; though in reality they are the excommunicate and you are the Church. So even in the history of Christendom, a Church in form, yet apostate in spirit, may expel from its communion those who are in spirit and in truth the purer and the truer Church. Popery can expel the Reformers; Anglicanism can exclude from her churches a Wesley and a Whitefield. But happily often, even from the holy communion of the excommunicates, there returns a blessed influence, to purify and regenerate, more or less, the dead old organism that expelled them. *Killeth you...doeth God service*—So utterly may churchmanship have put darkness for light that it may be with a religious intent that it persecutes religion itself. Especially is this liable to be the case when a dead organization persecutes men of the living

3 And [d] these things will they do unto you, because they have not known the Father, nor me.

4 But [e] these things have I told you, that when the time shall come, ye may remember that I told you of them. And [f] these things I said not unto you at the beginning, because I was with you.

5 But now [g] I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, [h] sorrow hath filled your heart.

d Chap. 15. 21; Rom. 10. 2; 1 Cor. 2. 8; 1 Tim. 1. 13.—*e* Chap. 13. 19, & 14. 29.

f Matt. 9. 15.—*g* Ver. 10, 16; chap. 7. 33, & 13. 3. & 14. 28.—*h* Verse 22; chap. 14. 1.

Spirit. Nay, it is even possible that men, with the best light they have, and with the purest conscience their age and position permit, may persecute with a holy intention. Hence we may feel a pity even for good men betrayed into the sin of persecution. Even in the minds of such, however, a worldly zeal for their own system, and a bitter human hatred, usually dwell. As Saul of Tarsus, who sincerely thought he ought to do many things contrary to the name of Jesus of Nazareth, and that he ought to persecute even unto strange cities, did also *breathe out threatenings and slaughter*. With the honest zeal for truth, and earnest opposition against the defenders of error, there may mingle a fierce ambition, a cruel partizanship, a diabolical malignity. The former might be excused in the sight of God, however mistaken; the latter mingling brings them under deep condemnation, both from God and man. Honest error, moreover, may spring from a dishonest antecedent. Error must not only be itself honest, but it must be honestly come by. *Doeth God service*—Doeth service to God. Bitterest and most cruel of all is likely to be the fate of that victim of persecution whose persecutor most deeply believes he is doing service to God. Our Lord therefore most justly brings this in as the final summit of the climax of suffering he predicts.

3. *Because...not known the Father*—This fact, repeated from xv, 21–25, is the sad destruction of all excuse for this Jewish persecution. However honest for the moment their persecuting zeal, it sprung from a heart that had previously entrenched itself in error and hardened itself against God. Hence its zeal, however sincere, was mingled and impregnated with fierce and cruel purpose.

4. *These things have I told you*—Again does the Lord cast back a recapitulating glance in order fully to impress his words upon their memory for future use, both for confirmation of faith and consolation of heart. *Said not...at the beginning*—Commentators of different ages have found it difficult to reconcile this apparent statement of our Lord, that he had not predicted persecutions heretofore, with passages like Matthew v, 10–12; x, 21–28; xvi, 24, 25; xxiv, 9; Luke vi, 22, etc. That he had predicted persecutions heretofore, again and again, is beyond all question. What, then, is it that our Lord had not *said at the beginning?* We answer: all *these things;* namely, that under a persecution of a spiritual character their support was to be the *Spirit of truth*. This entire shape and substance of things were entirely *new*. It was his last revelation to them previous to that departure which should produce the coming of that Spirit. He had not said it at *the beginning;* for he had reserved it until *now, the close*.

5. *None...asketh...whither*—In the table discourse (chap. xiv, 5–7) they had so asked; but *now*, as he stands uttering his farewell, and unfolding to them their apparent abandonment to the most limitless persecution, with none but a spiritual Comforter, a Comforter little, now, by them appreciated, they had forgotten all question as to his *whither*.

6. *Sorrow hath filled your heart*—The *sorrow* was reasonable; but this word *filled* implied that it was excessive and

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, [i] the Comforter will not come unto you; but [k] if I depart, I will send him unto you.

8 And when he is come, he

[i] Chap. 7. 39, & 14. 16, 26, & 15. 26.

[k] Acts 2. 33; Ephesians 4. 8.

reprovable. But he goes on to express, with a stronger emphasis, the consolation he had already proffered, namely, the coming of the Comforter.

The struggle of the Spirit with the world, 7–15.

At once as a consolation and as a prophecy of the future dispensation, our Lord now declares that it is expedient FOR THEM, *that he should depart.* Why? Because the Christian dispensation is, according to God's plan, to be, not the dispensation of Christ's bodily presence, but the *dispensation of the Spirit.* Christ came and gave that dispensation its start; but the Spirit must give it its development, its maturity, its consummation, until Christ come again and affix its judgment *end.* The bodily must give place to the spiritual. There must be an invisible Saviour, for the same reason that we have an invisible God; namely, that the souls of men may have room for faith and be developed into growth by faith. That invisible Saviour must be *above*, that men's souls may be developed *upward*, and not *downward*, heavenward, and not earthward. Men, upon these low grounds of earthly nature, must grow *up*, and form their probationary character, not under a living present corporeal teacher, but under the impregnating power of a spiritual influence, rendering an elevating faith necessary, as shaping their personality to a firm and solid piety and fitness for heaven. Christ must therefore *go*, in order that *the Spirit may come.*

What was obscure to these apostles time has rendered plain to us of the present age. We can now understand that it was God's great *plan*, that, once for all, Christ should come as a Saviour in a most miraculous manner; that then he should ascend and leave the world under the secret ministration of the Spirit, with the co-operation of mere human agency, even unto the end. *Human agency*, Christ being corporeally withdrawn, aided by the Spirit, must establish his Church, gather in the Gentiles, convert the world, and prepare for the consummation at the judgment day. Thus it accorded with the laws of human history that miracle should be limited to the least possible space, and that men, from the Ascension to the Advent, should be allowed to work out their own mission and probationary destiny while probation lasts.

7. *I tell you the truth*—The solemnity of the affirmation arises from the fact that in their present state of mind the information was difficult to believe. Our Lord solemnly assures them that there is no contingency or mistake in the idea that his departure, however sorrowful, was necessary in itself, and best *even for them. Expedient for you...go away*—This pregnant phrase, *go away*, included all the circumstances—the cross, the atonement, the resurrection, and the ascension, with the perpetual intercession at God's right hand ensuing. *If ... Comforter will not come*—The epoch had arrived in God's redemptive plan in which, by passing through his atoning death and glorification, the Son of God should purchase his right to have his elect and to establish his Church, endowing it with the blessed Spirit. God the Father would not grant that Spirit until his well-beloved Son had performed the condition. At the price of his life did the Redeemer purchase his glorious headship over his Church. *If I depart I will send*—When the blessed Son ascended to the right hand of God he was fully entitled to *send* to his Church below, and through it to the world, the blessed Gift. If, therefore, Christ goes not, the Spirit comes not.

8. *When he is come*—This gift is not a mere fluid or emanation shed off from the divine essence or person; it is a

will [1] reprove the world of sin, and of righteousness, and of judgment:

9 [l] Of sin, because they believe not on me;

10 [m] Of righteousness, [n] because I go to my Father, and ye see me no more;

11 [o] Of judgment, because [p] the prince of this world is judged.

12 I have yet many things to say unto you, [q] but ye cannot bear them now.

13 Howbeit when he, [r] the Spirit of truth, is come, [s] he will

1 Or, *convince.*—*l* Acts 2. 22-37.—*m* Acts 2. 32.—*n* Chapter 3. 14, & 5. 32.—*o* Acts 29. 18. *p* Luke 10. 18; chapter 12. 31; Ephesians 2. 2; Colossians 2. 15; Hebrews 2. 14.—*q* Mark 4. 33; 1 Corinthians 3. 2; Hebrews 5. 12.—*r* Chapter 14. 17, & 15. 26.—*s* Chap. 14. 26; 1 John 2. 20, 27.

He, the essence or person himself. It is not an influence shed from the Spirit, but it is the influencing Spirit. It is not a vapour, but a living Being and Person. The qualities, actions, efficiencies of a living agent are, through the whole passage, ascribed to this Comforter. There is no alternative left but either to pervert the passage, or to acknowledge herein the presence of the third person of the adorable Trinity. *Will reprove*—Will *demonstrate*, (so the word signifies,) so that the conscience and mind cannot but more or less clearly perceive the truth. By this Spirit's power responsibility is made possible. The inability, natural to the human heart, either to perceive or obey divine truth, is more or less dissipated. The Spirit shows to the soul *the things of Christ;* salvation is brought within its reach, and condemnation for rejection becomes just. *The world*—The world viewed as apart from the redemptive scheme; the race as it is left in Adam without Christ. This is a fallen world, and it is the purchased Spirit that comes to reconstruct it. Over this world a prince (verse 11) has usurped a dark despotic rule, and the aim of Father, Son, and Spirit is that he be *judged, cast out*, (verse 31,) and finally sent to the bottomless pit. This, however, is not to be done by immediate force, but by the conviction which the Holy Spirit may work by his gentle dealings with the free volitional spirits of men. *Sin...righteousness... judgment*—These are the three great topics presented by the Holy Spirit to the human conscience and intellect. *Sin*, from rejection of Christ; *righteousness*, through the ever-living intercession of Christ; *judgment* upon persistent sin, executed by Christ.

9. *Sin...believe not on me*—Not that all *sin* consists in rejecting Christ; but that the rejection of Christ leaves them in the full possession of all their guilt, and to the full consequences of all their sins. By rejecting Christ they hold on to all sin.

10. *Righteousness*—In contrast with the sin of the previous verse. This righteousness, existing first in the person of Christ, is, by his great work, brought into the possession of believers in him. *I go to my Father*—That is, I go through the great work which both evidences my righteousness and wins my right to bestow justification, sanctification, and eternal life on all who believe in me. *To my Father*—To the courts of the invisible God; to be myself an invisible Saviour, to be seen by you no more, yet to reign on high, at the right hand of God, over the Church, judging and casting out the prince of this world. *Ye see me no more*—To you, and through you to all my future Church, I shall be an object not of sight, but of faith. Their religion shall not be corporeal. It shall be the faith of the human spirit, co-worked by the divine Spirit, aspiring upward to the heavenly and the divine.

11. *Of judgment*—Of scrutiny and of separation between good and evil, to be now begun, continued through future history, and consummated at the Second Advent. *Prince*—See on verse 8.

12. *Many things to say...ye cannot bear*—The wise teacher knows not only how to instruct, but how to withhold instruction that he may instruct in the

guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

15 [t] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

[t] Matthew 11. 27; chap. 3. 35, & 13. 3, & 17. 10.

right order. He will not impose truths upon brains not strong enough to bear them. And some instructions need diagrams, examples, apparatus, or experiments before they can be understood. So these apostles needed that Christ should suffer, rise, and be glorified before they could understand and preach a suffering, risen, and glorified Saviour. Nor were they as yet prepared to accept in heart the abolishment of circumcision and of the Jewish ritual, with the destruction of Jerusalem, the overthrow of the Jewish state, and the reduction of Jew and Gentile into one universal Christian Church. Much he probably taught them during the forty days after his resurrection; but, as the next verse teaches us, it required the coming of the Spirit fully to graduate them into a competent apostleship.

13. *Guide you into all truth*—A strict translation would require the article *the* before the word truth. The Spirit does not guide into scientific, political, or historical truth. The inspiration of Scripture was never intended to teach astronomy or geology. It was to guide them into all *the truth*, namely, the truth embraced in their apostolate. And this is *the* truth beyond all comparison with any other truth. *Not speak of himself*—Literally, *from* himself. The messenger-Spirit should not have a message of his own separate and apart from his divine Sender. Like the Son, he is not alone and independent, absolutely originating his own doctrine. *Whatsoever he shall hear...shall he speak*—This *hearing*, be it noted, is a *hearing* by the Spirit; it has no fleshly ear, no atmospheric sound. But spirits, we understand, communicate, though by pure voiceless impartation; and so the divine Spirit hears without organ; that is, perfectly sympathizes in the divine thought and purpose of Father and Son, from whom He goes forth. Thus, in an ineffable and mysterious sympathy and oneness does the holy Trinity eternally agree. Here let us believe rather than explain. *He will show you things*—As it is a spiritual and not a fleshly tongue with which the Spirit will *speak*, and a spiritual ear with which he will *hear*, so it is with a purely spiritual, not a fleshly hand, that he will *show*. He will take the apparatus of salvation, the cross, the tomb, the glory, and unfold them all to the eye of the human spirit. *Things to come*—Not only these past things, but things future will he *show*. The future growth of his Church, the future advent, the future salvation of the blessed, and the future retributions of eternity, will be so unfolded by the Spirit to them that they can unfold the whole to the world.

14. *Shall glorify me*—The Spirit shall exhibit the Son in all his Messianic glory, as Head of the Church, and Judge of the world. Nay, he shall exhibit him as possessing "all the fulness of the Godhead bodily." (Col. ii, 9.)

15. *All things that the Father hath*—How stupendous is this *all!* Omnipotence, omniscience, omnipresence, eternity, all these the Father hath, and, therefore, the Son. Yet, by the very terms, the *Father* possesses alone his Fatherhood, and the Son his Sonship. *Therefore.*—Because the Son hath this fulness, therefore had Jesus included this *all* in the things revealed by the Spirit.

16–29. From this high strain the Master now touches a humbler and gentler chord—the immediate present. He recurs again to the *little while* of his absence; and, being drawn out by the queries of his disciples, he contrasts the grief of that little while of absence with the joy of his return at his resurrection,

16 [u] A little while, and ye shall not see me: and again, a little while, and ye shall see me, [w] because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me.

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 [x] A woman when she is in travail hath sorrow, because her hour is come: but as soon

u Verse 10; chapter 7. 33, & 13, 33, & 14. 19.

w Verse 28; chapter 13. 3.—*x* Isa. 26. 17.

and the high apostolic privileges which that resurrection should inaugurate.

16. *Not see me...see me*—Two different Greek words are here used, both translated by the word *see*. The former, θεωρεῖτε, signifies the *seeing* either by the bodily or the mental eye. The latter, ὄψεσθε, signifies more properly bodily sight alone. Hence Jesus here declares that during the *little while* of his departure he would be lost to both their bodily and their spiritual view, while his return would be to their physical sight. This fact alone, in our opinion, decides that it is his corporeal return at the resurrection, and not merely a spiritual presence, that the Lord here intends. *Because I go to the Father*—He here gives a reason why they shall *see* him again. He is not going into nothingness; but he is going to the Father who once sent him, and will send him again.

18. *What is this that he saith*—We suppose that, at the close of the last verse, a slight pause of the Saviour's discourse enabled him to hear a murmur of perplexity and inquiry among his disciples, which induces him to pause still further, until their perplexity is fully expressed in a low and rapid consultation among themselves. Seven times does this phrase a *little while* occur in these chapters, and at this point their query is specially fixed upon that clause, but not that clause alone. They take his last expressions by piecemeal, and toss them from one to the other. They would be glad to know, but dare not interrogate the Lord.

20. *Weep and lament*—A description of the grief of the apostles between the crucifixion and resurrection of Jesus. It is a stronger expression of grief than that of Mark xvi, 10 — *they mourned and wept*, which describes the same grief. *The world shall rejoice*—The hostile Jewish *world*. But this narrow hostile world is a representative of the entire world hostile to Christ, which crucifies him, buries him, and rejoices in his supposed destruction and in the sorrow of his friends. Worldliness and infidelity, in all ages, share this joy, and suffer its reverse in the triumph of Christ. *Sorrow shall be turned into joy*—He says not merely that their sorrow shall be followed by joy; but the very sorrow shall be transformed into joy. For the death of Christ is the source alike both of the sorrow and the joy.

21. *A woman ... hath sorrow* — A brief illustrative parable. It is plain that the *woman* stands for the *apostles;* her *travail sorrow* for their grief at Christ's death; and the man child for Christ revealed at his resurrection. The best commentary upon this parable is

as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 [y] And ye now therefore have sorrow: but I will see you again, and [z] your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. [a] Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

y Verse 6.—*z* Luke 24. 41, 52, 53; chapter 14. 1, 27, & 20. 20; Acts 2. 46, & 13. 52; 1 Peter 1. 8.
a Matthew 7. 7, & 21. 22; chapter 14. 13, & 15. 7, 16.

furnished by John himself in Rev. xii, 1–5, where a woman brings forth a man child, who is caught up into the heaven to the throne of God; in which the woman represents the Church of God bringing forth a Saviour and ruler of the world. The literal basis of this figure is the birth of Christ from a pure virgin. Or, still farther back, it is Eve whose seed should bruise the serpent's head. The woman thus symbolizing the Church is here represented by the apostles, who are the Church now in travail and overwhelmed with sorrow until the bringing forth of the glorified Christ. Then shall their very sorrow transform into joy. *Remembereth no more the anguish*—It is God's great compensation that her sorrow shall be as if it never had been, and the whole thing becomes a joy. *A man is born*—A human being, according to the Greek, of either sex. In the midst of humiliation and sorrow, the birth of a human immortal is a most stupendous event. The creation of a material world bears no comparison with it; hence, to the view of Scripture, all the circumstances of generation and birth are divine and wonderful.

22. *Your joy no man taketh*—Your sorrow shall depart, but never your joy. Hostile as is the world, no man can wrest it from you.

23. *In that day*—The day of the resurrection. Upon that day Jesus rose as glorified King, able to crown his followers in his kingdom with everlasting joy. See our notes on Matt. xxviii, 18, 19. But that resurrection day was the commencement and inauguration of a great new period of divine-human history. And to his apostles he now promises that they shall be endowed with all the wisdom within the scope of their holy office, have rich access to the Father, and amid tribulation should triumph over the world. Indeed this phrase, *in that day*, has much of the ring of the same old prophetic phrase in the Old Testament. Thus, Exod. viii, 22: I will sever *in that day* the land of Goshen. Isa. ii, 11: The Lord alone shall be exalted *in that day*. Ezek. xxix, 21: *In that day* Israel shall be exalted. Zech. ix, 16: The Lord their God shall save them *in that day*. *Ye shall ask me nothing*—Within the scope of your apostleship the fulness of revelation made to you shall forestall all inquiry. They will be under no need of putting such crude questions as were offered in xiv, 5, and xiv, 8, and xvi, 17. For be it noted that the Greek word here for *ask*, (unlike the Greek word for the *ask* in the latter part of the verse,) mainly signifies to *inquire* or *question*. Our Lord does not, indeed, mean that no unwise questions would be asked. For Alvord truly objects that, in Acts i, 6, they in reality did ask a question; but it is to be replied, that the Lord immediately informed them that their question was outside the limits of their office. Nor should the words be so stringently interpreted as to deny that they should ever ask for wisdom or information. It simply implies that they shall never be left in bewilderment, but should be fully inspired with due wisdom for the apostolic office. *Whatsoever ye shall ask*—That is, petition. *Will give it*—Of course the breadth of this promise, like that of the last previous promise, must be limited within the laws of the kingdom of grace and the apostolic office now to be established.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, [b] that your joy may be full.

25 These things have I spoken unto you in [2] proverbs: but the time cometh, when I shall no more speak unto you in [3] proverbs, but I shall show you plainly of the Father.

26 [c] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 [d] For the Father himself loveth you, because ye have loved me, and [e] have believed that I came out from God.

28 [f] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no [4] proverb.

b Chapter 15. 11.—2 Or, *parables.*—3 Or, *parables.*—*c* Verse 23.

d Chap. 14. 21, 23.—*e* Ver. 30; chap. 3. 13. & 17. 8. *f* Chap. 13. 3.—4 Or, *parable.*

24. *In my name*—See note on xiv, 13. While Christ was with them, not having been exalted to his mediatorial station at the right hand of God, prayer had not been offered through him; but now he is our Advocate, to hand our petitions to the Father.

25. *These things*—To verse 28 Jesus now opens a new promise. The obscurity now resting upon his words to their minds should be withdrawn. New facts and new revelations should be made, which should throw back their broad light upon his past discourses. *Proverbs*—The *proverb*, as the word is here used, is a brief expression of a great truth in language concise and somewhat enigmatical. Its very riddle detains the attention of the mind upon it, and so fastens it upon the memory. Our Lord had discoursed in what were to a great degree enigmas; but those very enigmas served as vehicles to hold fast the truth until the day of explanation. *Time cometh*—The time was doubtless the period of the forty days after his resurrection. And yet in spirit it covered the whole period of their apostolic office.

26. *I say not...will pray*—That he said at another time; but that he sets aside for the present. He will omit now to mention his own prayer to the Father for them, in view of the rich access they shall have to the Father himself.

27. *Father...loveth you*—The love of the Father precedes even the gift of the Son, and was the reason of that gift. John iii, 16. But here is an additional love of the Father for these apostles, in consequence of their love to Christ. And this love is from the *Father himself;* originating freely and earnestly from him.

28. *I came forth from the Father*—And this is the fundamental fact, basing, sustaining, and justifying their faith. His origin is from God, for their redemption; his destination is to God, for their final glorification and eternal salvation.

Last response of the disciples, and concluding reply of Jesus, 29–33.

So literal and cheering were these last sentences of our Saviour—so did they fill the demand of their hearts—that the apostles suddenly applaud him as not only clear but divine. Thereupon the Saviour avails himself of the moment of their elation to warn them of coming dispersion, but to assure them, also, that all will result in final triumph.

29. *Now speakest thou plainly*—Commentators very generally here attribute to the apostles a false pretence, or rather a false estimate of their own understanding. They profess or imagine that they understand when they do not. "They understand so little," says Augustine, "that they do not even understand that they understand not." And Lampe even goes so far as to say that they contradict Jesus. But the em-

30 Now are we sure that [g] thou knowest all things, and needest not that any man should ask thee: by this [h] we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 [i] Behold, the hour cometh, yea, is now come, that ye shall be scattered, [k] every man to [5] his own, and shall leave me alone: and [l] yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [m] in me ye might have peace. [n] In the world ye shall have tribulation: [o] but be of good cheer; [p] I have overcome the world.

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g Chap. 21. 17.—*h* Verse 27; chapter 17. 8. *i* Matt. 26. 31; Mark 14. 27.—*k* Chapter 20. 10. 5 Or, *his own home.*—*l* Chap. 8. 29, & 14. 10, 11.

m Isa. 9. 6; chap. 14. 27; Rom. 5. 1; Eph. 2.14; Col. 1. 20.—*n* Chap. 15. 19, 20, 21; 2 Tim. 3. 12. *o* Chap. 14. 1.—*p* Rom. 8. 37; 1 John 4. 4, & 5. 4.

phatic word in their language is *now*. This little word implies that in the past the discourse of Jesus *had been* enigmatical, and not by them understood. In the present it implied, and implied truly, that his words just uttered *were* understood, and were divinely cheering to their hearts. For the future it implied that his present words were an earnest that there were lessons yet to come that would make them wise for their high office and for eternal life. Their words were indeed child*like*, but not child*ish*.

30. *Now are we sure*—The emphatic *now* they earnestly repeat. So delicately and effectively had the great Master suited his words to their hearts as to convince them anew that he knew their hearts. *Ask thee*—So well does he know their questionings of heart that he is able to answer without hearing them. *Thou camest forth from God*—And so it is that the Gospel adjusts itself to the sins, the penitence, the moral wants of our nature, so as to test its own divine origin.

31. *Do ye now believe?*—The best commentators now agree that the words should be rendered not interrogatively but affirmatively—*Ye do now believe.* Jesus admits their faith.

32. *The hour cometh*—The hour of high faith is the proper time to prepare for danger. Jesus therefore seizes the present moment to warn them of their coming peril. Yet he assures them that abandonment by man is not abandonment by God—*the Father is with me.*

33. *In me...in the world*—Here is a striking antithesis. The apostles were *in the world;* happy if they were *in me.* They could be *in the world* and *in me* at the same time. At the same time, therefore, they could be both in *tribulation* and in *peace.* Such men have a right and a reason to *be of good cheer.* No *tribulation* from the world can destroy their *peace in Christ.* And this imperturbable peace is an earnest of the final triumph over the world, announced in the words that follow. Indeed, the bidding of *cheer* is in view of this closing triumphal sentence. *I have overcome the world*—Even in view of the coming sacrifice the glorious victim feels himself the conqueror, and chants his pæan of victory. Though the battle is yet to be fought, he stands in spirit at its close, and the immortal laurel is upon his brow. Nay, he is standing in spirit in that future period when his apostles, amid tribulation in the world, shall hear in spirit his thrilling words, *Be of good cheer; I have overcome the world.* And in all ages of the Church the preacher, the martyr, and the saint have fought the battle of the faith, trusting in the great Captain who has overcome the world. And in that trust they too shall overcome. And this victory is over every means which the world uses to deprave the spirit or destroy the soul. Whether the world would allure and ensnare us by its charms, or overwhelm and destroy us by its violence, through faith in Him who has overcome the world we too may overcome.

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a] the hour is come; glorify thy Son, that thy Son also may glorify thee:

a Chap. 12. 23, and 13. 32.

CHAPTER XVII.

So closes the Saviour's farewell address to his apostles. From man he now turns to God; and, as is suitable in address to God, in prayer. Yet is it not so entirely addressed to God as that man is wholly left out of thought; for all audible and public prayer is *for* man; that is, *for* others than him who prays, as well as *to* God. The very institution of public prayer includes a purpose of instruction, namely, to reveal and perpetuate the knowledge of what are our wants, and how to express them before God. Of such a nature is the Lord's Prayer. And for this same purpose was this memorable intercessory prayer uttered aloud by Jesus in the hearing of his apostles, and recorded under guidance of the blessed Spirit by the hand of that very apostle who dwelt most deeply in the heart of Jesus. We might suppose that the prayer is recorded with verbal accuracy. But if our human presuppositions are not upon this point accurate, we may be sure that the very soul of the prayer uttered is in the prayer recorded, so that both would be for us identical.

As this prayer is uttered just before the great sacrifice by him who was at once Victim and High Priest, so it has been called, with much propriety, by Christian scholars, the HIGH PRIESTLY PRAYER. But though uttered before the sacrifice, the actual standpoint in spirit of the great Supplicator is really at the close of the sacrifice; just as in the last verse of the last chapter, as we have noted, the standpoint of the Saviour's triumph is after the triumph is won. See notes on xii, 31; xiii, 31; xvii, 11. The present prayer is uttered as if in fact the great work were completed; and as if, from the scene of battle, the blood-stained conqueror was stepping in triumph upon the threshold of heaven into the presence of his Father, claiming his investment with a glory belonging to him both by original inheritance and final victory.

Though properly called a prayer, but a small part and but a few points are precisely *petition*. For himself he *claims*, as his right, his glorious investment. For his disciples he supplicates unity, preservation, and consecration. For all future believers he supplicates the same holy unity, and indirectly prays for the conversion of the world to the faith. The greater part of the prayer is what we will call *representation;* performed by Him who is the great representative of us all before God.

A summary of the chapter will show that in 1–5 he presents himself before the Father; that in 6–19 he represents the case of his apostles; that in 20–26 he represents before God, directly, the case of all future believers; indirectly, the case, good or ill, of the world.

1. *Lifted . . . eyes to heaven*—Hitherto his glance had been horizontally directed upon his listening apostles; but now our Evangelist beholds him turn his eye upward, and recognizes that his spirit is with God. The phrase *to heaven* would naturally, but not necessarily, imply that he was under the open sky. Heaven, though upward, is not the sky.

Christ's self-presentation before the Father, 1–5.

As already noted, Jesus now speaks as if his Passion were but a point in time, and that he is already ascended into the Paternal presence. Commentators, in consequence of not appreciating this, have lost much of the beauty and power of this great prayer. It is the commencement and specimen of his ever-living intercession; nay, it is that intercession itself. Ever here recorded, it is ever being offered. Read by the Church on earth, it ever avails in the sanctuary of heaven.

Father—The first appealing word of the eternal intercession, simply Father, (see note on verse 11,) a name of God unknown to the world before the Son

2 [b] As thou hast given him power over all flesh, that he should give eternal life to as many [c] as thou hast given him.

3 And [d] this is life eternal, that they might know thee [e] the only true God, and Jesus Christ, [f] whom thou hast sent.

[b] Dan. 7. 14; Matt. 11. 27, & 28. 18; chap. 3. 35, & 5. 27; 1 Cor. 15. 25, 27; Phil. 2. 10; Heb. 2. 8. [c] Ver. 6, 9, 24; chap. 6. 37.

[d] Isaiah 53. 11; Jeremiah 9. 24.—[e] 1 Cor. 8. 4 1 Thess. 1. 9.—[f] Chap. 3. 24, & 5. 36, 37, & 6. 29, 57. & 7. 29, & 10. 36. & 11. 42.

revealed it. God is Father of all by creation; he is Father of the justified by regeneration; he is sole Father of this sole Son as he is Father of nothing else in the universe besides. Yet this sole Son stands before God in order that he may be the First-born among many brethren. *The hour is come*—As we have elsewhere noted, (John ii, 4,) the life of Jesus was marked by the divine order into *hours*, periods, or crises. But verily now had come the *hour* of hours, the consummating period of a complete work and an attained glory. *Glorify thy Son*—Invest his glorified resurrection body, now identified with his eternal Spirit compositely, with an eternal glory. *That thy Son...glorify thee*—In the great mediatorial work, gathering a glorious Church into the everlasting habitations, he will unfold to the universe the divine glory. Reciprocally and eternally in majesty, power, but most of all in love, will Father and Son thus glorify each other.

2. *As*—Inasmuch, as, or since. He asks the Father to glorify him, inasmuch as he possesses power to reciprocate that glory in gathering his glorified Church. Surely all this is language that creatures could never use with God. It stands on equal terms, and assumes merit. It claims, rather than supplicates; offering compensation, glory for glory. *Given him*—Yet is the Father, even in this equality, source, giver, superior. *All flesh*—All humanity. The power of his death is not partial but universal, embracing every child of Adam both before and after birth. We are born under atonement. *As many as thou hast given him*—Given him, in the eternal purpose of redemption, as foreknown believers and persevering heirs of salvation; as it is expressed in verse 20: "Them also which shall [or rather *will*] believe on me;" and in verse 8, even the apostles are those that "*have believed*." And as that plan of redemption is conditional, saving in divine anticipation all who are foreknown as believers, so it presupposes no want of power for belief in others. It excludes none who do not exclude themselves. Hence this intercessory prayer covers all who please to place themselves beneath it.

3. *Life eternal...might know thee*—This knowing of God and Christ is that full experimental knowing which, being commenced by the believer on earth, is consummated in eternity; hence it is not the cause of eternal life, but is the very eternal life itself. The vital seed of eternal life, its first minute instalment, is placed within the believing soul on earth, and, unless on earth removed, will put forth in eternal life in heaven. It is the well of water within springing up to everlasting life. *The only true God*—The *only* God; for there can be no other. The *true* God, in opposition to all false gods. Whether Jupiter, or Brahm, or Vishnu, they are false. The fancies of the idolater, of the pantheist, or the atheist, have their absolute contradiction in this the true God. He possesses those attributes of power, wisdom, and mercy; he has unfolded those attributes in such plans and deeds of redemption, as that eternal life is realized in the very *knowing them* in their knowable fulness. *And Jesus Christ*—It is remarkable that this is the only instance in the Gospels in which the words *Jesus Christ* are used as one compound name. They are so used frequently in the Epistles; from which some liberalistic commentators have argued that this phrase was mistakenly used by John, according to a later custom, and falsely attributed by him to Christ. More likely, however, the apostolic custom arose in the Epistles

4 [g] I have glorified thee on the earth: [h] I have finished the work [i] which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory [k] which I had with thee before the world was.

6 [l] I have manifested thy name unto the men [m] which thou gavest me out of the world:

g Chapter 13. 31, & 14. 13.——*h* Chapter 4. 34, & 5. 36, & 9. 3, & 19. 30.——*i* Chapter 14. 31, & 15. 10. *k* Chap. 1. 1, 2, & 10. 30, & 14. 9; Phillippians 2. 6; Colossians 1. 15, 17; Hebrews 1. 3, 10.——*l* Verse 26; Psalm 22. 22.——*m* Verses 2. 9, 11; chapter 6. 37, 39, & 10. 29, & 15. 19.

from its original use by Jesus. It is a most expressive compound. Jesus is *Saviour:* Christ is *Messiah;* that is, *Anointed King.* Hence Jesus Christ is Saviour-Messiah, Saviour-King. He is a Royal Saviour *sent* from God to man. It is with a solemn majesty that Jesus thus pronounces his compound name of dignity, naming himself thus before God and man.

Unitarian writers, who deny the divinity of Jesus Christ, have quoted this as a primary text to show that Christ is not God, but purely man. God, as they claim, is pronounced here to be sole God, and Jesus Christ is excluded. But surely it is of that very sole God that Jesus Christ is the *Sent,* the manifestation, the incarnation. The *Father,* indeed, as the unknowable Absolute, the reserve of Deity, is often styled by the entire name of God. So the very first verse of John's Gospel tells us that the Word was with *God;* that is, with the Father. But that did not forbid his adding, "and the Word was God." And so, that the Father is God does not disprove that Jesus Christ is God manifest in the flesh.

4. *Glorified thee on the earth—On the earth* in antithesis with *in heaven.* In the former he had glorified God; in the latter God will glorify him. He had glorified God on earth by exhibiting to mankind the perfect ideal of God in man; miraculously showing forth the wisdom and power of God, but especially revealing God's mercy for the salvation of the world. *Have finished the work*—The great mission for divine manifestation and human redemption. By this great work he had purchased the right to save all who by faith should accept his mission.

5. *With thine own self*—In blessed and eternal society with thy own nature. *Glory which I had...before the world*—That is, the glory which I, as eternal Logos, had with the eternal God. See note on i, 1. Into that glory admit *me,* the incarnate Logos, so that the God-man shall be eternally recognized as eternally divine. The eternal Logos and the incarnate Logos are the same person in different eras of existence. So that the incarnate Logos could claim on earth that as Logos he possessed an eternal glory in heaven, to which he might ascend and therewith be invested. *Before the world was*—The term world here includes the entire universe of worlds. Some have affirmed that God has eternally been creating worlds after worlds. In that case the priority of the glory of the Logos would be rather priority in the order of nature than of time, as regards the absolute universe.

Christ's representation of, and petitions for, his apostles, 6–19.

First, the Saviour represents his apostles before God in their past relations with himself, closing with a petition for their gracious preservation, 6–11. Second, he represents their relations of danger to the world, closing with a petition for divine keeping, 12–16. Third, opening with a petition, he represents their mission to the world, 16–19.

6. *The men*—Part of the human race, selected for the good of the race. *Thou gavest me*—Words which represent the *divine side* of the apostolic selection. For, being so chosen, they were in capacity, purpose, and susceptibility the proper *men.* Wisely were they chosen of Christ; graciously were they given by God. God always selects the most suitable instruments at hand for his

hine they were, and thou gav-
st them me; and they have
ept thy word.

7 Now they have known that
ll things whatsoever thou hast
iven me are of thee.

8 For I have given unto them
he words [n] which thou gavest
ie; and they have received
hem, [o] and have known surely
hat I came out from thee, and
ney have believed that thou
idst send me.

9 I pray for them: [p] I pray
not for the world, but for them
which thou hast given me; for
they are thine.

10 And all mine are thine,
and [q] thine are mine; and I am
glorified in them.

11 [r] And now I am no more
in the world, but these are in
the world, and I come to thee.
Holy Father, [s] keep through
thine own name those whom
thou hast given me, [t] that they
may be one, [u] as we *are*.

12 While I was with them in

Chapter 8. 23, & 12. 49, & 14. 10.—*o* Verse 25; chap. 16. 27, 30.—*p* 1 John 5. 19.

q Chap. 16. 15.—*r* Chap. 13. 1, & 16. 28.—*s* 1 Pet. 1. 5; Jude 1.—*t* Ver. 21, &c.—*u* Ch. 10. 30.

irposes. *They have kept*—The *human de* of the apostolic action. God had een gracious to *keep:* men had been ithful and *kept.*

7. *All things*—The entire furnishings r his divine mission. The apostles d learned and recognized that they ere not fabricated by Jesus, but given om God.

8. *They have believed*—They were se-ted and given by God with full fore-owledge that they would *believe.* The al taking of effect, both of their elec-n and the *giving*, was conditioned their faith and perseverance as free ents.

9. *Pray not for the world*—For the rld, as such, and while it stays such, the sense used here and in verse 14,) not a possible object of the mercies d blessings he is now imploring; and cannot be the object of his *direct* ayer. Indirectly he prays, in verses and 23, for the world, that it may brought under the scope and cover his prayer, by conversion to faith in n. When Christ intercedes, as here, his *Church*, it is that it may be, as e, preserved, sanctified, and glori-k When he prays for the *world*, it hat it may be converted and forgiven. ke xxiii, 34. Then the world comes o the Church, and receives the bless-of Christ's Church by intercession. *them which thou hast given me*—The apostles, as in verses 6 and 8. *They are thine*—The Father gave them, yet still retained them. They were the common property of God and of Christ. Therefore did Christ confidently *pray for them.*

10. *Thine are mine*—Language which no created being could use.

11. *I am no more in the world*—As above noted, his standpoint is after his ascension. *Holy Father*—The first petition for his apostles. The opening address, the first, is to *Father* simply; here, where holy preservation is petitioned, the address is *Holy Father;* in verse 25, where retribution in the world is indicated, it is *Righteous Father.* Stier elaborately argues that God's holiness is identical with his absolute love. It may be, indeed, admitted that of God's primary love, pure and absolute righteousness, mercy, and purity are the perfect forms. Yet that love is rather holy than holiness itself. That love is holy because it is absolutely right; and holiness consists in rightness, with all the intensity of infinite emotion, and all the firmness of an infinite Will eternally determining.

12. *While*—In the five ensuing verses Jesus contemplates his apostles in relation to their earthly dangers, as by him faithfully kept, (albeit that *one* is lost,) in the midst of a hated world, from which they must not be with-

the world, [x] I kept them in thy name: those that thou gavest me I have kept, and [y] none of them is lost, [z] but the son of perdition; [a] that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 [b] I have given them thy word; [c] and the world hath hated them, because they are not of the world, [d] even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but [e] that thou shouldest keep them from the evil.

16 [f] They are not of the world, even as I am not of the world.

x Chap. 6. 39, & 10. 28; Heb. 2. 13.—y Chapter 18, 9; 1 John 2. 19.—z Chapter 6. 70, & 13. 18.—a Psa. 109. 8; Acts 1. 20.—b Ver. 8.

c Chapter 15. 19; 1 John 3. 13.—d Chap. 8. 23; verse 16.—e Matt. 6. 14; Gal. 1. 4; 2 Thess. 3. 3; 1 John 5. 18.—f Verse 14.

drawn, though while *in it* they are not *of it*. *While...in the world*—Here, as throughout this intercession, his standpoint is beyond this world. *I kept them*—Kept them, not like a purse of coin, locked in an iron safe, as a mere thing; nor as a prisoner, locked in a bolted cell, as an unfree agent; but as a child is kept in a loved home, from which he is able to escape by a power of his own. Such keeping of a true free agent is intended to be sure only when the kept one prefers to be kept. No divine guardianship throughout the Bible engages to secure a Christian from voluntary apostacy. *The son of perdition*—Stier well remarks that wherever in the Holy Scriptures the figurative phrase *child* of an evil thing is used, it indicates the wilful, guilty, and fixed tendency of the being. So child of hell, Matt. xxiii, 15; children of disobedience, Eph. ii, 2; so also man of sin, 2 Thess. ii, 3. Son of perdition, therefore, indicates one who by his own wilful, guilty, personal tending, lands in final destruction. But it is plain, from the previous part of the verse, that this son of perdition was one of those whom *thou gavest me*, and was *kept in thy name;* and yet, in spite of that keeping, he was lost; and he became a final heir of *perdition*. Hence we have on this sacred record, presented in the very primal twelve, a type of genuine final apostacy in the Christian Church. *Scripture might be fulfilled*—This is the final good educed by God from the darkest evil: that therein his foreknowledge is verified, and God's plans for his own conduct, which are conditioned upon the foreknowledge, are left underanged. The dark human side was for pure evil; the divine side is, that the unneeded and condemned sin does of itself fit in to the production of God's best results.

13. *Now come I to thee*—The world is far behind; the agony is past; he stands upon the mount of God, approaching his Father's smiling face. But all this is upon a conceptual standpoint; for he immediately adds, *These things I speak in the world*. Why speak them in the world? The words immediately following explain: that his apostles might hear; that one apostle might record; so that their *joy*, and the *joy* of the future Church, whom they represent, may be *fulfilled*.

14. *The world hath hated them*—See notes on xv, 18–25.

15. *Not...take...out of the world*—Peter was ready (xiii, 37) to follow his Lord out of the world. Wearied Christians often would sigh to depart and be with Christ. But that aspiration must be checked within the most reverent limits. What could the world's great carcass do if the salt should all depart? What but suffer the fate of Sodom for want of ten righteous men? The good men hated by the world are the world's preservers. *Keep them from the evil*—For how easy is it for them to assimilate by gentle shadings with the world. The world, then, will no longer hate,

17 [g] Sanctify them through thy truth: [h] thy word is truth.
18 [i] As thou hast sent me into the world, even so have I also sent them into the world.

19 And [k] for their sakes I sanctify myself, that they also might be [l] sanctified through the truth.
20 Neither pray I for these

[g] Chap 15. 3; Acts 15. 9; Eph. 5. 26; 1 Pet. 1. 22.
[h] 2 Sam 7. 28; Psalm 119. 142, 151; chap. 8. 40.

[i] Chapter 20. 21.—[k] 1 Cor. 1. 2, 30; 1 Thess. 4. 7; Heb. 10. 10.—[l] Or, *truly sanctified.*

however much they will despise them for the compromise. God keeps them, not merely for themselves, but for the honour of his own name, and from mercy to the world that hates them.

17. *Sanctify them*—In the three ensuing verses Jesus represents their consecration to their mission. God must sanctify them as Christ sanctifies himself. To *sanctify* is to set apart to some special divine use; and this may or may not require an inner purification of the being set apart. If an unholy being, as man, be set apart to a pure use, he must be rendered internally as pure as the use to which he is appropriated. Of an indifferent thing, neither intrinsically holy or unholy, as a vessel for the sanctuary service, there can be no purification but a physical one with an emblematical meaning. Where a holy being, as Christ, is set apart for a holy work, as for the work of redemption, no inward purification is possible; for he is already perfectly pure. It is a consecration of the holy to the holy. The use to which man is divinely consecrated is eternal service in the sanctuary of heaven; but to attain this use his entire purification must be perfect. If he fails in this his failure is total. *Through thy truth*—Rather *in* thy truth. *Thy word is truth*—*Thy word* doubtless means the Gospel revelation, both in its doctrinal and preceptive parts; its doctrinal parts exhibiting the scheme of salvation, its preceptive enjoining us to obey its conditions. The *agent* of this sanctification through or in the Gospel, according to Jesus's prayer, is *God*, who both gives the Gospel which sanctifies, and animates it by his Spirit to a sanctifying power. Hence it is not the mere instrumental truth, it is the divine Spirit, which sanctifies.

18. *Sent me...I also sent them*—So that both, primarily and secondarily, are from God; and as they were directed to ordain others to the same work, so it is evident that a body of ministry issuing from God himself, distinct from the laity, is a divine institution in the Christian Church.

19. *Sanctify myself*—The great conditional sanctification or consecration of himself, by which Christ entitled himself to redeem a glorious Church from out the world, and present it pure and perfect before the Father, was the suffering of death. Thus as a redeemer he was made *perfect through suffering*. *For their sakes*—This consecrating agony was undergone for the sake of his apostles, constituting and representing his entire glorious Church.

Christ's representation of future believers and the world, 20–26.

Our Intercessor now broadens his scope so widely that every man may enrol himself in the limits of the prayer. *Directly*, he prays for the perfecting of all believers and their reception into glory. *Indirectly*, he prays that all may become believers.

Christ cannot, of course, pray that the world, as the world, should be taken to heaven. He cannot pray that the sinner should be glorified in his sins; any more than he can pray that the unchanged Satan should be reinstalled in the highest heaven. He can only pray that the world may, through appointed agencies, be so won as to come into the range of his prayers for his Church. None are excluded from his churchly prayer who do not exclude themselves.

20. *For these alone*—Most merciful as is the interior of the Saviour's intercession, there is a stern exclusiveness, a terrible *outside* to it, expressed not so much in words as in silence. Cold and dreary is the condition of those who stand

alone, but for them also which shall believe on me through their word;

21 [l] That they all may be one; as [m] thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them;

[l] Verses 11, 22, 23; chapter 10. 16; Rom. 12. 5; Galatians 3. 28.—[m] Chapter 10. 38, & 14. 11.

without the boundary of the Christly supplication. *Shall believe*—Foreknown future voluntary receivers of the apostolic Gospel. The *shall* here is a mere future, equivalent to *will*. Faith is either a *power* or an *act;* as a *power* it is a gift of God, and may be prayed for; as an *act* it must be from ourselves, and cannot be a gift from any other. *Their word*—No traditions of an interior Christian doctrine are to be received by us which are uncorroborated in the written word. This, the written testament alone, can assure us that the tradition is apostolic and binding; for unwritten traditions are unstable, easily forged, and unreliable. But as it appears from verse 18 that the apostles were commissioned by Christ, as Christ by God, so the true written tradition of the apostles, whether it be John, or Paul, or Peter, are the authorized *word* both of Christ and God. Those, therefore, who endeavor to separate the apostles' doctrine as contrary to Christ's, are enemies of the truth, sacrilegiously endeavouring to cut the Gospel in two, that they may murder both parts.

21. *May be one*—Amid every diversity there is among true Christians a true unity. So amid many varieties, external and striking, the human race has a *unity* internal and absolute. One touch of feeling makes the whole world akin. Universal man, and man alone, has the moral emotion, the religious susceptibility, the power to possess an idea of the infinite God. The European, the Chinaman, the Hottentot, can be brought to worship the Omnipotent; but not the dog, the elephant, or the gorilla. So, amid every outward diversity, there is in the Christian body the true unity of the Spirit. The attempt has been made to bring that body under one human head, the Pope, and what has been the result? The head became ambitious, corrupt, despotic, infidel, and bloody. This was substituting for God's unity of the Spirit man's unity of temporal power. *As thou... and I*—The opposer of the doctrine of the Trinity very vainly attempts to prove that the Logos, or Word, can be no more *one* with God, than one Christian man can be *one* with another. But the *as* here indicates not equality in degree, but similarity in nature according to the human likeness and proportion to the Divine. As of Christian perfection the ideal is God, so of Christian unity the model is the ever-blessed Trinity. (See note on Matt. v, 48. Also, John xiv, 9, 10.) For man was made in the image of God. Of the Church, as of the Trinity, the unity is spiritual.

That... that... that—There are three *thats* in this verse. The first two are parallel to each other, the latter enlarging the other, and both depend on *pray* in the previous verse. Christ directly *prays that* his followers may be *one;* and *that* they may be *one in us*. The third *that* depends upon these two. May they be one in us, *that* the world may be inspired, by that unity, with faith. *The world*—Stands in a double aspect: as the embodied enemy of Christ, and, as such, no object of prayer; and as the raw material from which the future Church must be won and shaped, and, as such, the object of this extension of prayer. And in the following verses Christ prays that the Church may be *perfect in one*, both for its own blessed sake and for the winning the world to faith. No limits are assigned to the diffusion of faith through the world; but the Saviour, justifying a holy ambition in his Church to win the whole, prays that *the world* may believe, and nothing less.

22. *The glory which thou gavest me*—The eternal celestial glory. *I have given*

[n] that they may be one, even as we are one:

23 I in them, and thou in me, [o] that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 [p] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: [q] for thou lovedst me before the foundation of the world.

25 O righteous Father, [r] the world hath not known thee: but [s] I have known thee, and

n Chap. 14. 20; 1 John 1. 3, & 3. 24.—o Col. 3. 14.
p Chap. 12. 26, & 14. 3; 1 Thess. 4. 17.

q Verse 5.—r Chap. 15. 21, & 16. 3.—s Chap. 7. 29, & 8. 55, & 10. 15.

hem—It is in them even now, in various degrees, a spark, a slender flame, a beaming luminousness, destined to shine in eternal splendour in the celestial firmament. "Even the slightest glimmering of heavenly light which begins to shine out of the countenance of justified publican, is an outbeaming of his glorification; and so is the still brighter angel-face of the crowned martyr at his trial"—*Stier*. *May be one*—For that *glory* has its source in a spark of divine love in the heart, and that love melts into one its various possessors, so that there is one love, one glory, one Church.

23. *Thou in me*—So that the very centre and nucleus of this unity is God himself.

The unity of the Church consists in *doctrine* and in *spirit*. The historian of evangelical doctrine finds that the system, in its great outlines, forms a grand architectural structure, extending through ages, identical in its general outlines, and excluding all mere half-truths, heresies, novelties, and infidelities. As such a system it does, by its self-consistency, strength, and permanence, form a powerful proof of the reality of the Christian faith, calculated to make *the world believe*.

Yet deeper and more absolute is the unity of *the spirit*. Doctrinal differences are many; Christian experience vitally one. Says Dr. Shedd: "Tried by the test of exact dogmatic statement, there is a plain difference between the creed of the Arminian and the Calvinist; but tried by the test of practical piety and devout feeling, there is little difference between the character of John Wesley and John Calvin." For this he assigns as a reason, that "the practical religious life is much more a product of the Holy Spirit than is the speculative construction of Scripture truth. Piety is certainly the product of divine grace; but the creed is not certainly formed under divine illumination."

24. *I will*—Not I pray, nor I ask; but this is my *will*. He speaks as a Son returned to his Father's house, who tells, in loving confidence, how he *will* have things. He will bring his beloved comrades with him, that they may see what a glorious Prince he is, and in what a glorious palace *That they may behold my glory*—And themselves participate and possess it, just as seeing the kingdom of God is sharing it. (John iii, 3.) So, beholding his glory, we are all changed into the same image from glory to glory. (2 Cor. iii, 18.)

25. *O righteous Father*—He addresses his Father in his stern aspect of righteousness, and his subject is the world in its contrast with his disciples and himself. Yet is its tone the awfulness of reserve. He utters no condemnation, pronounces no sentence. Note that God is not a mere Father, but also a righteous Father. He has not only his parental, but his judicial and governmental aspect. He is not only living Father, but stern Judge and absolute Sovereign. *The world hath not known thee*—This is his final brief word of appeal to the just God against a rejecting world. It is not passively and innocently and with no means of knowl-

[t] these have known that thou hast sent me.

26 [u] And I have declared unto them thy name, and will declare *it;* that the love [x] wherewith thou hast loved me may be in them, and I in them.

t Verse 8; chap. 16. 27.—*u* Ver. 6; chap. 15. 15. *x* Chapter 15. 9.

CHAPTER XVIII.

WHEN Jesus had spoken these words, [a] he went forth with his disciples over [b] the brook Cedron, where was a garden, into the which he entered, and his disciples.

a Matthew 26. 36; Mark 14. 32; Luke 22. 39. *b* 2 Samuel 15. 23.

edge, that the world does not know thee. But, after all I have done to reveal thee, the guilty voluntary world has persistently ignored thee! *I... and these*—I have, spite of and in contrast with this *world*, determinately *known thee*, and have made thee known to *these*. He has no more to say of the world; his heart and speech catch and fasten upon the brighter topic.

26. *Declared thy name*—Unfolding the mystery of grace and glory embraced in the name of the Father. *And will declare it*—Unfolding its still more gracious grace, and its still more glorious glory, to them, to the Church of all ages, and to their whole glorious assembly in eternity. *Love wherewith thou hast loved me*—Which, as said in verse 24, was a love before the foundation of the world. *May be in them*—Love from God resting upon them, and to God dwelling in them. They thus, by faith, come into a participation of God's eternal love to his Son. They come into the everlasting beams of the eternal Sun. They enter into the embrace of God's eternal purpose to glorify all who believe in Jesus. They fasten themselves to the golden chain of God's election to eternal life of all who know him through his Son. *And I in them*—As the life-spring of their immortal existence, the well-spring of their eternal love, the day-spring of their eternal glory. For eternal life, love, and glory, embodied in Christ dwelling in them, are the full consummation of all that the sufferings and intercession of Christ himself can bring to his chosen. And in this consummation does this intercession most fitly end.

Thus close the valedictory utterances of Jesus to his disciples, extending through the last four chapters of this Gospel. They are, first, the colloquy and events during the supper, (chap. xiii;) second, the Lord's after-supper discourse, slightly interrupted by questions, (chap. xiv;) third, his parting address of prediction, warning, and consolation, (chap. xv and xvi;) fourth, and last, this High Priestly prayer, (chap. xvii.) It is pervaded with pathos, which runs as an *undertone* even through the triumphant passages both of the valedictory and the prayer. The pathos and the sorrow are soon to deepen into the immediate agonies of Gethsemane and the crucifixion; the triumphal tone is sustained by a prophetic recognition of the victory in the more distant future.

CHAPTER XVIII.

§ 132–3.—THE AGONY IN GETHSEMANE, AND THE BETRAYAL, 1–12.

1. *He went forth*—That is, as we understand it, from the supper-room on the eastern part of Mount Zion. As no other going forth is unequivocally indicated from the beginning of chapter xiii to this present clause, we are obliged to conclude that the discourse, stretching probably into midnight, was entirely uttered in the same room. The route now taken by Jesus to Gethsemane the reader will find described in our note on Matt. xxvi, 36. *The brook Cedron*—The brook Cedron, Kedron, or Kidron, (the name being derived from a Hebrew word signifying turbid,) is a winter or rain torrent, formed by the waters occasionally running from the sides of Olivet and Moriah, into what is now called the Valley of Jehoshaphat. The ravine or valley takes its origin above a mile to the northwest of the

2 And Judas also, which betrayed him, knew the place: [c] for Jesus ofttimes resorted thither with his disciples.

3 [d] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lantern and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, [e] went forth, and said unto them, Whom seek ye?

c Luke 21. 37, & 22. 39.—d Matt. 26. 47; e Psa. 3. 6, & 27. 3; Mark 14. 43; Luke 22. 47; Acts 1. 16. Proverbs 28. 1.

city, and, deepening as it proceeds, makes an angular turn opposite the temple. Thence southeastwardly, it passes between Siloam and the city, and thence goes toward the Dead Sea through a deep and singularly wild gorge. During the summer season, in the absence of rains, the channel is perfectly dry, so that in reality its occasional turbid stream formed a sort of gutter for the eastern margin of the city. By a bridge over the ravine the traveller still passes from St. Stephen's gate to Gethsemane.

2. *Jesus ofttimes resorted thither* — Where, beneath shadowing olive trees, he held discourse with his followers. Hence this is the place where Judas, whom we last saw departing from the supper-table, (xiii, 30,) was again to meet his Master. At this point, according to the other Evangelists, is to be inserted the narrative of the agony of Gethsemane. By a ruthless criticism, Strauss and others infer from the silence of John and the triumphant tone of the valedictory and prayer of the previous chapters, that the agony never took place. We apprehend that the answers are ample. Why should John insert what had been so fully given by his predecessors? And who cannot see that the sorrows of Gethsemane are truly preluded by the sad *undertone*, mentioned in our closing note to the last chapter, both of the valedictory and the prayer? Nor are we able to conceive how a scene so wonderful in its conception, so unparalleled and mysterious in its character, so surpassing any passage of classic antiquity, could have been framed without the basis of truth, either by the genius of the Evangelists or the mind of the early Christian Church. No truly Christian heart needs any defence of this passage from a criticism so utterly uncritical.

3. *Judas. . . cometh*—For the train and order of events of our Lord's betrayal and arrest, consult our notes on § 132. *Lanterns and torches* — For though it was the full moon, yet his apprehenders knew that their victim might be concealed in the garden, in the houses, or in the clefts of the rocks. But to no such refuges, worthy of the guilty only, did it become the dignity of our Lord to resort.

4. *Knowing all. . . that should come* — John leaves to the other Evangelists to describe the humiliations of the garden and of the Judas kiss, and seizes those points in which the foreknowledge and majesty of Jesus appear rising above the inflictions he suffered. It is the same upper tone of triumph as reigns through the previous discourses, heightened to sublimity by the recollection of the degradations which the previous Gospels disclose. John's Gospel is therefore a supplement, not merely in external facts, but in grand views and sublime truths. *Went forth*—After the traitor's kiss, the traitor himself retreats among the band that follow him, who stand in hesitation. Jesus steps forward in firm majesty to meet the men, who appear more like culprits to be arraigned than like officers coming to arrest him. *Whom seek ye?*—Not that he did not know whom they sought. Not that their leaders did not know *him* by the traitor's signal. He speaks to make them confess their object, and then to show that they can attain it only by his actual permission. It is the word by which he commences the display of power exhibited in verse 6

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, [f] stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, [g] Of them which thou gavest me have I lost none.

10 [h] Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

f Jeremiah 8. 12.—*g* Chapter 17. 12.

h Matt. 26. 51; Mark 14. 47; Luke 22. 49, 50.

5. *Jesus of Nazareth*—They have not the spirit to rush forward and seize him without a word of parley. The drill serjeant, however, mechanically answers, according to the warrant, "Jesus of Nazareth." The Lord has compelled them to utter that memorable name, the memento of their own guilt, the emblem of divine power. *I am he*—Let it be well identified, to even those ignorant of his person, who it is they seek, and by whose power they are prostrated. At the responsive word, *I am he*, they recoil and fall. Verse 6. *Stood with them*—Probably the first clear glance that John had caught of the traitor disclosed Judas standing in the crowd. He too, doubtless, feels the overthrow from the mighty name of "Jesus of Nazareth."

6. *Backward, and fell*—Commentators, such as Stier, who explain this fall as merely a natural accident, resulting from the personal majesty of Jesus, (as the lictor was overawed who attempted to apprehend Caius Marius,) overlook the plain evidences of a purpose and will by Jesus to give this proof that his surrender is voluntary. He first prostrates them by a stroke of unseen power; then deliberately triumphs over their impotence; then secures the escape of his disciples; then yields his person to their hands. By this miracle he sustains his declaration to Peter, Matt. xxvi, 53; and his avowal that he himself lays down his life, John x, 17, 18.

7. *Asked he them again*—By a divine irony he pushes their impotence with the same question. Strange that such commentators as Alford and Stier suppose such a question and reply to be uttered and even repeated because the officers were ignorant which was Jesus. Surely they knew after the first *I am he;* and so they might also know before the first *I am he*, from the traitor's kiss.

8. *I have told you*—An intimation to the armed crowd what playthings they might be in his hand. *These*—Pointing to the disciples; sacrificing himself, but saving others.

9. *The saying*—See chapter xviii, 12. Rationalistic commentators have pronounced this a very mistaken pretence of a fulfilment of Christ's words. Christ spoke, say they, of preservation from final perdition, but this was preservation from bodily harm. It is a poor reply to these objectors to say, "but the bodily was typical of the spiritual." The true reply is this: Christ was bound on his part to keep his disciples, both in body and in soul, for their future ministry. They were to be immortal until their work was done. He had preserved them not only from apostacy but from temporal death, for the future mission before them. Judas, on the other hand, perished in body and soul, and so was completely "the son of perdition." And so now Jesus provides for their present safety, in literal fulfilment of his claim, that he had kept all and lost none—save one.

10. *Malchus*—The Greek and Latin form of *Malek*, signifying *King*. John

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [i] the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And [j] led him away to [k] Annas first; for he was father in law to Caiaphas, which was the high priest that same year.[l]

14 [l] Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ [m] And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 [n] But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

i Matthew 20. 22, & 26. 39, 42.—*j* See Matt. 26. 57.
k Luke 3. 2.—1 Verse 24.—*l* Chap. 11. 50.
m Matthew 26. 58; Mark 14. 54; Luke 22. 54.
n Matt. 26. 69; Mark 14. 66; Luke 22. 54.

alone mentions his name. See note on Matt. xxvi, 51.

FRAGMENT OF THE TYROPEAN BRIDGE.
A relic of the days of Solomon. See note on Matt. xxvi, 16.

§ 133. — JESUS BEFORE ANNAS AND CAIAPHAS, AND THRICE DENIED BY PETER, 13–27. Matt. xxvi, 57–75; Mark xiv, 53–72; Luke xxii, 54–62.

13. *To Annas first* — This Annas is mentioned in Luke iii, 2 as being high priest, together with Caiaphas, at the opening of John the Baptist's ministry, his name occupying the prior place to that of his colleague. He is pronounced by Josephus as the most fortunate man of his time in Judea; for he was high priest himself for fourteen years, having been so appointed by Cyrenius as far back as the taxing mentioned by Luke before our Saviour's birth; and he had four sons who filled that office, besides his son-in-law Caiaphas. His venerable age, his great abilities, his ancient title to the priesthood, rendered him perhaps the most important Jew in the capital. The people, animated by a strong national feeling, doubtless regarded him as the permanent high priest. Both Herod and the Romans had capriciously changed the high priest, so that it had almost become an annual office. It is probable that he was the prime mover in the crucifixion of Jesus, and that in this, as in many other measures, Caiaphas was but the organ of his decisions. *High priest that same year* — In apparent contrast with Annas, who was popularly held as the permanent rightful high priest.

14. *Caiaphas . . . gave counsel* — John here doubtless refers to the counsel of Caiaphas, to show that he was fully prepared to carry out whatever orders Annas might give for the destruction of Christ.

Peter's first denial, 15–18. Compare notes on Matt. xxvi, 69–75.

15. *Another disciple* — Beyond all question John himself.

16. *Her that kept the door*—It is customary, even at the present day, in the East, for the doors of the wealthy to be superintended by a portress, who re-

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: [o] and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [p] I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask

o Psalm 26. 4, 10; 1 Cor. 15. 33; Eph. 5. 11, 12.

p Matt. 26. 55; Luke 4. 15; chap. 7. 14, 26, 28, & 8. 2.

ceives a fee for her services from the visitors.

18. *Made a fire of coals*—The square court (Vol. i, pp. 121, 326) enclosed within the structure of an Eastern house, lying under the open air, is often paved, and furnishes the proper basis for a coal fire. It is not unfrequent that at the Passover period the weather is cold enough in Jerusalem to render a fire desirable.

19. *The high priest*—Which high priest? Annas or Caiaphas? It is clear that Jesus is not sent to Caiaphas until verse 24, upon which see our note. It is also clear that at verse 13 Jesus is led to the high priest Annas. It is also clear that this is a different examination from the one given by Matthew, as taking place before Caiaphas. We hold, therefore, decidedly with those who maintain that the high priest of this verse is Annas. That Matthew (xxvi, 57) omits the leading to Annas, does not contradict the fact. But in fact the ancient opinion that both high priests had office in the same extended palace may be considered as solving the whole difficulty. Peter went to the house of the high priest; he denied Christ while Christ was before Annas; and Christ was sent from one part of the palace to the other, by Annas to Caiaphas. *Asked Jesus*—Before this venerable dignitary, who was high priest before the prisoner was born, the youthful Jesus presents himself in bonds. During his repeated visits to Jerusalem, his teachings in the streets and preaching in the temple, probably Jesus had never been recognized by either high priest; while Jesus probably had seen them both in the exercise of their public office. Yet his name, his teachings, his miracles, and his popularity could not have been unknown to either; for, in fact, the beloved disciple, John, (verse 15,) was known to the high priest. Annas was a Sadducee; a sect which, denying future punishment, endeavoured to deter from crime by severity of judgment in the present world. Before this haughty magistrate the Saviour stands, with little reason to expect mild dealing. *Asked Jesus of his disciples . . . doctrine*—The first thought of Annas is, Who are the *disciples*, the supporters, the party, of this insurgent. He doubtless had lately heard of their ushering Jesus, with triumphal procession and great popular commotion, into the capital. How strong a party can he rally? And what are their real *doctrines*, as by him explained, religious or political? Have they a powerful secret combination to destroy the temple, abolish the priesthood, and overthrow the state?

20. *Jesus answered*—Jesus, though before a magistrate, is not before a legitimate court, and so he might deny the jurisdiction and refuse to answer. He does answer, by at once refusing any specific account, and yet asserting his own openness and innocency. *Openly . . . synagogue . . . temple*—He has said nothing in his teachings which all the honest world might not hear. His preaching has been in the regular public sacred places, the synagogue and the temple. *In secret . . . nothing*—He has no conspiracy, no secret society. On the contrary, whatever confidential

them which heard me, what I have said unto them; behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by [q] struck Jesus [1] with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 ([r] Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. [s] They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and [t] immediately the cock crew.

28 ¶ [u] Then led they Jesus from Caiaphas unto [3] the hall of

q Jeremiah 20. 2; Acts 23. 2.—2 Or, *with a rod.*—*r* Matt. 26. 57.—*s* Matt. 26. 69, 71; Mark 14. 69; Luke 22. 58.

t Matt. 26. 74; Mark 14. 72; Luke 22. 60; chap. 13. 38.—*u* Matt. 27. 2; Mark 15. 1; Luke 23. 1; Acts 3. 13.—3 Or, *Pilate's house*; Matt. 27. 27.

utterances he has made among his friends, his actual doctrines he would have all the world hear and receive.

21. *Ask them which heard me*—He hereby refuses, as is his right, to enter into any detail. Nay, he checks his inquisitor, in language of perfect respect as a venerable ruler, but with decided repulse as an illegitimate judge.

22. *One of the officers...struck Jesus*—Flattering the high dignitary by a forward and unbidden avenging of his slighted dignity. In truth the very fact that Annas was not a regular official may have rendered his adherents and retainers more jealous for his honour and authority. *With the palm*—It is uncertain from the Greek whether the blow was with the hand or a staff.

23. *Jesus answered him*—Though a mere retainer, Jesus as a man addresses him as a man, in the language of universal justice and reason. If I am wrong, demonstrate that wrong; if right, withhold violence.

24. *Annas had sent him*—The pluperfect *had sent*, and the parentheses enclosing this verse, are supplied by our translators, to indicate that Jesus was sent by Annas immediately at the close of the 14th verse. Thereby the high priest of verse 19 is Caiaphas, and the examination which follows is before him. But the Greek for *had sent* is not pluperfect, and there are no good grounds for so rendering it. The plain reading of the Greek declares, that Annas now sent Jesus to Caiaphas at the close of this preliminary examination.

Peter's second and third denial, 25–27.

The position of this part of the narrative of Peter's denials, which seems to be separated purposely from the first denial, confirms the supposition that the whole took place during the stay of Jesus in the hall of Annas. We may add, that the clear accordance of the narratives of these denials in the different Evangelists, which discloses itself amidst apparent discrepancies, forms a striking demonstration of the truth of the history. The discrepancies show intuitively that the narratives are perfectly artless and independent, while the ultimate agreement shows that the respective authors wrote from common fact.

28. *From Caiaphas*—For the examination before Caiaphas, compare our notes upon Matt. xxvi, 57–68. *The hall of judgment*—The prætorium of Pilate, the procurator. For our account of Pilate, and the arraignment of Jesus before him, see our notes on Matthew

judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

v Acts 10. 28.

and 11. 3.

xxvii, 1–30. *That they might eat the Passover*—But, according to all the first three Evangelists, Jesus had eaten the paschal lamb the night before, namely, the evening closing Thursday. Were, then, these Jews yet to eat the paschal lamb upon the evening of the present day, namely, Friday? This has been a memorable difficulty among commentators for centuries. Sceptics have maintained that there is a contradiction between the first three Evangelists and John, inasmuch as the former represent the lamb as eaten on Thursday evening and he on Friday evening. To solve this difficulty, various theories have been proposed. Some have maintained that Jesus ate the lamb the evening before the Jews did generally; others have maintained that there were two Passover evenings allowed by the Jews themselves. The simplest and most satisfactory solution, however, is found in the different meanings of the word Passover. It no doubt did often signify simply the paschal lamb. But it also had a more extensive meaning, so as to include the entire festival of the Passover week. Such is the obvious meaning in John ii, 13, 23; vi, 4; xi, 55; xii, 1; xiii, 1. So also in 2 Chron. xxx, 22: "They did eat the feast seven days, offering peace-offerings." Now during the Passover week there was to be upon each day a burnt-offering, two young bullocks, one ram, and seven lambs; also a meat-offering, and one goat for a sin-offering. Unleavened bread was to be eaten through the week. There was also the *chigagah*, which was a festive thank-offering made by private individuals and families. To partake of these during any day of the festival was to keep or eat the Passover. That John did not disagree with the other Evangelists in holding the supper on the night of his betrayal to be the Passover, we have good historical proof. For his disciple Polycarp, in a discussion of the question occurring in his day, expressly declared that John himself celebrated the Easter Supper on the fourteenth of Nisan, the time of the Jewish Passover.

29. *Pilate then went out*—Taking the diagram of a Jewish house in our commentary on Matthew (vol. i, 326) to represent Pilate's pretorium, let us suppose that at the "street" there is a wide area in front of the palace where this multitude, headed by the priests, presents itself. Pilate, when thus called upon by the dignitaries of the nation, sustained by the people, promptly went out unto them, standing in the portico with the multitude before him. The conversation that ensues is so natural and so suitable to the respective parties as to contain proof of its own genuineness. Pilate's first business is to call for the *accusation*.

30. *If . . . not a malefactor*—Uttered in a sarcastic tone, this reply would be of a very irritating character. Uttered, however, in a tone of courteous suavity, it apologizes for troubling Pilate, assuring him that nothing but the fact that they had a malefactor could have brought them there.

Their real purpose, under either meaning, is to precipitate Pilate into the slaying of Jesus. They first wished to do this, if possible, by making Pilate execute him in implicit compliance with their judgment. Or, failing in that, they will accuse Jesus of treason, and induce Pilate to condemn and crucify. And failing in that, they will boldly threaten Pilate himself, and compel him to execute whether he condemn or not. Pilate, after availing himself of every possible subterfuge, finally yields to their last master-stroke.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, [w] It is not lawful for us to put any man to death:

32 [x] That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 [y] Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? [z] Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 [a] Jesus answered, [b] My kingdom is not of this world: if my

w Genesis 49. 10; Hosea 3. 4. —*x* Matt. 20. 19; chap. 12. 32, 33.—*y* Matt. 27. 11.

z Acts 3. 13.—*a* 1 Tim. 6. 13.—*b* Dan. 2. 44, & 7. 14; Luke 12. 14: chap. 6. 15, & 8. 15.

32. *Take ye him*—Pilate does not see in Jesus a proper candidate for an ignominious death. Availing himself, therefore, of their soft word *malefactor*, he turns Jesus back upon their own hands for trial and punishment. This compelled, on their part, the humiliating confession of their subjection to the Roman power. Their nation had been deprived of judicial authority over life and death.

32. *That...might be fulfilled*—This singular fact of the loss by the Jewish nation of the right of inflicting death, brings about the great result foreseen and accepted in the divine plan, that Jesus should accept death from Gentile hands. Had the Jews inflicted death upon him on their charge of blasphemy, the method would have been by stoning; a death they came near inflicting upon him in a burst of passion, (John viii, 58,) and did inflict upon Stephen.

33. *Entered into the judgment hall*—While the multitude is in the front area, facing Pilate at his threshold, Jesus has been sent into the hall. Pilate was, therefore, alternately with Jesus within, and with the multitude without. *Art thou*—This question presupposes, as the other Evangelists state, that Jesus had treasonably claimed to be a king. It is to be noted that Luke makes Jesus declare himself a king without explanation, and yet makes Pilate clear him of *fault*. His account alone would be liable to the charge brought by rationalistic commentators against it, of being mysterious. John, in the present chapter, interposes the explanation, by which it is shown that Jesus so defined his royalty as to exculpate him from all fault in the eyes of Pilate. Pilate asks the present question in a tone of the utmost seriousness, as if to learn both what Jesus claimed to be, and what he was.

34. *Of thyself*—Does Pilate ask the question after the royalty of Jesus in a Roman, or a Hebrew sense? If the former, then Jesus claims not to be a king: that is, a political king. If in the Hebrew sense, then he asks. "Are you the Messiah?" the Anointed Prince of the realm of holiness? then truly he is a king; a king of whom all earthly kings are but a shadow.

35. *Am I a Jew?*—Pilate replies in a tone of irritated pride at the suspicion that he makes any nice distinctions in a Jewish quarrel. *Thine own nation*—He has taken the case as he finds it, and cannot afford to meddle in Jewish niceties. *What hast thou done?*—Dismissing all talk of royalty, what are the *facts?* Pilate here acts in the same spirit with which Gallio (Acts xviii, 17) subsequently acted: the Roman spirit of evading the religious quarrels of the subjected people so long as their own political supremacy was secured.

36. *My kingdom*—Jesus, in words, evades Pilate's last question, and returns to the topic of his royalty; and yet in so doing he answers Pilate's question, what he has done. He has performed the part of a heaven-sent king. *Not of this world*—My kingdom

kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that [c] is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he

c Chap. 8. 47; 1 John 3. 19, and 4. 6.

is not one of the political nations of the earth. It is not an organism like the Roman empire, founded upon physical force, sustained by military establishments, defended by fortifications and entrenched in capitals. *Then would my servants fight*—Alluding, doubtless, to the scene of his arrest, when he bade Peter put up his sword. Well would it have been if the pretended successors of St. Peter had kept the sword put up.

37. *Was I born*—Alluding to his human birth. *Come I into the world*—Alluding to his origin from God. *Bear witness unto the truth*—The truth that overlies all earthly and political truth; the truth verified by the highest intuitions of the human soul; the truth of God and eternal life. *Bear witness*—Confirm its reality as revealed in the Old Testament, and as written on the heart of man, both by reassertion and new revelation, demonstrated by miracle and by the perfection of my own character. *Every one that is of the truth*—Wherever there is a human spirit anxious to attain to the possession of truth and righteousness, let his eye be directed to me. *Heareth my voice*—Such an earnest, convicted inquirer will at once feel that my voice answers his inquiries. Wherever, in all lands and in all ages, there is a human soul that aspires to holiness, my voice will be to him a divine response; and thus my subjects are attracted to me from all the world by a secret power that has nothing to do with warlike force. And thus I am truly a Divine King, ruling in the realm of truth over countless millions of true-hearted subjects; and this kingdom, immaterial and invisible, pervades and overlies all other kingdoms. It exerts a mighty power over them, and, perhaps, will yet dissolve them all into one universal kingdom of truth. But for all this the Roman had but little ear. Such a kingdom for him is but a phantasm; and true, genuine imperial power is the only fact that is fact. Inasmuch as this kingdom of righteousness is over all, it condemns all *wickedness*, whether of individuals, of princes, of administrations, or of political parties. Sin is sin, and condemned by the laws of Christ's kingdom, whether committed by a single man, by a government, or by a people. The Church and the ministry have indeed nothing to do with purely secular measures, involving no moral question. But whenever an administration or party adopts sin into its platform or its measures, it is none the less the duty of the Christian Church to "bear witness to the truth."

38. *What is truth?*—Pilate supposes that he had now applied a finisher. All the philosophy of the age in which he lived had decided that man could know but this: that nothing could be known. That higher truth is undiscoverable, that in fact there is no absolute truth, no difference between ultimate truth and falsehood, were the conclusion at which highest human thought had arrived. And what the philosophers thus taught, political and military men readily accepted. It was, therefore, readily and generally agreed that visible and tangible things, things of sense and of the present world, were all. Talk to such a man in high strain of philosophic, religious, or divine truth, and his reply is: "Bah! What *is* truth? I understand positive science; but as for

had said this, he went out again unto the Jews, and saith unto them, [d] I find in him no fault *at all*.

39 [e] But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 [f] Then cried they all again, saying, Not this man, but Barabbas. [g] Now Barabbas was a robber.

d Matthew 27. 24; Luke 23. 4; chapter 19. 4, 6.
e Matt. 27. 15; Mark 15. 6; Luke 23. 17.

CHAPTER XIX.

THEN [a] Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to

f Acts 3. 14.—*g* Luke 23. 19.—*a* Matt. 20. 19, & 27. 26; Mark 15. 15; Luke 18. 33.

your higher truth, it is a chimera." *He went out*—He waited for no answer, because his very question was intended to deny the possibility of all answer. He is ready to return to the Jews with the full feeling that it would be a real murder to take the life of so harmless an abstractionist. He again takes his stand in front and pronounces his *finding in him no fault*. This announcement to the people drew forth murmurs of disapprobation, in which their utterance of the word *Galilee* (Luke xxii, 5) suggested to Pilate his first method of rescuing Jesus by sending him to Herod. After his return, the second expedient, his attempt to release Jesus instead of Barabbas, next occurs, as is related in the following verses and in the parallel sections of the other Evangelists.

CHAPTER XIX.

§ 138. — PILATE SCOURGES JESUS, MAKES HIS THIRD ATTEMPT TO RELEASE HIM, AND DELIVERS HIM FOR CRUCIFIXION, 1–16.

Matt. xxvii, 24–31; Mark xv, 15–20; Luke xxiii, 23–25.

1. *Scourged him*—The punishment of personal scourging with whips, rods, or cords, disused by modern civilization, is of high antiquity. The monuments show that it was a custom in ancient Egypt. It was legalized by Moses, but humanely limited to forty lashes, which the modern Jews, to avoid even an accidental overstepping of the law, limited to thirty-nine. Though not among the Jews a disgraceful punishment, it was held by the Roman law unworthy to be inflicted on a Roman citizen. The victim was bound to a low pillar, in order that, stooping forward, he might curve his bare back to receive the full fair stroke. It was customarily inflicted before crucifixion, and no limit was fixed by Roman law to the number of the blows. It has been questioned whether Pilate intended this to be the scourging preceding crucifixion, or whether it was intended as a sole punishment; whether as a compromise, according to Luke xxiii, 16, or whether he hoped, by presenting Jesus under the cruel effects of the scourge before their eyes, he might melt them to pity. But it appears by Luke xxiii, 25 that, at the close of the affair by their choice of Barabbas, *he delivered Jesus to their will;* so that this is probably the scourging preparatory to crucifixion. The presenting Jesus therefore so scourged, to induce their pity, was doubtless an afterthought.

4. *Went forth again*—After Jesus returned from Herod, Pilate again took him into the inner apartments where the scourging took place, and the multitudes still stood in the front court of the palace. Pilate now brings forth Jesus in his most piteous plight, and probably, mounting the gallery or bal-

you, [b] that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 [c] When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, [d] We have a law, and by our law he ought to die, because [e] he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? [f] But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto

b Chap. 18. 38; verse 6; 1 Peter 2. 22.—*c* Acts 3. 13.—*d* Lev. 24. 16; Deut. 18. 20.

e Matthew 26. 65; chap. 5. 18, & 10 33.—*f* Isa. 53. 7; Matthew 27. 12, 14.

ustrade slightly projecting over the court, presents him in an elevated position to their view.

5. *Behold the man—Ecce Homo!* This solemn presentation of Jesus before the world, preceding his final delivery to death, has produced the most solemn impression upon the minds of the Church of all Christian ages. The pencils of the great masters of Christian art have selected it as a choice subject. Preeminently he stands forth *the Man*, the representative of the race, the memento of our sin, the exhibition of our misery.

6. *They cried... Crucify him*—As Jesus stands the representative of suffering for sin, so these are the representative sinners. All our sins have cried, in the words of these men, "Crucify him, crucify him." *Take ye him* — Crucify him then yourselves, Pilate in effect says, for *I* cannot perpetrate the deed. There is a tone of impatience in the words that shows how indignantly the Roman felt their exacting and obstinate cruelty.

7. *We have a law*—As much as to say, If you, as a Roman, do not feel his execution to be legal and just, we have plenty of law to sustain the infliction of death. *Made himself the Son of God* — To make himself the Son of God, and thereby equal with God, was blasphemy, for which the sentence was death by stoning. But now an unexpected result followed their utterance of the phrase Son of God. There can be no doubt that the personal demeanour of Jesus had an impressive effect upon Pilate. He appeared to the Roman a strangely supernatural being. The warning dream of his wife hung gloomily upon his feelings. Sceptics are often superstitious. Genuine religious feeling often being suppressed in their hearts, abnormal spiritual notions take their place. He puts to himself the startling query: May there not be something supernatural in this remarkable specimen among this half supernatural race?

8. *The more afraid*—That is, this expression so increased the awe of his former impression as to induce the following action, that he takes Jesus into the judgment hall for examination on this specific point.

9. *Whence art thou?*—A most significant question. The sceptical and inquiring world has been asking it ever since. O most supernatural man, reveal thy origin! "Who shall declare his generation?" Isaiah liii, 8. *No answer*—Alas! to none but the true inquirer comes there any response but absolute silence. No explanation proper for Jesus to give could the mind of Pilate have properly received. Wounded pride now mingles with his fear. He

me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [g] Thou couldest have no power *at all* against me, except it were given thee from above: [h] therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [i] If thou let this man go, thou art not Cesar's friend: [j] whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

g Luke 22. 53; chap. 7. 30.—*h* Heb. 6. 4, 8.

i Luke 23. 2.—*j* Acts 17. 7.

will test this superhuman personage with a threat.

10. *Power to crucify ... power to release* — Roman power may dare if not defy even the supernatural and divine. There is something supreme in her Jupiter Stator, a proud might in her imperial genius, that may venture to threaten even the supernaturals in other parts of the earth.

11. *No power at all* — But here is a majesty above the majesty of Rome. The prisoner of Pilate is truly greater than Pilate himself. Again he asserts, what he asserted at his arrest, (Matt. xxvi, 53,) that his surrender was perfectly voluntary, that the Scripture might be fulfilled. Only because it was accepted as a foreknown fact in the divine plan, and predicted in Scripture, does Jesus consent to Pilate's power. Pilate would have no power but that it was given from above. *Therefore* — Because I am that Divine Being above all human power. *He that delivered me unto thee* — The word delivered is the same in Greek as the usual word for *betrayed*. The reference therefore is, primarily, to Judas; for we have already noted that the words just used are parallel with his words used at his arrest. *Greater sin* — The more divine the victim, the *greater* the *sin* of his betrayal and delivery.

12. *From thenceforth* — Rather *from that reason*. That is, because he felt the impress of Jesus's supernatural character. Nothing now, apparently, could have prevented Pilate from releasing Jesus by a peremptory exertion of power; but the Jews, with surprising art, had reserved their masterstroke for this final period. Spare this man and you are yourself an undone man. *Not Cesar's friend*—The present Cesar, or Emperor of Rome, was the jealous, capricious, cruel Tiberius. Let him for a moment be made to suspect that a viceroy of his tolerates even the shadow of a rebel king, and that viceroy is a dead man. As we have elsewhere noted, Pilate in fact, three years after, committed suicide to escape punishment under charge of maladministration.

13. *Heard that saying*—Jesus, again, must die that another may not die. A just man though he is, Pilate will shed his blood for his own safety. The Jew conquers the Roman; the subject rules the ruler. The Gentile is compelled by the Jew to be the executioner of the Saviour of mankind. *He brought Jesus forth*—Though the examination might be in part in private, yet the sentence must be pronounced in public. Jesus, therefore, is led into the fore court, and Pilate takes his place upon the judgment seat. *Called the Pavement*—This was a platform of Mosaic, ornamented and tessellated, on which the judgment throne was made to stand. *Gabbatha*—Signifies *an elevation*. John gives the Hebrew as well as the Greek name of the platform, to indicate that Pilate pronounced judgment solemnly, not from a level, but from the high judicial seat. So truly official a matter was this *pavement* that we are told by Seutonius, in his life of Cesar, that that general wher-

14 And [k] it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [l] We have no king but Cesar.

16 [m] Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ [n] And he bearing his cross [o] went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 [p] And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was

k Matt. 27. 62.—*l* Gen. 49. 10.—*m* Matt. 27. 26, 31; Mark 15. 15; Luke 23. 24.—*n* Matt. 27. 31, 33; Mark 15. 21, 22; Luke 23. 26, 33.

o Numbers 15. 36; Luke 4. 29; Acts 7. 58; Hebrews 13. 12.—*p* Matthew 27. 37; Mark 15. 26; Luke 23. 37.

ever he marched, had the fitted marble conveyed with him, in order to lay the platform, whenever he encamped, at his pretorium or headquarters.

14. *It was the preparation*—The day before the Jewish (Saturday) Sabbath, that is, Friday, the day of crucifixion. As the Jewish Sabbath commenced on the evening of the preceding Friday, so the latter part of Friday was originally devoted to a preparation for the Sabbath. But, gradually, the time of preparation was extended, and, finally, the whole day became the preparation. *Of the passover*—That is, it was the Sabbath-preparation in the Passover week. *About the sixth hour*—That is, toward noon. But Mark, xv, 25, says it was the third hour when they crucified him. Attempts have been made to show this to be a contradiction. The *third hour* would be nine o'clock. But Mark does not say precisely that he was crucified at nine o'clock. He truly says that the preceding events brought it to nine o'clock, and after that they crucified him. The process resulting in his crucifixion commenced about nine o'clock, and John says the crucifixion took place not exactly at twelve, but about that time. Precise measurement of time, brought about by modern science and accurate timepieces, was unknown to antiquity. *Behold your King!*—One of the sarcastic expressions of the indignant Pilate against the Jews.

15. *We have no king but Cesar*—Thus, to repudiate the Messiahship of Jesus, they not only lay firm claim to the domination of the Romans, but reject Jehovah himself as the king of Israel.

§ 140.—Leading forth and Crucifixion of Jesus, 17. Matt. xxvii, 32–34; Mark xv, 21–23; Luke xxiii, 26–33.
See notes on the parallel sections.

§ 141.—Jesus on the Cross, 18–30. Matt. xxvii, 35–50; Mark xv, 24–37; Luke xxiii, 33–46.
See notes on parallel sections.

19. *Pilate wrote a title*—Pilate (doubtless by the hand of a writer) prepared this title, with the careful purpose of another and final sarcasm upon the Jews. It was probably borne upon the person of Jesus while going to execution, and then fastened upon the cross.

20. *Read many of the Jews*—The nearness to the city, mentioned in the next words, and the variety of languages in which it was written, gave a wide notoriety to the inscription. Jerusalem and Judea are told that their king hangs upon the cross. They had threatened to make his unpunished claim of

nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ [q] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [r] woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

q Matt. 27. 35; Mark 15. 24; Luke 23. 34.

1 Or, *wrought.*

kingship a charge against Pilate before Cesar; Pilate retorts by making that kingship an insult upon them before the world. He can now report to Cesar that he has hung a king for them.

21. *Said the chief priests... Write not*—This betrayal of their feeling of the odiousness of the superscription affords Pilate the completeness of his triumph. *He said*—This would make his crime consist in making a treasonable claim. Pilate would have it, as in truth it was, that Jesus *was their king.*

22. *I have written*—In the true style of an imperious Roman. He at once displays his arbitrary authority, maintains an immovable record, and attains a complete triumph over these Jews. And in his declaration there is the force of a prophecy. Christ is King, and no earthly power can obliterate the truth of his eternal royalty.

The parting of his garments, and the lot, 23, 24. Compare Matt. xxvii, 35; Mark xv, 24; Luke xxiii, 33.

23. Of the parting of garments John, as an eye-witness and as an expositor of the prophetic fulfilment, gives the fullest statement. By the Roman law the garments of the executed malefactor went as perquisites to the executioner. And thus here a Roman custom strangely comes in to fulfil an ancient Hebrew prediction.

Between this full statement of John and the briefer one of Mark there is variation, but no contradiction. Mark says: "They parted his garments, casting lots upon them, what every man should take." Here the garments are viewed in mass as being "parted," and a "casting lots upon them" is affirmed; whether the cast lots affected the whole, or only a part, is not said. Still less is there a contradiction of Matthew, who says they "parted his garments, casting lots." This only affirms that there was a casting lots, more or less, in the process of the division. These two statements are indefinite, but John's precise.

Four parts—Hence, but four soldiers (commanded, perhaps, by a *centurion*) were required to crucify, numerous as was the band that first apprehended him. *Coat*—At this they arrived last, as being the under tunic or shirt. It was commonly worn by the priests, and consisted of two oblong pieces of cloth, fastened at the upper ends upon the shoulder with a clasp or buckle, and hanging down, before and behind to the feet.

24. *They said therefore*—Amid the most solemn scene of human history, the unconscious actors sit down to gamble. *Scripture*—Psalm xxii, 18. This is one of the seven psalms which, as prefiguring the Messiah, are commonly called the Messianic Psalms. In this psalm David utters, as of his own person, sufferings he never endured, and glories too great for himself or any other merely human being. He undergoes the most terrible assaults from the most wicked and brutal of men, and through his deliverance brings about the conversion of the Gentiles to Jehovah. Hence the Jewish Church, as well as Christ and his apostles, held the psalm as describing the suffering

[r] They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ [s] Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [2 t] Cleopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and [u] the disciple standing by, whom he loved, he saith unto his mother, [x] Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her [y] unto his own *home*.

r Psa. 22. 18.—s Matt. 27. 55; Mark 15. 40; Luke 23. 49.—2 Or, *Clopas*.—t Luke 24. 18.

u Chap. 13. 23, & 20. 2, & 21. 7, 20, 24.—x Chap. 2. 4.—y Chap. 1. 11, & 16. 32.

Messiah. The fact that the Saviour's tunic was a single woven piece, produced one of those literal fulfilments of *the very words* of prophecy by which its object is designated too plainly for the dullest mind to fail of seeing. Thereby the application of the more figurative parts is more decisively fixed. *Cast lots*—Each man's name, token, or lot was placed in some receiver, an urn or perhaps a helmet, and either the receiver was so shaken as to throw out a lot, or the lot was fortuitously drawn from the receiver.

Jesus commits his mother to the care of John, 25–27.

25. *Stood by the cross*—The same feeling of safety which induced John to enter the high priest's palace, seems to have emboldened him at the head of his female company to make the nearest approach to the cross. No danger was to be apprehended from the Roman authorities, who so reluctantly surrendered even Jesus to death. The only harm could arise from the malice of the multitude. It was probably just as the shades of the supernatural darkness were dense enough to obscure their approaching figures, that they came within listening distance of the dying Saviour. Abruptly, and avoiding (perhaps for her safety) addressing her as mother, Jesus utters his last words to her. *His mother's sister*—We suppose this clause to be in apposition with the clause following, and that his mother's sister was Mary, wife of Cleopas; so that there are but three women here mentioned. *Cleopas* — Rather Clopas. See note on Luke xxiv, 18.

26. *Woman*—The same respectful but not affectionate title addressed by Jesus to his mother at the wedding at Cana of Galilee. But for this repetition of the title, we should certainly infer that it was here used to avoid exposing his mother to the notice of the multitude. Why, then, did he not address her in this moment of sorrow by the endearing title of *mother*? We cannot but conclude that the title used indicates that officially he was a son no longer. Her maternity is transferred to another. And yet, in this moment of overwhelming suffering, the mind of Jesus takes care to remember the obligations due to the ties of nature. His garments, his last property, his foes have parted among themselves. His mother alone remaining, he places her as a precious deposit, not with her sons but with his best beloved disciple. See note on Matt. xiii, 55.

27. *Unto his own home*—Doubtless to his own immediate residence in Jerusalem; next, to his home in Galilee; and finally, perhaps, to Ephesus, his last abode in Asia Minor. See our note on Matt. i, 18. That John had a home at Jerusalem is implied by the phrase *from that hour*, as he remained some time in Jerusalem.

The writers of the Romish Church, assuming that John was committed to the protection of Mary, use this passage as an argument in support of Mariolatry. John is made to represent the Church, which is bound to solicit the guardianship of this "Mother of God." All this is precisely the reverse of the fact. Mary was committed to the protection

28 ¶ After this, Jesus knowing that all things were now accomplished, [z] that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and [a] they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [b] It is finished: and he bowed his head, and gave up the ghost.

z Psalm 69. 21.

a Matt. 27. 43.—b Chap. 17. 4.

of John, not John to the protection of Mary.

The thirst and death of Jesus, 28–30.

28. *After this*—That is, subsequent not merely to the event last narrated, but to all the events narrated. The last preceding event was the cry of Jesus, "Eloi, Eloi;" and the present furnishing of drink is parallel with Matt. xxvii, 48. *All things . . . accomplished*—All his sufferings up to the now closing point. *Scripture . . . fulfilled*—Some commentators refer this clause to what precedes; and the sense would then be that all things were accomplished in order to the fulfilment of Scripture. Stier more properly refers it to what follows; and the sense would then be that Jesus, in order to the fulfilment of Scripture, said, "I thirst." We would, however, so extend as to include 29, 30. In order to the fulfilment of Scripture, Jesus, after the satisfaction of his predicted thirst, uttered the final "It is finished," and expired. *I thirst*—The briefest but not least significant of the Lord's utterances upon the cross. The reference may be to Psalm xxii, 15, or rather to Psalm lxix, 21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." It must not be conceived that our Lord, in a servile way, directed his mind to the interpretation of Scripture in these agonizing moments; yet, in a full, calm, glorious consciousness, he trod the path foreknown of God. He acts in the full spirit of Psalm xl, 7: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God." Hitherto in the great agonies of his soul there had been little thought for the pains of the body. His utterance, as Lange well says, "is like the words of a hero, to whose consciousness it now first occurs that his wounds are bleeding, and that he needs some invigoration after the heat of the conflict has been sustained." And thirst is a deeper suffering than hunger. After the bloody sweat of Gethsemane, the sleepless night of his trial, the scourgings, the loss of blood, and the unknown mental agonies, the fluids of his system became exhausted, and the glorious sufferer has not, perhaps, strength to utter his cry of final triumph. Meekly, like a lamb bleating to its slaughterers, he utters the feeble expression of his need. He consents to receive the aid of his murderers. Invigorated in body by the natural supply, he hastens in spirit, with brief, rapid utterances, to the consummation.

29. *Hyssop*—It is not well known what plant is here specified. But a sort of hyssop is described with a seedy stalk about a foot and a half long. Such a stalk would have been long enough to reach the mouth of a crucified person, inasmuch as the cross was not usually very elevated.

30. *Vinegar* — The poscha or acid drink sufficiently stimulant to quench thirst, used by the common soldiery. *It is finished*—That is, the great work of suffering is finished. Primarily it thus has a reference to the past. Yet all the great results which that past suffering embodies are secured and accomplished. The great reparation for the fall of man is achieved, and in that achievement a glorious eternity for the human race, conditioned upon faith, is purchased. Through suffering and death Christ has acquired the right to bestow salvation upon all who believe. It is true, death has not yet been quite com-

31 The Jews therefore, [c] because it was the preparation, [d] that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith [e] came thereout blood and water.

c Verse 42; Mark 15. 42.

d Deut. 21. 23.—*e* 1 John 5. 6, 8.

pletely passed at this utterance. Yet it is by anticipation held as past, inasmuch as the yielding moment has now arrived. See opening note to chap. xvii. Jesus is like a mighty swimmer, who, before leaping into the deep waters, exclaims, "The bottom is touched." *Bowed his head* — With visible submission to death. The Evangelist describes like an eye-witness, which he claims to be. His brief, vivid words paint to the eye of the Church of all ages the pale, placid face and reclining head of Jesus reposing in death. *Gave up the ghost*—With words of voluntary surrender, furnished by Luke in the parallel passage.

§ 142.—The Transactions of Jesus's Death and Entombment, 31–42.

31. *Bodies should not remain*—By the more barbarous Roman custom the bodies of the malefactors could remain upon the cross until disintegrated by corruption or devoured by birds. But by the Mosaic law (Deut. xxi, 23) they must be removed and buried before nightfall. The Jewish rulers doubtless desired that the corpse of Jesus should be as soon as possible removed from public sight. *A high day*—The Jewish Saturday-Sabbath after the crucifixion-Friday, being both the sabbath and a Passover day, was a great day. *Legs might be broken*—The crucifragium or leg-breaking was a Roman custom in cases of crucifixion, performed upon the malefactor before he was taken from the cross. The fracture was inflicted with an iron mallet upon the instep or ankle. This would leave the weight of the body to be sustained by the hands and upper parts, and cause exquisite agony to the victim not already beyond the reach of pain.

32. *Came the soldiers* — At a little after three o'clock the *soldiers*, either the four who had watched the crucifixion, or a special number sent by Pilate, came to the two thieves first and to Jesus last, as being in the middle.

33. *Jesus...dead already*—Our Lord had been upon the cross but some six hours, and malefactors have been known to endure the pains of crucifixion for two or three days. But the extraordinary sufferings of Jesus had speedily wrought their work upon his delicate though healthy frame. The question raised by modern sceptics, whether Jesus really died, or whether his present state was a swoon, from which he may have recovered, was unknown to the ancient Church. That age as little doubted the reality of his death as those soldiers, who now examined and pronounced him *dead already*.

34. *One of the soldiers*—As if to make assurance doubly sure. *Blood and water*—It has been well known in all ages that the blood of a dead man forthwith coagulates and will not flow. So that the ancient Greek commentator, Euthymius, says: "From the body of a dead man, though it should be pierced ten thousand times, no blood would issue." Hence the early Church held this blood-and-water stream from the side of Jesus to be miraculous. In our own day, also, Mr. Andrews, in his Life of our Lord, holds that as the body of Jesus miraculously suffered no corruption, so the live blood could follow the

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, [f] that the scripture should be fulfilled, A bone of him shall not be broken.

f Exod. 12. 46; Num. 9. 12; Psalm 34. 20.

spear as from the body of a living man. So by divine provision the sacred body of Jesus must be preserved from being marred by stoning to death, according to Jewish law, or by the cruriifragium, according to Roman custom. His body must attain its resurrection unviolated, save by those blood wounds without which there could be no remission. The furnishing a natural solution has greatly perplexed anatomists. In the opinion of Tholuck, Ebrard has brought the question to a satisfactory result. Ebrard professes to show that in certain cases of violent contortion the blood might be decomposed into two parts, might become unnaturally collected, be pierced by the spear, and both water and blood flow forth. Of all natural solutions, perhaps that of Stroud is best. He maintains that JESUS DIED OF A BROKEN HEART; and in such a case blood would escape into the region around the heart and there be separated into red clot and watery fluid; thence it would escape through the wound made by the spear. It is a wonderful thought that the mighty heart of Jesus *broke* under its crushing weight of woe; and it is a striking idea that the apostle's simple observation should furnish the phenomenon from which modern science verifies such a result.

35. *He that saw*—The apostle, speaking of himself in the third person, and solemnly asseverating his own truth and accuracy. But what is the point which the Evangelist here designs so strongly to attest? Plainly the double fact by which the predictions in verses 36 and 37 are fulfilled: namely, the fact that no bone was broken, but that the side was pierced.

36. *A bone ... not be broken* — John quotes these words with but slight verbal variation from Exodus xii, 46, and Num. ix, 12. In those passages it is the Passover lamb to which the words apply. In John's view, therefore, Christ himself is the paschal victim, so that the words must be true of him. In other words, the Passover lamb is a predictive emblem of the Redeemer. So Paul affirms (1 Cor. v, 7) Christ, our Passover, (or paschal victim,) is slain for us. That it was a substitutive victim is plain from the facts of the original institution of the Passover. Israel was as true a sinner as Egypt; but for Israel the paschal victim died instead. And as, when the destroying angel saw the paschal blood he passed over unharming, so when divine justice beholds in our behalf the atoning blood, it spares our souls. As the paschal victim by its blood redeemed Israel from Egypt and transmitted them to Canaan, so Christ's atoning blood delivers us from the bonds of sin and furnishes our passport to the heavenly land. And this paschal lamb was to be without blemish, was to be eaten entire, without the breaking of a single bone. And this is the physical symbol of that perfectness, completeness, and sacredness belonging to the Redeemer's person. So in our Saxon-English dialect the word *holiness* is but a different form of the word *wholeness*. Corporeally, our Saviour's person was so divinely guarded, that except those scourgings and wounds prefigured by the slaughter of the emblematic victims of sacrifice, no harm could mar him. In his body must therefore be fulfilled the requirement laid upon the paschal lamb; not a bone of him shall be broken.

This bodily inviolable wholeness, belonging both to the emblematic and real victims, must, moreover, be taken with all the momentous import it contains. Christ's whole nature is perfect before God and man; hence is he acceptable to God completely and perfectly: and hence should he be accepted by man in all the same completeness and perfectness.

37 And again another scripture saith, [g] They shall look on him whom they pierced.

38 ¶ [h] And after this Joseph of Arimathea, being a disciple of Jesus, but secretly [i] for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also [k] Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds *weight*.

g Psalm 22. 16, 17; Zech. 12. 10; Revelation 1. 7.
i Chap. 9. 22, & 12. 41.

h Matthew 27. 57; Mark 15. 42; Luke 23. 50.
k Chap. 3. 1, 2, & 7. 50.

Thereby we aspire to the same perfection; and thereby, becoming the very body of Christ, we finally attain its own perfectness, and become acceptable once and forever before God the Father Almighty.

37. *Whom they pierced*—The quotation is from Zech. xii, 10, with which compare Psalm xxii, 16: *They pierced my hands and my feet.* According to the prophet, God should pour upon the house of David (who in the Psalm quoted personates the pierced Messiah) the spirit of penitence, by which they should look with weeping upon the pierced One, and mourn as for an only Son, by them slaughtered. In this bodily piercing John sees a physical fulfilment of the prophetic physical image. It impressed his senses as he gazed. It was by inspired after-thought that he fully realized the Scripture verification. The visible image here too embodies its world of import. John saw the soldier look upon him whom his spear had pierced. So every penitent Jew of John's time looked upon the pierced and crucified Messiah and repented. In the fulness of time all Israel shall look upon him whom they have pierced, and repent; and all men whose sins have been the spear that pierced his side, have just reason to look upon him and repentantly mourn, as over a son their sins have murdered.

This leaving his bones unbroken, yet piercing his side, exhibited to John both the divine preservation and the sacrificial execution of the Lamb of God. Had Jesus been executed by Hebrew law his body must have been mutilated and crushed by stoning; so that, strange to say, the old Hebrew prophecy had to wait for the Roman to come, and in a mode his laws had prescribed, to sacrifice the Son of David according to the Scriptures. No wonder that John asseverates so solemnly that he saw it with his own marvelling bodily eyes.

The friends of Jesus, and his entombment, 38–42.

38. *After this Joseph of Arimathea*—The foes have gone into the background, and Jesus is now with his friends for evermore. No apostle appears present at the embalmment or entombment; but one whose name is hitherto unmentioned, and would be forever unmentioned, but for this act, steps forward. So for the just man Providence ever raises new friends. And so may the weakest faith grow strong and take its proper post at the required hour. See note on Matt. xxvii, 57–61.

39. *Also Nicodemus* — Mentioned by John alone. See notes on John, chap. iii, 1–21, and vii, 50–53. *Myrrh*—This myrrh is a gum exuding from a tree found in Arabia and more plentifully in Abyssinia. It was a very ancient article of commerce among Egyptians, Jews, Greeks, and Romans. It is first mentioned in Exod. xxx, 23. It was celebrated in ancient times as a perfume, and burned for an agreeable fumigation; it was esteemed as a medicine. It was an ingredient in the ancient Egyptian embalmment. In the middle ages of Europe it was held that it would render a man's body immortal, if there were any method of completely imbuing the system with it. *Aloes*—The article here mentioned is not to be identified with the drug which bears that name in the modern Materia Medica, which is a very bitter and somewhat stimulant stom-

40 Then took they the body of Jesus, and [l] wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

l Acts 5. 6.

achic purgative; on the contrary, the article here named is an odoriferous wood, celebrated for its agreeable *qualities in ancient literature.* Thus in Psalm xlv, 8: "All thy garments smell of myrrh, and *aloes,* and cassia." The Hebrew word *ahil* became identified, both in the Greek and modern languages, with the word aloes simply from the verbal resemblance. It is curious that the Malay name of the article is *agila;* which, besides bearing a strong resemblance to the Hebrew word, has also a resemblance to the word *eagle;* and hence the same article has received the name of *eagle-wood. A hundred pounds* — Probably in the form of a ground or pulverized grain. Sceptical critics have raised a great outcry at the enormous amount of embalmment here mentioned. Its weight is almost equal to that of the body to be embalmed. But it is probable that St. John knew quite as well as any modern caviller whether this amount was incredibly large. Certain it is that the amount of spices bestowed was anciently considered an honour to the person entombed. Thus, when Rabbi Gamaliel, senior, died, it is said that there was burned by one proselyte more than eighty pounds of Oppo balsam. Might not Nicodemus esteem this "Teacher sent from God" above all rabbis, priests, or prophets? Might he not have dealt his spices in proportion to his estimation? Do we know that all this material was used in the first enwrapment of the body? (See note on Matt. xxvii, 59.) Might not a large amount have been reserved for a fragrant fumigation of the apartments of the sepulchre? Besides, we have already intimated that probably this great amount of embalming material may have been furnished under some *vague idea that the body of Jesus was to be preserved from corruption,* and that human means might contribute to that effect. And when we note that the women also prepared spices on Friday evening, (Luke xxiii, 56,) and others brought spices on Sunday morning, (Mark xvi, 1,) we plainly see that each, without regard to the others' contributions, was anxious to furnish a share as a tribute of love. To the cavils of Strauss the reply of Ebrard is both beautiful and conclusive: "As if when flowers were to be strewn on the grave of a dear departed friend any one would now ask the question, How many were required? so that there might be just enough! If a friend sent unexpectedly a bunch of flowers, would the mourner, glad to save his money, say, Now there are sufficient flowers; I do not need to buy any more?"

40. *Then took they*—In the last two verses John has mentioned Joseph and Nicodemus each in the singular, and then adds the part which each performed: the former secured the body, the latter furnished the embalmment for it. Now in the plural *they* both cooperate in the same work. Heretofore they may have been strangers; ever after doubtless they were brethren.

41. *In the garden a new sepulchre*—John's account here, had we no other, would appear not a little mysterious. By what right do the friends of this supposed malefactor take possession of the nearest new sepulchre? But from Matthew we learn (xxvii, 60) that it is Joseph's own new tomb. We have thus one of those happy but undesigned coincidences which show that truth is the basis of the account. As the next verse shows, the time required haste, and the body was deposited in this sepulchre temporarily, in order, after the sabbath was passed, to give it an honourable tomb in the proper burial ground.

42 [m] There laid they Jesus therefore [n] because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

m Isaiah 53. 9.—*n* Verse 31.

CHAPTER XX.

The following seems to be the true harmony of the evangelical histories of the first announcement of the resurrection of Jesus.

1. The women in a body (Mary Magdalene in advance of the whole) approach the sepulchre.

2. Mary Magdalene, seeing the stone removed, and hastily concluding that the body has been abstracted, runs for Peter and John, thus separating herself from the rest of the women.

3. While she is thus gone, the other women arrive at the sepulchre and see two angels, and depart to inform the disciples, who reside at a distance.

4. While they are gone, Peter and John run to the sepulchre, find it empty, and return to their own homes.

5. Mary Magdalene, having followed them to the sepulchre, stands outside weeping, and when Peter and John depart, she sees first two angels and then Jesus, and according to his command departs to carry his message to the other apostles.

6. The women on their way—before their arrival at the abode of the apostles, but after the appearance of Jesus to Mary Magdalene—have a sight of Jesus.

7. At last all the women, including Mary Magdalene, unite in relating their story to the incredulous apostles.

§ 145, 146.—WOMEN VISIT THE SEPULCHRE, AND ALSO PETER AND JOHN, 1–10. Matt. xxviii, 1–8, 52, 53; Mark xvi, 1–8; Luke xxiv, 1–12.

In the histories of the resurrection, brought under one view, we may discern a divine, overruling plan, giving a unity to the whole. This symmetry of plan could not have been fabricated by the Evangelists, for each, with evident unconsciousness, furnishes his share without knowing what the other contributes; so that the whole is made up

CHAPTER XX.

THE [a] first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the

a Matt. 28. 1; Mark 16. 1; Luke 24. 1.

of unintentional parts. Some traits of this design are the following:

(1.) The female sex is here placed in a true position of love to Christ, and of recognition by him, of a kind transcendently raised above all possible imputation of impurity. Women could not be apostles; they could but distantly and reservedly serve our Lord in his life. But here the great compensation is given that they are first *witnesses*, apostles to the apostles, highest to Jesus himself in his resurrection state. See note on Luke i, 2.

(2.) The unbelief to which the apostles abandon themselves is made the means of bringing out more fully our Lord's self-manifestations at his resurrection. Their scepticism is made the instrument for removing the scepticism of all ages.

(3.) There are manifested the various natural degrees of faith. There is the *simple faith*, ready and sympathizing, of the women, meritorious and crowning because, from a pure heart, believing the testimony of the angels, and clinging in worship at the knees of our Lord. There is the scriptural and truly Christian faith of the two brothers of Emmaus, receiving with burning hearts the verification of prophecy unfolded in the words of Jesus. There is the long and hard unbelief of the apostles under the influence of a variety of feelings, until forced to faith by proof. There is the most exacting rationalism of Thomas, bent on not believing as long as a possibility of deception or doubt remains. Far in the background we descry the depraved, fickle ignorance of the Jewish multitude, the interested infidelity of the hierarchy, and the utter worldly indifference of the Roman power. And thus we have a specimen of pretty much every grade of faith and infidelity that ever exists in the world.

1. *When it was yet dark*—That is, at the earliest point of time mentioned;

sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [b] other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 [c] Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did [d] outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw [e] the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And [f] the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not

b Chap. 13. 23, & 19. 26, & 21. 7, 20, 24. — *c* Luke 24. 12.

d 2 Samuel 18. 23. — *e* Chapter 19. 40. — *f* Chap 11. 44.

and it seems to imply that Mary Magdalene was at start decidedly in advance of the company of women. Throughout she manifests a high tone of character, and an earnest impetuosity, both of thought and manner, marks all her demeanour. As it was through her that John was connected with the entire transaction, it is to her he confines his part of the narrative; not as if ignorant of the other parts, but as if desirous to show his own immediate share.

2. *Runneth*—She waits neither to examine the sepulchre, nor to consult the other women; nor can she calmly walk, but *runs* to the chief apostles for aid. It is evident that Peter and John abide at no great distance from the sepulchre, and separately from the other apostles. They are in west Jerusalem, while the others are probably in Bethany. *Taken away the Lord*—She has no thought of resurrection; neither do her terms imply that he has been stolen. She afterwards suspects that the keeper of the garden in which the sepulchre is, may have removed him to some other place. *We know not*—The *we* is here used by Mary in behalf of not only herself but the whole company, clearly showing that even John's narrative implies that other women were with her.

3. *That other disciple*—John himself, as appears from a variety of passages.

5. *Went he not in*—The younger disciple was too fleet a runner for the elder, and he paused at the end of the race. Some suppose that he *went not in* from juvenile inattention, others from fear of pollution. More probably it was from reverence.

7. *Wrapped...in a place by itself*—That the clothes and napkin were carefully folded and deposited, indicated that there had been no violence or pillage. The whole was as if a sleeper had risen from his couch, arranged the clothes, and departed.

8. *He saw, and believed*—Believed what? Some say he believed *just what he saw*, namely, that the sepulchre was empty by the absence of the body. But this is making the apostle say a very insipid thing. The word *believe* is often used by the apostle without an object expressed, to designate some advance in embracing the main truths of Christianity. See notes on ii, 11, 22; xiv, 29. That he was fully convinced of the resurrection of Christ by what he saw, as he had not previously been by

the [g] scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ [h] But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, [i] why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 [j] And when she had thus said, she turned herself back, and saw Jesus standing, and [k] knew not that it was Jesus.

g Psalm 16. 10; Isaiah 26. 19; Hos. 13. 14; Acts 2. 25-31, & 13. 34-37.—*h* Mark 16. 5.

i Psalm 42. 3, 5, 11; Jer. 31. 16.—*j* Matt. 28. 9; Mark 16. 9.—*k* Luke 24. 16, 31; chap. 21. 4.

the understanding of the Scriptures, is clearly implied by the next verse. But while John was convinced, Peter, though John does not say it, is amazed and sorely perplexed at the strange concurrence of events. See Luke xxiv, 12.

9. *The scripture . . . rise again*—See note on Luke xxiv, 26.

10. *Went . . . their own home*—It might not have been safe for them to remain long at the sepulchre. Their own home may have been the abode of John and the blessed mother, and we have Peter in the western margin of Jerusalem.

§ 148.—Jesus appears first to Mary Magdalene, 11–18.

11. *Mary stood without*—While Mary has gone to the two chief disciples, the other women have come to the sepulchre, seen the angels, and gone on their message to the other apostles. Mary follows the two runners to the sepulchre, and while they go in she stands without weeping. *As she wept*—Half uncovering her face and momentarily looking in.

12. *In white*—It is asked sometimes whence did Jesus obtain his resurrection clothes? We might with the same wisdom ask, Whence did these angels obtain their robes of white? Who manufactures the angels' harps or Gabriel's trump? These angels assume not only bodies visible to mortal eyes, but vestments; and vestments which, by a mysterious law of mind, represent among different nations exaltation and purity. White as a colour for magistrates and candidates was used by the Egyptians, Romans, and Persians. As an emblem of purity and holiness it was adopted by the Jews, and is recognized as a symbol in Scripture. See Rev. iii, 4, 5; iv, 4; vii, 9, 13; xv, 6; xix, 8, 14. In assuming the robe of white, therefore, the angels announced, in symbol, their true holy and exalted character. *At the head . . . at the feet*—As the two cherubim sat at the ark of the covenant watching the Shekinah. He who was so lately hung between two thieves is now lying between two angel watchers. And mark this reverence as paid to the *body*, to indicate the doctrine of the resurrection of the *body*. It would seem that the body was not placed, as was often the case, with its *head* first into the niche and its *feet* alone visible; but parallel with the wall, so that either could be seen equally easily.

13. *Woman*—A perfectly respectful address. *Why weepest thou?*—Asked, not because they knew not why she wept, but to open the way to make her know that there was no reason to weep. *They have taken away*—It may be that she supposed Joseph had intended the sepulchre to be but a temporary abode for the body, and had intended to remove it to some other place.

14. *Turned herself back*—Simply her recoil from her stooping posture and turning to her natural position. *Knew not that it was Jesus*—Her eyes doubtless being half covered with weeping

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to [l]my brethren, and say unto them, [m]I ascend unto my Father, and your Father; and *to* [n]my God, and your God.

18 [o]Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [p]Then the same day at evening, being the first *day*

l Psa. 22. 22; Matt. 28. 10; Rom. 8. 29; Heb. 2. 11. *m* Chap. 26. 28.——*n* Eph. 1. 17.

o Matthew 28. 10; Luke 24. 10.——*p* Mark 16. 14; Luke 24. 36; 1 Cor. 15. 5.

she did not fully glance at him until she fully turned round, at verse 16.

15. *Supposing him to be the gardener* —Still neither attentively looking nor listening, she supposed him to be the superintendent of Joseph's grounds, in which the sepulchre belonged.

16. *Saith unto her, Mary* — Here are both the voice and the word to startle her mind to new attention! It is this voice that wakes the dead, and it wakens her to a new life. *Turned herself*—For her face had not been toward the supposed gardener. *Rabboni*— In her ecstasy her native Hebrew dialect comes first to her lips.

17. *Touch me not* — Several manuscripts have the words *she ran forward to touch him.* As if in order to realize that it was truly her Lord, and not a pure spirit, she rushed forth to *touch him.* The word *touch* here, never signifies, as some interpret it, *to embrace.* That she, like the other women, (Matt. xxviii, 9,) kneeling to him, embraced his knees, has no authority from any word of the Evangelists. She had the testimony of two of her senses, sight and hearing, that it was the Lord; and she now seeks the testimony of a *third,* namely, of *feeling,* in order to be sure that it is a body and not a pure spirit which addresses her. Our Lord forbids her *touch,* that she may not lose the honour of her pre-eminence of faith. He tests that faith by a command which she obeys, and stands first of faithful witnesses. You see me risen. Mary, according to Scripture prediction and to my promise; stop not to doubt, but bear the intelligence to the apostles. *I am not yet ascended* — I have *risen* but not yet *ascended.* It is rather the implication *risen,* than the expression *not ascended,* which the Lord really most designs to convey. The real essence of the message is, that he is yet on earth, in his resurrection state and body, not yet having ascended. *I ascend*—Present for future. Though yet here I soon depart. *My... your*—A tender intimation that even on high he is their divine brother.

It is asked why our Lord, after forbidding the touch of Mary, *permitted* the embrace of the other women, and even invited the touch of Thomas. The reply is, that he prohibited the touch of Mary in order not to deprive her of her true merit of faith, which this experimental touch would have depreciated; but the embrace of the women was not a contact of experiment, but of love and worship. The touch of the disciples was invited, because their weak faith could not be confirmed without it; and that of Thomas was pressed upon him to drive scepticism from his soul.

18. *Came and told the disciples*—And so formed one of the band of female witnesses, summed up by Luke, xxiv, 10, who testified only to be disbelieved. Such was the contrast between her faith and theirs.

of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he showed unto them *his* hands and his side. [q] Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [r] as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 [s] Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, [t] called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, [u] We have seen the Lord. But he said unto them, [v] Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

q Chap. 16. 22.—*r* Matt. 28. 18; chap. 17. 18, 19; 2 Timothy 2. 2; Hebrews 3. 1.—*s* Matthew 16. 19, & 18. 18.

t Chapter 11. 16.—*u* 1 Corinthians 9. 1, & 15. 5. *v* Job 9. 16; Psalm 78. 11, 32, & 95. 8, 10, & 106. 21, 24.

§ 151.—Jesus Appears to the Apostles in the Absence of Thomas, 19–23. Mark xvi, 14–18; Luke xxiv, 36–49; 1 Cor. xv, 5.

John here corroborates, and adds to all of Luke's narrative, the fact of our Lord's appearance to the eleven, in consequence of their disbelief of the testimony of the two of Emmaus.

22. *Receive ye the Holy Ghost*—This was not that full bestowment of the Holy Spirit, which was received at the Pentecost, by which miraculous powers were conferred for the government of the Church after the departure of Jesus.

23. *Sins ye remit* — The medium by which they would remit sins is the Gospel committed unto them, for the efficient ministration of which they are now empowered by the Holy Ghost breathed upon them by their Divine Master. Through that Gospel they would remit the sins of all who accept it by faith. Our Lord in these words declares the efficacy of the Gospel for this purpose. *Ye retain*—By the same Gospel the true minister condemns the rejecting sinner. The apostolic hand holds the instrument by which it is enabled to dispense release from the power and guilt of sin to all those who are penitent, and to retain under its condemnation those who are incorrigible. Thus with it in their hands apostles would go forth discharging the souls of men from sin, or confirming them under its condemnation.

§ 152.—Jesus Appears to the Apostles, Thomas being Present, 24–29. See note on Matt. x, 3.

24. *Was not with them*—To be absent on such an occasion justifies the suspicion that all was not right with Thomas; a suspicion that is confirmed by his scepticism. We can scarce indeed believe that our Lord would have made a visit of such importance when one of the twelve was unavoidably absent. The apparent reason seems to be, that Thomas was in a frame of mind to believe that all of Christ and Christianity was over.

25. *Other disciples...said*—No doubt they would miss the delinquent and doubting disciple, and see to it that he have their testimony of the resurrection of Jesus from the dead. *Except... I will not believe* — His disbelief is a disbelief of *will*. His heart, indeed, is not unsusceptible of tender recollec-

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and [w] reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, [x] My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [y] blessed *are* they that have not seen, and *yet* have believed.

w 1 John 1. 1.—*x* 1 Tim. 3. 15; Rev. 5. 9, 14.

y 2 Cor. 5. 7; 1 Peter 1. 8.

nions of the past days spent with Jesus of Nazareth. He feels that there was something truly divine, something that could waken and satisfy his highest spiritual feelings. But feelings are mere feelings. He must have proof, incontestable proof, too, before he will trust the dictates of mere feeling. If these disciples have *seen the Lord*, that is proof enough for them, but not for *me*. It was not, therefore, to over-credulous witnesses that the Lord showed himself alive. The persistent scepticism of Thomas furnishes grounds for our own faith.

26. *After eight days*—The Sunday after the Sunday of the resurrection; the second Christian sabbath or Lord's day. It has not ceased to be commemorated from that time to this as a holy day in the tradition of the Christian Church. The fourth commandment requires that one day in seven should be sabbath; the Jewish Church, under divine guidance, fixed that seventh upon Saturday; the Christian Church upon Sunday. *Jesus...doors being shut... stood*—This language, without a great violence, must be so interpreted as to express a sudden miraculous standing of our Lord before them in an apartment completely shut.

27. *Thrust it into my side*—Not in every case are the exactions and tests of scepticism thus complied with by God. Thomas has every proof he demands. He, the man of sense, has the highest proof that sense can have. *Into my side*—This is not only body, but the body of the living Jesus; nay, the risen body of the slain Jesus The resurrection body voluntarily retains the wounds which it is perfectly able to shed from itself, as testimony that he is not only living, but was dead. See note on Luke xxiv, 39. And this illustrates how Jesus may forever, as our high priest, exhibit in his own person the tokens of his death for our eternal life. *Be not faithless*—Renounce the scepticism of will, and become in heart and purpose *believing*.

28. *My Lord and my God*—Thomas now does nobly. He has his fill of proof and fact, and he pours heart and soul and body into an act of faith and confession. We may now see that Thomas had never been at bottom an infidel. Even under his *I will not believe* there was at bottom a spirit of faith; and when the load of despondency is removed, he rises at a spring into a higher confession than apostle ever yet uttered. That Thomas here recognized in Christ that divinity which the great body of the Church attributes to Jesus, has been the view received from antiquity to this day. It is not to be questioned without results fundamentally dangerous.

29. *Hast seen*—The word *seen* here implies the evidence not only of sight but of either or all the senses. *Have not seen, and yet have believed*—The visible tangible Christ will soon depart from the earth, to be seen no more. The doctrine and the power of his life and death will come forth to the faith of the world. The hearts and souls that rightly will to accept it, must do it by a faith that is above sight and above sense. Many will say, like Thomas, that they can only believe upon sensible demon-

30 ¶ [z] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 [a] But these are written, that ye might believe that Jesus is the Christ, the Son of God; [b] and that believing ye might have life through his name.

z Chap. 21. 25.—a Luke 1. 4.

b Chap. 3. 15, 16, & 5. 24; 1 Pet. 1. 8, 9.

stration. They will not be convinced but upon the highest possible proof; proof which shall meet their utmost exaction and leave doubt impossible. Some will do this in a spirit of low sensuality; some in a spirit of scientific indifference or intellectual pride. But all who in a true sense deserve to be saved will be saved; and none but those who deserve to be damned will be damned. *Blessed*—In what sense *blessed?* In no single, but in every divine sense. As faith in its full power procures, so this blessedness includes the full fruition of all that the Gospel offers or the atonement brings to man. Very wise were the words of Pfenninger, quoted by Stier: "Is not Thomas a pledge of all who, like him, are slow to believe, that every severe word spoken to unbelief refers to those who will not believe? As to this *not-able* and *not-willing*, God will judge." That is, God will judge whether the *not-able* is an honest inability to believe when there is the spirit of faith, or whether it be a *not-willing*, deceiving the obstinate unbeliever into the false opinion that he is not able to believe.

§ 157.—St. John's first Conclusion, 30, 31.

30. *Many other signs* — The Greek word for signs here is often rendered miracles; for the miracles of Jesus were all *signs*, indicating the divinity of their author. *In the presence of his disciples* —The appointed witnesses to testify them to the world. See note on Luke i, 2. *This book* — The entire Gospel. From which it appears that we are not to infer that the Evangelists were ignorant of a given fact because they omit to notice it. It is no presumption against the truth of the narrative because it is given by but one Evangelist. It is no proof that the Lord's Supper was not instituted because John does not mention it.

That ye might believe—This *ye* addresses every reader to the end of the world. It speaks from John to the person that now peruses this commentary, inviting him to believe on the Lord Jesus Christ, and *have life through his name. Jesus is the Christ* — Is the Messiah. Christ lived, his apostles preached, and his Evangelists wrote, that the world might shape its conceptions to the true idea of the Messiah, not as the emancipator of the nation, but as the Saviour of the world. We have in these two verses what the best scholars of modern times consider to be a proper summary and ending of the book. The chapter which follows has been considered a later addition. See introductory note.

CHAPTER XXI.

AFTER these things Jesus showed himself again to

CHAPTER XXI.

It has been doubted (against the judgment of all antiquity and the clearest evidences of style, both in thought and language) whether the present chapter was written by John. Grotius first started the hypothesis that it was supplied by "the elders of the Church of Ephesus," after the death of John. The reasons are, that there is a clear closing of the book at the close of the twentieth chapter; that the narrative in the present chapter has a romantic air; that the plural *we know*, in verse 24, indicates the plurality of authors, and that the hyperbole in the closing verse is inconsistent with the idea of the author's inspiration. We may admit without question that the book is closed with the twentieth chapter, and that this chapter is a later addition; but then beyond all doubt it was added by the hand of John

he disciples at the sea of Tiberias; and on this wise showed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and [a]Nathanael of Cana in Galilee, and [b]the *sons* of Zebedee, and two other of his disciples.

a Chapter 1. 45.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the

b Matthew 4. 21.

imself. The "romantic air" is imaginry with the critic, while the depth of he thoughts and events, as well as he tone of composition. is unlike those f any author that ever held a pen save ohn. The other objections will be met our notes.

153.—JESUS'S APPEARANCE AT THE SEA OF TIBERIAS, 1–24.

econd miraculous draught of fishes, 1–8.

1. *At the sea of Tiberias*—Or, *Lake Genessaret.* See note on Matt. iv, 13, ith the map. The apostles have rerned to their native lake and to their

TOWN AND SEA OF TIBERIAS.
See note on Matt. iv, 18.

ient employment, in quiet and holy iting for their still higher calling the Pentecost. Once more, and for last time, they are to behold their risen Lord in these scenes of their ient sojourn. The objects, convern, and events will vividly remind m of old recollections; and the disrse he will deliver will shed a soln light upon their future destinies. fishing scene is indeed a reproduca by Jesus of the miracle of the draught of fishes (Luke v, 4–11) at a more advanced stage of history, and to teach kindred but more transcendent lessons. In the former miracle was symbolized the ministry of these fishers of men under the earthly guidance of a *present* Jesus. In this scene is represented the *ministry of the apostles and all future pastors, on the sea of time, under the eye of the Lord, who is dimly descried by faith on the high eternal shore. Showed—Manifested;* indicating not merely a *bodily* appearing, but an unfolding of the depths and power of his nature.

2. *The sons of Zebedee*—Some have supposed that it was mainly to give his view of the Lord's expression, in verse 22, touching the Evangelist's own destiny, that John added this chapter. But it is plain, to our own view, from the modest manner in which he here introduces himself, simply as one of the sons of Zebedee, that John had other and less personal reasons.

3. *I go a fishing*—Literally, *I am going to fish.* The symbolical fishers of men are going to their literal and original work. The transaction that now ensues is a re-enactment and enlargement of their first call to follow Jesus, after a similar miracle. See notes on Matthew iv, 18–20; Luke v, 4–11. That miracle presaged their future office under Christ's living guardianship; this miracle prophetically promises a *guardianship of the ascended Christ* over his faithful ministry, and their final attainment to the everlasting *shores. Caught nothing*—Their catching nothing, the presence of Jesus, and their rare success at his command, are clear repetitions of the former transaction.

shore; but the disciples [e]knew not that it was Jesus.

5 Then [d]Jesus saith unto them, [1]Children, have ye any meat? They answered him, No.

6 And he said unto them, [e]Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore [f]that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, for he was naked, and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were

c Chap. 20. 14.—*d* Luke 24. 41.—1 Or, *Sirs*.

e Luke 5. 4, 6, 7.—*f* Chap. 13. 23, & 20. 2.

4. *Knew not that it was Jesus*—The distance and the dimness of the morning light might account for their not knowing him. But still the narrative intimates that our Lord maintained a supernatural reserve, so that his apostles could scarce discern his identity. So, while his ministry and Church are here on this *sea* of life, he ever stands on yonder high *shore* of immortality, earnestly watching them, though but dimly recognized by them.

5. *Children*—A term of endearment, translated *little children* in 1 John ii, 18. It marks the absent Saviour's love for his Church on earth. He is the Ancient of Days; they are ever being successively born into life. *Have ye any meat?*—The word *meat* signifies any food eaten additionally to bread; and here *fish*. Chrysostom says our Lord addresses them as though he were one who wanted to buy fish. *No*.—The question was to bring out their complete failure, preparatory to his giving the command that would ensure success. It is when we have fully realized our own insufficiency that we receive of the fulness of Christ.

6. *The right side*—His divine power could have given the same success to the left side; but he makes and announces his choice that they might see that the result was produced by his will and power. The apostles here knew not, thus far, this *stranger;* but he directs them with a persuasive power by which they are induced to make the trial he directs.

7. *Therefore*—The similarity of the transaction to the former miraculous draught of fishes now awakens in John a closer scrutiny of the stranger's person, and he pronounces *It is the Lord*. Faith often produces love, and love often produces faith. Faith and love produce in John but a *regular* action; in impulsive Peter they work a bold *irregular* performance. *His fisher's coat* — A light, short, linen, armless frock, usually flung over the other dress or undress. *Naked* — Undressed of his ordinary apparel; stripped to his waistcoat. So the word *naked* is used in both classical and biblical writings. (See note on Mark xiv, 52.) But Mr. Tristam encountered at or near this very spot a set of fishermen perfectedly naked. So oppressive are the government taxes that the fishermen, too poor to own boats, (but two boats are on the lake,) carry out their net lines by swimming out and back. But such a custom could not have existed at the flourishing period of John's history. *Cast himself into the sea*—The water is doubtless of a fordable depth, and Peter will wade or swim ashore to meet the Lord.

8. *Came in a little ship*—The little ship or *lake-boat* in which they were fishing. See note on Luke v, 2. Peter swam and they navigated to the shore. *Two hundred cubits* — But a hundred and thirty-two yards. *Dragging the net with fishes*—The net was doubtless of that kind which, with the first end attached to the boat, extended in a large circuit into the sea, and coming round, is fastened by

come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, [g] Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

g Acts 10. 41.

he other end to the shore. As the boat pproaches the shore the circle of the et narrows, and the enclosed fish are radually brought to the shore. The et is sunk at the lower edge by weights, nd sustained at the upper edge by corks, o as to form a perpendicular net-work or the fish encompassed by it.

THE MIRACULOUS BREAKFAST — *Emblem of the eternal banquet*, 9–14.

9. *Fire of coals*—They did not *make* he fire, but *found* it already made by he divine power of Jesus. But was his a creation out of nothing? We pply: It may have been but a *sensible* miracle. That is, the divine power may ave so operated upon the senses of he disciples as that all the phenomna of fire and food may have been resented to their perceptions without ny positive creation of substance. t would have been to them but a aking vision, taking place amid surounding realities, possessing all the vidness and force of reality. Or, more robably the divine power of the Lord, hich had just collected the fishes from he different parts of the lake to the right ide of the boat, may have concentrated he elements of fire, fuel, and food from ny part of creation upon that shore. esus, therefore, was wanting in no ower to furnish the means and material this emblematic feast. So He who upon he high ground of heaven watches his nistry and Church, will in due season ve full power to provide an eternal nquet, and bring his elect to its paripation.

10. *Bring of the fish* — The minister the final day shall rest from his labour, and feast forever on its results. He shall gather the avails of his ministry into the treasury of God.

11. *Great fishes* —The net cast in the former similar transaction, catching fishes, *good and bad*, may represent the Church of the earth mixed with hypocrites and apostates. But this, where the fishes are all *good and great*, represents the Church of the finally saved. *A hundred and fifty and three* — This reckoning presents no number of mystical signification. So it does not show that the elect are the fixed foreordained number which can be neither increased nor diminished. But it does intimate literally that the fishes were each worthy of a count, and that the whole was a lot to rejoice at. Symbolical that the finally saved will each be accounted great and worthy in the eye of the Saviour. *Not the net broken* — In the former miraculous draught the net *began to break*. So the earthly Church is often distracted and torn by false members, by sins, and by schisms; but the Church of the advent will be an unbroken Church.

12. *Come and dine*—Or, as it was the morning meal, it might better be rendered, *Come and breakfast. Durst ask... knowing*—The meal was taken in silent awe. Though there was a mystery about him which prompted the question *Who art thou?* yet there was such a consciousness of his divine person as both convinced them that it was he and awed their questions into silence.

13. *Giveth them*—It is not said that our Lord *ate*, as he did in the narrative Luke xiv, 43. On that occasion

14 This is now [h] the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, [i] lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He

h See chapter 20. 19, 26.

i 1 Cor. 16. 22; 2 Cor. 5. 14; 1 Pet. 1. 8; 1 Jno. 4.

he ate in order to convince them of his bodily reality. But here he gives the meal to show that he is the Divine bestower, they the humble but blessed receivers. In all their future wants and deprivations, both of body and of soul, these disciples might call to mind this meal, and feel assured that on the shores of the promised land they had a sure and ever faithful Provider.

14. *The third time*—That he had shown himself to his disciples alone. The two previous being 5 and 6 in the following enumeration: "This was the seventh time in which he had manifested himself after he arose from the dead. (1.) He appeared to Mary of Magdala, Mark xvi, 9; John xx, 15, 16. (2.) To the holy women who came from the tomb, Matt. xxviii, 9. (3.) To the two disciples who went to Emmaus, Luke xxiv, 13, etc. (4.) To St. Peter alone, Luke xxiv, 34. (5.) To the ten, in the absence of Thomas, chap. xx, 19. (6.) Eight days after to the eleven, Thomas being present, verse 26. (7.) To the seven, mentioned in verse 2 of this chapter, which was between the eighth and fortieth day after his resurrection. Besides these seven appearances, he showed himself, eighthly, to the disciples on a certain mountain in Galilee, Matt. xxiii, 16. If the appearance mentioned by St. Paul (1 Cor. xv, 6) to upwards of five hundred brethren at once be not the same with his appearance on a mountain in Galilee, it must be considered the ninth. According to the same apostle he was seen of James, (1 Cor. xv, 7,) which may have been the tenth appearance. And after this to all the apostles, when, at Bethany, he ascended to heaven in their presence. See Mark xvi, 19, 20; Luke xxiv, 50–53; Acts i, 3–12; 1 Cor. xv, 7. *This* appears to have been the eleventh time."—*A. Clarke.*

THE BREAKFAST CONVERSE—*Restoration of Peter; intimation of his martyrdom; mysterious intimation regarding John*, 15–23.

Thus far Jesus performed miracle that is at the same time parable. Next we follow utterances which are prophecy in parable. We suppose that the following is uttered at the meal, until Jesus rises to depart, bidding Peter to follow him, at verse 19.

15. *Had dined*—But still sat at the meal. Peter was likely to be upon one side and John upon the other of Jesus at the head. Jesus, in allusion (though the allusion is disclosed gradually) to Peter's *thrice* denying him, proceeds to ask him *thrice*, *Lovest thou me?* At each profession Jesus bids him, in increasing kindness, to return to his pastoral office. *Simon, son of Jonas*—Jesus calls him not by his name of honour, *Peter*. He recurs rather to his origin as a natural man, *son of Jonah*. *Lovest*—There are two Greek words alike rendered *love* in our translation, but which have a different force. The *love* of this question ἀγαπᾷς signifies the love of will, of judgment or of moral feeling, nearly our English word *to prize*. The other is φιλεῖς, which is simply affectional love springing from the natural sensibility. In his question Jesus uses the former word; in his answer Peter uses the latter. Simon, son of Jonas, *prizest* thou me? *More than these*—More than the rest of the disciples at the meal love me. Peter had proudly boasted over them, "Though all should be offended in thee, *yet will not I.*" Our Lord tests him to see whether he still professes *over the others*. *Thou knowest* —He makes no vehement protestations, but appeals to the Lord's own knowledge of his heart. *I love thee*—Peter uses the affectional term for love: *I love thee tenderly from the heart. Feed my lambs*—It is as if Peter's *first* denial is now wiped out. Jesus bids him to re

saith unto him, [j] Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. [k] He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord. [l] thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 [m] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird

[j] Jer. 3. 15; 1 Timothy 4. 15, 16.—[k] Acts 20. 28; Heb. 13. 20; 1 Pet. 2. 25, & 5. 2, 4.

[l] Chapter 2. 24, 25, & 16. 30.—[m] Chapter 13. 36; Acts 12. 3, 4.

urn to the pastoral office in its humblest form.

16. *Lovest thou me?*—Jesus still uses the moral term for *love*, and omits the comparison which Peter had declined to accept. Peter still refers to Jesus's knowledge, and again uses the affectional term for love. Thus: *Prizest* thou me? Answer: Thou knowest I *love* thee. *Feed my sheep*—Rather *shepherd my sheep.* Before the word was to feed; now it is to perform the whole shepherd's office. Before it was *lambs;* now the Greek word, not for lambs but full-grown *sheep*, is used.

17. *Lovest thou*—Jesus now, at last, uses the affectional term for *love.* This affectional term is *lower* than the moral term, but yet *tenderer.* But the cherishing of the moral tends to produce the affectional; and it is when both are united that the love is perfected. This finding in spiritual perfection is impossible without the aid of the blessed and Divine Spirit of love. *Peter was grieved*—Peter now sees that it is his threefold denial that demands this threefold confession. He is *grieved*, not because the demand is made, but for the sad cause that renders it necessary. He had thrice said, *I know not the man;* he is now thrice declare how he *loves the man.* But the recollection of the whole scene of apostacy melts him to sorrow in this his hour of restoration. *Knowest all things* — The man whom Jesus denies is divine. The man whom, in the hour of the denial, he *knew* not knows all things. *I love thee* — The full profession is uttered, and the full absolution will now be made. *Feed my sheep.* Shepherd my *sheeplings*, or *little sheep;* perhaps designating the fold generally under a diminutive term. It is not an exaltation of Peter over all flocks and shepherds, but simple restoration to his shepherdship. Peter is not made pope, but is re-made an apostle.

18, 19. Jesus has restored him to his office and now he symbolizes his future destiny. He who shrank from an imaginary danger will not shrink from the cross and the crown of martyrdom. Peter is said to have been crucified at Rome more than thirty years after this memorable conversation.

18. *Girdedst thyself*—The young and athletic man, when about to perform some manly labor, would first tighten the girdle about his waist, so as to fasten his flowing apparel. *Whither thou wouldest*—That same young man is able to be his own master, taking what path he pleases. *Stretch forth thy hands* — In his second childhood, as in his first, he spreads out his helpless arms, that his girdle may be tightened by other hands round his waist. But this image suggests in the background the spreading of the arms of the apostolic martyr *upon the cross;* and this secondary, but really final and true meaning, is confirmed by the words that follow. *Another shall gird thee*—The girding of the old man by the attendant friend, is still the symbol of the binding with cords by an

thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying [n] by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple [o] whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry [p] till I come, what *is that* to thee? follow thou me.

n 2 Peter 1. 14; Philippians 1. 20.
o Chap. 13. 23, 25, & 20. 2.

p Matt. 16. 27, 28, & 25. 31; 1 Cor. 4. 5, & 11. 26; Rev. 2. 25, & 3. 11, & 22. 7, 20.

executioner. *Carry thee*—Shall lead thee. *Thou wouldest not*—To thy death. The actual order of the transaction thus dimly hinted was to be, however, *first*, the binding, *then* the leading, and then the stretching forth of the hands on the cross.

19. *Glorify God*—That God should receive glory in the martyr's death was a new thought, unknown to heathenism. *Follow me*—Our Lord, we now suppose, rose from the meal and *prepares for his disappearing*. He moves from the company and bids Peter *follow* him. As Peter rises to follow, John, with deep interest, but half unconsciousness, rises to *follow* also. This command to Peter to *follow* him required a bodily following; but it also symbolized that *following* in future destiny by which Peter should tread the path through martyrdom to heaven. This will soon appear as we advance.

20. *Peter, turning about*—His face is towards the Lord, as in the act of following his footsteps. But John's movement, in following also, attracted Peter's eyes. As his own tragic destiny had been sketched by Jesus, an interest arises to know also the future fate of the Lord's own beloved John. But the question is abruptly put in the Greek, *But this man, what?*

22. *If I will*—Our Lord here assumes to be Lord of man's destiny. Though he permit, yet nothing can take place without his permissive *will*. Now the Lord's answer to Peter's question is purposely pregnant with two or three admissible meanings; nevertheless of the two or three possible meanings but one is the true one. *Tarry* [on earth] *till I come*—That is, remain living to the judgment day, be the same a longer or shorter period. If that were Christ's *will*, what is that to Peter? Commentators of all ages falter and vibrate around, and then from, this plain meaning. Jesus does not say that John will live to the Second Advent; but he does most truly say that it is none of Peter's business if he does. At the same time he intimates that if John's future be not this, it is something so much like it that it may be shadowed under these words. If, firstly, the word *come* be taken in the sense of John xiv, 3, then the sentence is that John shall not, like Peter, be bound and violently slain; but shall quietly and peacefully *tarry* until the Lord shall please to *come* at the hour of death and *take him to himself*. Or, secondly, if the Lord shall in his own time vouchsafe to John individually a *Christophany*, that is, a special *parousia* or *coming* to him alone, what had Peter to say to it? John did *tarry* until the Lord in that Christophany did *come*. Rev. i, 12–20. And this last was, perhaps, the true meaning at which the Lord so enigmatically hinted, and which justifies the indicative *I will* in the Greek.

Follow thou me—In token of that future spiritual or historical following which the bodily act represented, Peter now follows his departing Lord. To what direction and result? No one knows; for John there leaves them; and the whole scene seems to vanish like a

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and [q] we

[q] Chap. 19. 35; 3 John 12.

morning dream. But even at this late age of the world let us venture, from the nature of the symbol, to conjecture how our Lord finished this interview. If we may suppose, then, that, as Peter followed, Jesus *suddenly vanished in an upward splendour*, the symbolic action would then express a complete and required meaning. *Follow me*, Peter, during thy whole future earthly life, without swerving, historically as now corporeally, even through suffering and death, and thy path shall end, as mine now merges, *in ascending* GLORY. It will be seen by this view, that the rebuke of Peter's sidelong question about John is less severe than commentators generally make it. It was a rebuke, in symbol, which signified that Peter's future following his Lord ought to be unvarying, regardless of all incidental considerations.

23. *That that disciple should not die*—Many in the apostolic Church put upon Jesus's words the first meaning, namely, his living to the Second Advent; which was the true and yet the mistaken meaning. *True*, because it truly was not Peter's concern if that result really took place; and mistaken, because that result did not take place. Thus John's contemporaries are left by him to interpret the words upon their own responsibilities. They inferred that for John to live to the Advent was to escape death completely. But John, as if to disclaim all false pretensions, and dissipate all false conceptions, publishes the words *just as they were uttered*, and declines all interpretation. He gives the text and refuses to give any commentary. And that there may be no responsibility on his shoulder, he takes care to repeat the very identical words, and leave the matter with the reader. Did John know? His inspiration is no proof that he did know; for inspiration is as truly, though not as narrowly, limited as natural knowledge. Inspiration only knows so far as is revealed; and who knows that the meaning of these words was revealed to John? Whatever he expected, he lived peacefully at Ephesus until about the close of the first century, nearly if not quite a century old. He was buried in that city, and some of the Fathers profess to have seen his tomb. Many in Augustine's day fancied that John lived in his own tomb, and that the earth above him heaved with his respiration. Stier tells us that the celebrated Lavater professed to have revelation of the fact, that John still lives on earth!

The attestation and conclusion, 24, 25.

Against the arrogant pretensions of modern factitious criticism, "criticism run mad," we repudiate the notion that these verses are added by a later hand It is a modern invention, that about the *Ephesian Church* giving us this testimony to John! His own spirit and style breathe in every clause. This is certain, that if it were by any other hand, the spurious writer does his best, with great success, to *counterfeit* the authorship he professes to authenticate. The additional verses are composed either by the apostle or by an impostor. But we believe that the Church of that day could not have been imposed upon, and would not impose upon us a counterfeiter's endorsement of this memorable Gospel.

24. *This is the disciple*—Spoken in John's usual manner of himself, in the third person. *We know* — Speaking in full apostolic and inspired authority for and with the apostolic Church. From that Church, the gifted Church, endued with the discerning of spirits, we receive the sacred canon, and thereby amply prove that its books were selected under divine guidance. Even if the

know that his testimony is true.

25 [r] And there are also many other things which Jesus did, the which, if they should be written every one, [s] I suppose that even the world itself could not contain the books that should be written. Amen.

r Chap. 20. 30.

s Amos 7. 10.

authors were not inspired, this testimony of the then living Church fully establishes the New Testament as the authentic announcement of the facts and doctrines of Christ's religion. That the apostle here passes into the plural number, *we know*, is a dignified assumption of representative character, in communion with that Church.

25. *The world itself could not contain the books*—The *world*, in John's use of the term, perhaps always signifies, not the physical frame of creation, but, the living world. And sometimes he uses it, as used in modern times, in a narrow and conventional sense, when we speak of the *literary world*—the *fashionable world*. Thus in xii, 19, *The world has gone after him*. In this passage we understand him as speaking of the book-world, which was then not a very large world, and could not accept or digest many books, or rather, manuscript scrolls. He then declares his own feeling, that if all that Jesus did in word and deed should be written, there would be more than the world-full of books. The book-market would be more than glutted, and the reading public overwhelmed. The world could not compass the big library. With such a hyperbole no one will have any difficulty who remembers that the inspired books were "not only divine books, but intensely human books." Inspiration does not petrify or congeal the natural expression of human feeling or thought. And on no other subject than the life and work of Jesus were such a hyperbole so graceful, even in an inspired writer.

Stretching these words from their more narrow and indefinite sense to their full infinite capacity of meaning, could a universe of books fully unfold all that Jesus did in the brief work of atonement on the cross? Nothing less than that infinite library can detail the number saved, the eternal death from which they are saved, the eternal life and all its glorious eternal history to which they are saved, all of which were wrought by the earthly life and death of Christ.

And these words very conclusively indicate that the Evangelists profess not to narrate all they knew of the Lord's words and deeds. It is very irrational for sceptical writers, when one of the Evangelists omits some fact elsewhere narrated, to continually exclaim, "That Evangelist knows nothing about that fact; it is, therefore, of doubtful authority." Just as if every Evangelist must narrate all, and just as much, as every other Evangelist! Just as if all the writers must square themselves precisely by each other, each narrate the same facts in exactly the same manner. So that if they omit they are ignorant, and if they vary they contradict. Their brief sketches are but slight leaves in the great biography. And well does our Evangelist close the divine four with an attestation of the infinite scope of the Life of the INCARNATE.

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